Pub. Virgilii Maronis
GEORGICORUM
LIBRI QUATUOR.

THE

GEORGICS
OF
VIRGIL,

WITH AN

ENGLISH TRANSLATION

AND

NOTES.

Illuſtrated with COPPER PLATES.

By *JOHN MARTYN*, F. R. S.

Profeſſor of BOTANY in the Univerſity of CAMBRIDGE.

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M.DCC.LXXVIII.

BRITISH MUSEUM
30 61
AUG

TO

RICHARD MEAD, M. D.

PHYSICIAN

To His MAJESTY

King *GEORGE* II.

SIR,

I Deſire leave to preſent to You the following Work, which was begun with Your Approbation and Encouragement. You will find in almoſt every Page, what Uſe has been made of thoſe valuable Manuſcripts of *VIRGIL*, which make a Part of Your noble Library; and which You was pleaſed to lend me with that Readineſs, which You always ſhew in the Encouragement of Learning.

YOUR exact Acquaintance with all the fine Authors of Antiquity, makes You a proper Patron of an Edition of any of their Compoſitions. But *VIRGIL* ſeems in a particular Manner to claim Your Patronage. He, if we may credit the Writers of his Life, had made no ſmall Proficiency in that Divine Art, in the Profeſſion of which You have for ſo many Years held the firſt Place, and

acquired a Reputation equal to the great Knowledge and Humanity, with which You have exerciſed it.

As the GEORGICS were, in the Opinion of their great Author himſelf, the moſt valuable Part of his Works, You will not be diſpleaſed with the Pains that I have taken to illuſtrate the moſt difficult Paſſages therein. And if I ſhall be ſo happy as to have Your Approbation of theſe Fruits of my Labours, I ſhall have no Reaſon to fear the Cenſure of others. But if they had not been compoſed with as much Exactneſs and Care as I am Maſter of, I ſhould not have ventured to deſire Your Acceptance of them, from,



SIR,

CHELSEY,
March 16, 1740-1.

Your moſt obliged

Humble Servant,

JOHN MARTYN.

THE

THE

PREFACE.

HUSBANDRY is not only the moſt ancient, but alſo the moſt uſeful of all arts. This alone is abſolutely neceſſary for the ſupport of human life; and without it other purſuits would be in vain. The exerciſe therefore of this art was juſtly accounted moſt honourable by the Ancients. Thus in the earlieſt ages of the world, we find the greateſt heroes wielding the ſhare as well as the ſword, and the faireſt hands no more diſdaining to hold a crook than a ſcepter. The ancient Romans owed their glory and power to huſbandry; and that famous Republic never flouriſhed ſo much, as when their greateſt men ploughed with their own hands. Lucius Quintius Cincinnatus was found naked at the plough-tail, when he was ſummoned to take upon him the Dictatorſhip. And when he had ſettled the Commonwealth, the glorious old man returned to the tillage of his ſmall farm, laden with the praiſes of the Roman people. C. Fabricius and Curius Dentatus, thoſe glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquiſhed the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and ſucceſsful in war. But when the virtuous induſtry of this great people gave way to luxury and effeminacy, the loſs of their glory attended

attended on their neglect of Huſbandry, and by degrees they fell a prey to barbarous nations.

This Art has not only exerciſed the bodies of the greateſt heroes, but the pens alſo of the moſt celebrated writers of Antiquity. Heſiod, who lived in the generation immediately ſucceeding the Trojan war, wrote a Greek poem on Huſbandry. And though Homer did not write expreſly on this ſubject, yet he has repreſented Laërtes, the father of his favourite hero, as a wiſe prince, retiring from public buſineſs, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Ariſtotle, Theophraſtus, and ſeveral other Grecian Philoſophers have treated of Agriculture in proſe. Among the Romans, Cato the famous Cenſor has written a Treatiſe of rural affairs, in which he was imitated by the learned Varro. Cato writes like an ancient country gentleman, of much experience; he abounds in ſhort pithy ſentences, interſperſes his book with moral precepts, and was eſteemed as a ſort of rural oracle. Varro writes more like a ſcholar than a man of much practice: he is fond of reſearches into antiquity, inquires into the etymology of the names of perſons and things; and we are obliged to him for a catalogue of thoſe who had written on this ſubject before him.

But Virgil ſhines a ſphere far ſuperior to the reſt. His natural abilities, his education, his experience in Huſbandry, conſpired to render him the fineſt writer on this ſubject. No man was ever endowed with a more noble genius, which he took care to improve by the ſtudy of Greek Literature, Mathematics, Aſtronomy, Medicine, and Philoſophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was ſoon received into the favour of Auguſtus Cæſar. Virgil wanted nothing but the air of a court, to add a poliſh to his uncommon ſhare of parts and learning. And here he had the happineſs to live under the protection of the moſt powerful prince in the world, and to converſe familiarly with the greateſt men that any age or nation ever produced. The Paſtorals of Theocritus were

were much admired, and not undeſervedly; but the Romans had never ſeen any thing of that kind in their own language. Virgil attempted it, and with ſuch ſucceſs, that he has at leaſt made the victory doubtful. The Latin Eclogues diſcovered ſuch a delicacy in their compoſition, that the author was immediately judged capable of arriving at the nobler ſorts of Poetry. The long duration of the civil wars had almoſt depopulated the country, and laid it waſte; there had been ſuch a ſcarcity in Rome, that Auguſtus had almoſt loſt his life by an inſurrection of the populace. A great part of the lands in Italy had been divided among the ſoldiers, who had been too long engaged in the wars, to have a juſt knowledge of Agriculture. Hence it became neceſſary that the ancient ſpirit of Huſbandry ſhould be revived among the Romans. And Mæcenas, who wiſely purſued every thing that might be of ſervice to his Maſter, engaged the favourite Poet in this undertaking.

Virgil, who had already ſucceeded ſo well in the contention with one Greek Poet, now boldly entered the liſts with another. And if it may be queſtioned whether he exceeded Theocritus; there can be no doubt of his having gone far beyond Heſiod. He was now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed ſeven years in the compoſition of this noble Poem, which he called GEORGICS, and, when it was finiſhed, it did not fall ſhort of the expectations of his patron.

Thoſe, who have been accuſtomed to ſee the noble art of Huſbandry committed to the management of the meaneſt people, may think the majeſtic ſtyle, which Virgil has uſed, not well adapted to the ſubject. But the Poet wrote for the delight and inſtruction of a people, whoſe Dictators and Conſuls had been huſbandmen. His expreſſions accordingly are every where ſo ſolemn, and every precept is delivered with ſuch dignity, that we ſeem to be inſtructed by one of thoſe ancient farmers, who had juſt enjoyed the honours of a triumph. Never was any Poem finiſhed with ſuch exactneſs: there being hardly a ſentence that we could

could wiſh omitted, or a word that could be changed, without injuring the propriety or delicacy of the expreſſion. He never ſinks into any thing low and mean; but by a juſt diſtribution of Greciſms, antique phraſes, figurative expreſſions, and noble alluſions, keeps up a true poetical ſpirit through the whole compoſition. But we cannot be ſurprized at this extraordinary exactneſs, if we conſider, that every line of this charming Poem coſt more than an entire day to the moſt judicious of all Poets, in the moſt vigorous part of his life. Beſides, it appears that he was continually reviſing it to the very day of his death.

It would be an endleſs labour to point out all the ſeveral beauties in this Poem: but it would be an unpardonable omiſſion in an Editor, to paſs them wholly over in ſilence. The reader will eaſily obſerve the variety which Virgil uſes in delivering his precepts. A writer leſs animated with the ſpirit of Poetry, would have contented himſelf with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plow the furrows acroſs: that moiſt ſummers and fair winters are to be deſired; and that it is good to float the field after it is ſown. Theſe precepts are juſt; but it is the part of a Poet to make them beautiful alſo, by a variety of expreſſion. Virgil therefore begins theſe precepts by ſaying, the huſbandman, who breaks the clods with harrows and hurdles greatly helps the fields; and then he introduces Ceres looking down from heaven with a favourable aſpect upon him, and on thoſe alſo, who plow the field acroſs, which he beautifully calls exerciſing the earth, and commanding the fields*. He expreſſes

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* *Multum adeo raſtris glebas qui frangit inertes,*

Vimineaſque trahit crates juvat arva, neque illum

Flava Ceres alto nequicquam ſpectat Olympo;

Et qui, proſciſſo quæ ſuſcitat æquore terga,

Rurſus

preſſes the advantage of moiſt ſummers and dry winters, by adviſing the farmers to pray for ſuch ſeaſons; and then immediately leaves the didactic ſtyle, and repreſents the fields as rejoicing in winter duſt, and introduces the mention of a country famous for corn, owing its fertility to nothing ſo much as to this weather, and by a bold metaphor, makes the fields aſtoniſhed at the plenty of their harveſt *. The Poet now changes his ſtyle to the form of a queſtion, and aſks why he needs to mention him that floats the ground: he then deſcribes the field gaſping with thirſt, and the graſs withering, and places before our eyes the labourer inviting the rill to deſcend from a neighbouring rock; we hear the ſtream bubble over the ſtones, and are delighted with the refreſhment that is given to the fields †. To mention every inſtance of this variety of

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Rurſus in obliquum verſo perrumpit aratro,

Exercetque frequens tellurem atque imperat arvis.

* *Humida ſolſtitia atque hyemes orate ſerenas,*

Agricolæ: hyberno lætiſſima pulvere farra,

Lætus ager: nullo tantum ſe Myſia cultu

Jactat, et ipſa ſuos mirantur Gargara meſſes.

† *Quid dicam jacto qui ſemine cominus arva*

Inſequitur, cumuloſque ruit male pinguis arenæ?

Deinde ſatis fluvium inducit, rivoſque ſequentes?

Et cum exuſtus ager morientibus æſtuat herbis,

Ecce ſupercilio clivoſi tramitis undam

Elicit: illa cadens raucum per lævia murmur

Saxa ciet, ſcatebriſque arentia temperat arva.

expreſſion, would be almoſt the ſame thing with reciting the whole Poem.

Virgil has exceeded all other Poets in the juſtneſs and beauty of his deſcriptions. The ſummer ſtorm in the firſt book is, I believe, not to be equalled. We ſee the adverſe winds engaging, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and the ſea ſwelling, and to conclude the horror of the deſcription, Jupiter is introduced darting thunder with his fiery right-hand, and overturning the mountains; earth trembles, the beaſts are fled, and men are ſtruck with horror; the ſouth-wind redoubles, the ſhower increaſes, and the woods and ſhoars rebellow. The deſcription of the ſpring, in the ſecond book, is no leſs pleaſing, than that of the ſtorm is terrible. We there are entertained with the melody, of birds, the loves of the cattle, the earth opening her boſom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine deſcriptions of the *æſculus*, the citron, the *amellus*, or the ſeveral ſorts of ſerpents, which are all excellent. The deſcriptions of the horſe, the chariot race, the fighting of the bulls, the violent effects of luſt, and the Scythian winter, can never be too much admired.

The uſe of well adapted ſimiles is in a manner eſſential to a Poem. None can be more juſt, than the compariſon of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull ruſhing on his adverſary, to a great wave rolling to the ſhoar, and daſhing over the rocks. But above all, that celebrated ſimile of the nightingale, in the fourth book, has been no leſs juſtly than univerſally applauded.

But nothing is more generally admired in Poetry, than that curious art of making the numbers of the verſe expreſſive of the ſenſe that is contained in it. When the giants ſtrive to heap one huge mountain upon another, the very line pants and heaves *; and when the earth is to be broken up

* *Ter ſunt conati imponere Pelio Oſſam.*

up with heavy drags, the verſe labours as much as the huſbandman *. We hear the prancing ſteps of the war horſe †, the ſwelling of the ſea, the craſhing of the mountains, the reſounding of the ſhoars, and the murmuring of the woods §, in the Poet's numbers. The ſwift ruſhing of the North-wind **, and the haſte required to catch up a ſtone to deſtroy a ſerpent ††, are deſcribed in words as quick as the ſubject.

Digreſſions are not only permitted, but are thought ornamental in a Poem; provided they do not ſeem to be ſtuck on unartfully, or to ramble too far from the ſubject. Virgil's are entertaining and pertinent; and he never ſuffers them to loſe ſight of the buſineſs in hand. The moſt liable to objection ſeems to be the concluſion of the firſt Georgic, where he entertains the reader with a long account of the prodigies that attended Cæſar's death, and of the miſeries occaſioned by the civil wars among the Romans. But here it may be obſerved what care the Poet takes not to forget

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* . . . . . *Omne quotannis*
Terque quaterque ſolum ſcindendum, glebaque verſis
Æternum frangenda bidentibus.

† *Inſultare ſolo, et greſſus glomerare ſuperbos.*

§ . . . . . *Freta ponti*
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor: aut reſonantia longe
Littora miſceri, et nemorum increbeſcere murmur.

** *Ille volat, ſimul arva fuga, ſimul æquora verrens.*

†† . . . *Cape ſaxa manu, cape robora paſtor.*

his ſubject. He introduces a huſbandman in future ages turning up ruſty ſpears with the civil plough-ſhare, ſtriking harrows againſt empty helmets, and aſtoniſhed at the gigantic ſize of the bones. And when he would deſcribe the whole world in arms, he expreſſes it by ſaying the plough does not receive its due honour, the fields lie uncultivated by the abſence of the huſbandmen, and the ſickles are beaten into ſwords. The praiſes of Italy, and the charms of a country life, in the ſecond Georgic, ſeem naturally to flow from the ſubject. The violent effects of luſt, in the third book, are deſcribed with a delicacy not to be paralleled. This was a dangerous undertaking; it was venturing to ſteer between Scylla and Charibdis. We need but conſult the tranſlations, to be convinced of this. Dryden, endeavouring to keep up the ſpirit of the original, could not avoid being obſcene and laſcivious in his expreſſions: and Dr. Trapp, whoſe character laid him under a neceſſity of avoiding that rock, has ſunk into an inſipid flatneſs, unworthy of the Poet whom he has tranſlated. But in the original, the ſentiments are warm and lively, and the expreſſions ſtrong and maſculine. And yet he does not make uſe of a word unbecoming the gravity of a philoſopher or the modeſty of a virgin. The peſtilence that reigned among the Alpine cattle is confeſſedly a maſter-piece; and not inferior to the admired deſcription which Lucretius has given of the plague at Athens. The ſtory of Orpheus and Eurydice is told in ſo delightful a manner, that, had it been leſs of a piece with the main Poem, we could not but have thanked the author for inſerting it.

Theſe, and innumerable other beauties, which cannot eaſily eſcape the obſervation of a judicious reader, are ſufficient to make the Georgics eſteemed as the fineſt Poem that ever appeared. But the work is not only beautiful, but uſeful too. The precepts contained in it are ſo juſt, that the graveſt proſe writers among the Romans have appealed to Virgil, as to an oracle, in affairs of huſbandry. And though the ſoil and climate of Italy are different from thoſe of England; yet it has been found by experience, that moſt of his rules may be put in practice, even here, to advantage.

This

This was the Poem on which Virgil depended for his reputation with poſterity. He deſired on his death-bed, that his Æneis might be burnt; but was willing to truſt the Georgics to future ages. The reaſon of this conduct ſeems to be obvious. The Æneis was unfiniſhed, and had not received the laſt hand of the author. And though it has juſtly been the admiration of all ſucceeding times; yet this great maſter thought it unworthy of his pen. He was conſcious that it fell ſhort of the Iliad, which he had hoped to exceed; and like a true Roman, could not brook a ſuperior. But in the Georgics, he knew that he had triumphed over the Greek Poet This Poem had received the finiſhing ſtroke, and was therefore the fitteſt to give poſterity an idea of the genius of its author. Nor was the Poet diſappointed in his expectations: for the Georgics have been univerſally admired, even by thoſe who are unacquainted with the ſubject. The deſcriptions, the ſimiles, the digreſſions, the purity and majeſty of the ſtyle, have afforded a great ſhare of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this Poem. I had the good fortune to give ſome of my friends the ſatisfaction they deſired in this point: and they were pleaſed to think, that my obſervations on this Poem would be as acceptable to the public, as they had been to themſelves. I was without much difficulty perſuaded to undertake a new edition of a work, which I had always admired, and endeavoured to underſtand, to which the general bent of my ſtudies had in ſome meaſure contributed. I was deſirous in the firſt place, that the text of my author might be as exact as poſſible. To this end, I compared a conſiderable number of printed editions, valuable either for their age, their correctneſs, or the ſkill of the editor. I thought it neceſſary alſo to inquire after the manuſcripts, that were to be found in England; that by a collection of all the various readings, I might be able to lay before the reader the true and genuine expreſſion of my author. The manuſcripts, which I collated, being all that I had any information of, are ſeven in number: One of them is in the King's

King's library; one in the Royal Library at Cambridge; one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in Dr. Mead's Library. I have collated all theſe myſelf, and the Reader will find the various readings inſerted in the following annotations. I have generally followed the edition of Heinſius, ſeldom departing from it, unleſs compelled by ſome ſtrong reaſon; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a ſingle manuſcript.

In compoſing the annotations, I have carefully peruſed the grammatical comments of Servius, the learned paraphraſe of Grimoaldus, the valuable collections of obſervations, various readings, and compariſons with the Greek Poets, made by Fulvius Urſinus and Pierius; the learned and judicious criticiſms of La Cerda and Ruæus, and the curious Remarks of Father Catrou, whoſe French edition of Virgil did not fall into my hands, till the greateſt part of the firſt Georgic was printed, which is the reaſon that I have not quoted him ſooner. But I did not depend entirely on theſe learned Commentators; and have often ventured to differ from them, for which I have aſſigned ſuch reaſons, as I believe will be found ſatisfactory. They were all unacquainted with the ſubject, and therefore could not avoid falling into conſiderable and frequent errors. When the ſenſe of any word or expreſſion has been doubtful, or variouſly interpreted, I have endeavoured to find how it has been uſed by the Poet himſelf in other parts of his works, and by this means have ſometimes removed the ambiguity. If this has failed, I have conſulted the other authors, who wrote about the ſame time; and after them, the earlieſt critics, who are moſt likely to have retained the true meaning. With regard to the precepts themſelves, I have compared them with what is to be found in Ariſtotle, Cato, and Varro, whom our author himſelf evidently conſulted; and with thoſe of Columella, Pliny, and Palladius, who wrote before the memory of Virgil's rules was loſt in the barbarous ages. I have generally given the very words of the author, whom

I find

I find occaſion to cite, not taking them at ſecond hand, as is too frequent, but having recourſe to the originals themſelves.

I am not conſcious of having aſſumed any obſervation, for which I am indebted to any other. The reader will find many, which I am perſuaded are not to be met with in any of the commentators. I have been very particular in my Criticiſms on the plants mentioned by Virgil: that being the part, in which I am beſt able to inform him, and which, I believe, has been chiefly expected from me. The aſtronomical part has given me moſt trouble, being that with which I am the leaſt acquainted. But yet I may venture to lay the annotations on this ſubject before the reader, with ſome confidence, as they have had the good fortune to be peruſed by the greateſt Aſtronomer of this, or perhaps of any age; the enjoyment of whoſe acquaintance and friendſhip I ſhall always eſteem as one of the happieſt circumſtances of my life.

I know not whether I need make any apology for publiſhing my notes in Engliſh. Had they been in Latin as I at firſt intended, they might have been of more uſe to foreigners: but as they are, I hope they will be of ſervice to my own country which is what I moſt deſire. The proſe tranſlation will, I know, be thought to debaſe Virgil. But it was never intended to give any idea of the Poet's ſtyle; the whole deſign of it being to help the leſs learned reader to underſtand the ſubject. Tranſlations of the ancient Poets into proſe have been long uſed with ſucceſs by the French; and I do not ſee why they ſhould be rejected by the Engliſh. But thoſe who chooſe to read the Georgics in Engliſh verſe, may find ſeveral tranſlations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have ſometimes deviated from the ſenſe and ſpirit of the author. I have therefore pointed out moſt of their errors, that have occurred to me; which I thought myſelf the more obliged to do, becauſe I have found Virgil himſelf accuſed of ſome miſtakes, which are wholly to be aſcribed to a tranſlator. I ſay not this to detract from the merit of any

of

of thoſe learned and ingenious gentlemen. I am no Poet myſelf, and therefore cannot be moved by any envy to their ſuperior abilities. But as I have endeavoured to rectify the errors of others; ſo I ſhall be heartily glad to have my own corrected. I hope they are not very numerous, ſince I have ſpared no labour, to do all the juſtice to my author that was in my power; and have beſtowed as much time in attempting to explain this incomparable Work, as Virgil did in compoſing it.



PUBLII
VIRGILII
MARONIS
GEORGICORUM
LIBER PRIMUS.

QUID faciat lætas ſegetes, quo ſidere terram
Vertere, Mæcenas, ulmiſque adjungere vites
Conveniat: quæ cura boum, qui cultus habendo
Sit

1. *Quid faciat, &c.*] Virgil begins this Poem with a brief account of the ſubjects of his four books: Corn and plowing being the ſubject of the firſt, Vines and other trees of the ſecond. Cattle of the third, and Bees of the fourth. "What may make the fields "rejoice (ſays he,) under what ſigns "it may be proper to turn the earth, "and join the Vines to Elms: what "care is to be had of Oxen, and how "other cattle may be managed: "what experience is required to treat "the frugal Bees: hence, Mæcenas, "will I begin to ſing."

Lætas ſegetes.] *Seges* is commonly uſed by Virgil to ſignify the field. Joyful is a noble epithet: we have the ſame metaphor uſed in ſome paſſages of the Bible. Thus it is in the 65th Pſalm, ver. 14. "The vallies "ſhall ſtand ſo thick with corn, that "they ſhall laugh and ſing."

Quo ſidere.] This expreſſion is very poetical. Dryden has debaſed it by tranſlating it,

"— — — *when* to turn
"The fruitful ſoil, and *when* to ſow
"the corn:
— — — — — —
"And *when* to raiſe on elms the
"teeming vine."

And yet in the eſſay on the Georgics, prefixed to Dryden's tranſlation, Addiſon obſerves that "Virgil, to deviate from the common "form of words, would not make "uſe of *tempore*, but *ſidere* in his "firſt verſe."

3. *Qui cultus.*] Pierius tells us that in the Roman, the Lombard, the Medicean, and ſome ancient manuſcripts, it is *qui*. The ſame reading is in all the manuſcripts I have collated, except that of the King's Library, and one of Dr. Mead's,

Sit pecori : apibus quanta experientia parcis :

Hinc

where it is *quis*. La Cerda, and ſome other printed editions have *quis:* but Heinſius, and moſt of the beſt editors read *qui*.

4. *Pecori : apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the ſynalœpha. But Pierius aſſures us that in all the moſt ancient manuſcripts he had ſeen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr. Mead's manuſcripts. In another of Dr. Mead's, there is only *que*, which Pierius obſerves to have been generally inſerted in the Lombard manuſcript, where there would be a ſynalœpha. This figure however is frequent in Virgil: Pierius quotes many inſtances. I ſhall mention only one, which is in the third Georgic:

" Arcebis gravido pecori ; armenta-
" que paſces."

Heinſius and Maſvicius leave out *atque:* but La Cerda, Ruæus, and moſt of the common editions keep it in.

Experientia.] This is generally underſtood to mean the experience which is required in us to manage Bees. Ruæus interprets it in this ſenſe, " quanta induſtria, ut alantur " apes frugales." But in his notes he propoſes another ſenſe, making *experientia* to ſignify the experience, prudence, or ingenuity, of the Bees. " Præter interpretationem jam tra-
" ditam afferri poteſt hæc altera:
" Dicam quae ſit apum experientia,
" prudentia, ingenium, ars quædam:
" non uſu quidem comparata, ſed in-
" genita." Dryden tranſlates *apibus quanta experientia*

" The *birth* and *genius* of the frugal
" Bee."

Mr. B— tranſlates it

" What mighty *arts* to thrifty bees
" belong."

Dr. Trapp has it

" The *experience* of the parſimo-
" nious bee."

He is very fond of this new interpretation of Ruæus: " To me (ſays " he) it is much the beſt ſenſe ; be-
" cauſe it is literal, and yet moſt
" poetical. According to the other
" conſtruction, the expreſſion is ve-
" ry harſh ; and not to be ſupport-
" ed by any parallel place that I
" know of." This learned gentleman is miſtaken, when he thinks that *only Ruæus mentions this ſenſe* ; for Grimoaldus had interpreted this paſſage the ſame way long before : " po-
" ſtremo quam frugalem ſolertiam
" ipſis apibus, in congregando, et
" cuſtodiendo melle, divina provi-
" dentia, conceſſerit, explicabo." But, for my part, I do not ſee any reaſon to reject the common interpretation ; nor do I perceive why we may not interpret this paſſage, *qui cultus ſit habendo pecori ; quanta experientia ſit* habendis *apibus*. Beſides it rather ſeems harſh to aſcribe experience to Bees, whoſe prudence, as Ruæus himſelf confeſſes, is *non uſu comparata ſed ingenita.*

Parcis.] This epithet is frequently applied to Bees : thus Ariſtotle, ἐξελάυνουσι δὲ καὶ τὰς ἀργὰς αἱ μέλιτται, καὶ τὰς μὴ φειδομένας ; and Pliny *Cæterum præparcæ, et quæ alioquin prodigas atque edaces, non ſecus ac pigras, et ignavas proturbent* ; and Martial, *parca laborat apis.*

One of Dr. Mead's manuſcripts, inſtead of *parcis*, has *paucis* which would make this paſſage be read thus ;

" - - apibus

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Hinc canere incipiam. Vos, ô clariſſima mundi 5
Lumina, labentem cælo quæ ducitis annum :

Liber

" ---- apibus quanta experientia,
" paucis
" Hinc canere incipiam."

But I think the common reading is better.

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5. *Vos, &c.*] The Poet having propoſed the ſubject of his work, proceeds to the invocation of thoſe deities, who preſide over rural affairs. " Ye moſt ſhining lights of the " world, who lead the year ſliding " thro' the ſky: O Bacchus and " nouriſhing Ceres, if by your " bounty the earth changed Cha- " onian acorns for fruitful corn, " and mixed the draughts of Ache- " loian water with the juice of the " newly diſcovered grapes. And ye " Fauns, the Deities who aſſiſt huſ- " bandmen, come hither, O Fauns, " together with the Dryads, the " Nymphs who preſide over trees: " I ſing your gifts. And thou, O " Neptune, at whoſe command the " earth being ſtruck with thy mighty " trident, firſt brought forth the " neighing horſe: and thou inhabi- " tant of the groves, whoſe three- " hundred milk white ſteers browze " on the fruitful buſhes of Cæa: " and thou, O Tegeæan Pan, the " protector of Sheep, if thy own " Mænalus be thy care, leave the " groves of thy own country, and " the foreſts of Lycæus, and come " hither propitious: and thou, O " Minerva, who diſcovereſt the " olive: and thou, O youth, who " didſt teach the uſe of the crooked " plough; and thou, O Sylvanus, " who beareſt a young cypreſs-tree " pluckt up by the roots. And all " ye Gods and Goddeſſes, whoſe " employment it is to protect the " fields, and ye who take care of " the new fruits, that are produced " without culture, and ye who ſend " down the plenteous ſhowers on " thoſe which are cultivated."

5. *Clariſſima mundi Lumina.*] Some are of opinion that in theſe words Virgil does not invoke the Sun and Moon, but only Bacchus and Ceres. Ruæus aſſents to this interpretation, and gives his reaſons why thoſe deities may deſerve ſuch an appellation; 1. Becauſe they are thought to have diſcovered and to preſide over the harveſt and vintage: 2. Becauſe by them may be underſtood the Sun and Moon; for it is proved in Macrobius, that the Sun is not only Liber and Dionyſius, but alſo Jupiter, Mars, Mercury, and Hercules, and that the Moon is Ceres. La Cerda contends with better reaſon, that the Sun and Moon are here invoked diſtinctly from Bacchus and Ceres: 1. Becauſe theſe words denote only the Sun and Moon: 2. Becauſe *leading the year* is more properly underſtood of thoſe which lead the whole year, than of thoſe which lead only two parts of it: 3. Becauſe Virgil ſeems to imitate Varro in this paſſage, who invokes the Sun and Moon diſtinctly from Bacchus and Ceres: 4. Becauſe Virgil is underſtood in this ſenſe by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiſs to place it here before the Reader. " Et quoni- " am (ut aiunt) Dei facientes adjuvant, " prius invocabo eos, nec, ut Ho- " merus, et Ennius, Muſas, ſed " XII. deos, conſenteis neque ta- " men eos urbanos, quorum imagi- " nes, ad forum auratæ ſtant, ſex " mares, & fœminæ totidem, ſed " illos XII. deos, qui maxime agri-

Liber & alma Ceres, veſtro ſi munere tellus
Chaoniam pingui glandem mutavit ariſta,
Poculaque inventis Acheloïa miſcuit uvis:
Et vos agreſtum præſentia numina Fauni, 10
Ferte

" colarum duces ſunt. Primum, qui " omnes fructus agriculturæ cælo, " et terra continent, Jovem, et " Tellurem. Itaque quod ii paren- " tes, magni dicuntur, Jupiter pa- " ter appellatur, Tellus terra mater. " Secundo Solem et Lunam, quo- " rum tempora obſervantur, cum " quædam feruntur et conduntur. " Tertio Cererem et Liberum, quod " horum fructus maxime neceſſarii ad " victum: ab his enim cibus et po- " tio venit è fundo. Quarto Robi- " gum ac Floram, quibus propitiis, " neque rubigo frumenta, atque ar- " bores corrumpit, neque non tem- " peſtive florent. Itaque publicæ " Robigo feriæ robigalia, Floræ " ludi floralia inſtituti. Item adve- " neror Minervam et Venerem, qua- " rum unius procuratio oliveti, alte- " rius hortorum, quo nomine ruſti- " ca vinalia inſtituta. Nec non e- " tiam precor Lympham, ac Bo- " num Eventum, quoniam ſine aqua " omnis arida ac miſera agricultura, " ſine ſucceſſu ac bono eventu, fruſ- " tratio eſt, non cultura."

7. *Liber & alma Ceres.*] Theſe two deities are properly invoked together, becauſe temples were erected jointly to them, and they were frequently united in the ſame myſteries. Lucretius has brought them together much after the ſame manner:

" Namque Ceres fertur fruges, Li-
" berque liquoris
" Vitigeni laticem mortalibus inſti-
" tuiſſe."

Si.] Servius thinks *ſi* is uſed in this place for *ſiquidem*.

Munere.] Fulvius Urſinus ſays, that, in an ancient manuſcript of A. Colotius, it is *numine*. The ſame reading is in one of the Arundelian manuſcripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, becauſe the Chaones, a people of Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean acorns*, for acorns in general; thoſe of Dodona being the moſt celebrated.

9. *Pocula Acheloïa.*] The river Acheloüs is ſaid to be the firſt that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Euſtathius obſerves, that, as all high mountains were called Ida, ſo all water was called Achelous. This expreſſion might ſtill be more proper in the invocation of deities, as being more ſolemn; for we find in Macrobius, that water was called Achelous, chiefly in oaths, prayers, and ſacrifices: Μάλιϛα γὰρ τὸ ὕδωρ ἀχελῶον προσαγορεύομεν ἐν τοῖς ὅρκοις, καὶ ἐν ταῖς ἠυχαῖς, καὶ ἐν ταῖς θυσίαις. Fulvius Urſinus quotes many paſſages out of ancient authors, to the ſame purpoſe. Dryden has quite loſt the ſolemnity of the expreſſion by tranſlating it,

" Who gave us corn for maſt, for
" water wine."

Vida alludes to this paſſage, when he tells us that the Poets ſometimes put Acheloüs, for water in general:

" Nec deerit tibi, pro fluviis, pro-
" que omnibus undis,
" Pocula qui preſſis Acheloïa miſ-
" ceat uvis."

10. *Agreſtum præſentia numina Fauni, &c.*] The Fauns and Dryads were

Ferte ſimul Faunique pedem, Dryadeſque puellæ:
Munera veſtra cano. Tuque ô, cui prima frementem
Fudit equum magno tellus percuſſa tridenti,
Neptune:

were uſually invoked together as deities who preſided over rural affairs. "Quin et Sylvanos, ſays Pliny, Fau-" noſque et Dearum genera ſylvis, " ac ſua numina, tanquam et cælo, " attributa credimus." The original of theſe Fauns is thought to be Faunus, who taught the ancient Italians their religion, and was worſhipped by them. He was the father of Latinus, and delivered his oracles in a grove, not by ſigns, but by voice. We have an account of this in the ſeventh Æneid:

" At Rex ſollicitus monſtris, oracu-" la Fauni
" Fatidici genitoris adit, lucoſque " ſub alta
" Conſulit Albunea, nemorum quæ " maxima ſacro
" Fonte ſonat. — — —
" — Subita ex alto vox reddita luco " eſt."

The Fauns are ſo called *à fando*, becauſe they ſpeak perſonally to men. They are generally thought to be the ſame with the ſatyrs. Horace ſeems to make Faunus the ſame with Pan:

" Velox amœnum ſæpe Lucretilem
" Mutat Lycæo Faunus;"

for Lycæus was one of the habitations of Pan, as we find in this invocation:

" Ipſe nemus linquens patrium, ſal-" tuſque Lycæi,
" Pan ovium cuſtos."

The Dryads had their name from δρῦς an oak.

12. *Prima.*] Various are the opinions of commentators concerning the meaning of this epithet. Many, ſays Servius, take it to mean *olim*. In this ſenſe Grimoaldus has interpreted it. La Cerda leaves his reader to chooſe which he pleaſes of four interpretations. 1. The earth may be called *prima* becauſe it exiſted before the other elements. 2. Becauſe the earth, together with heaven, was ſaid to be the parent of the gods. In this ſenſe Dr. Trapp has tranſlated it:

" — — Thou, at whoſe command,
" The *parent earth* a ſprightly ſteed " diſclos'd.

3. *Tellus prima* may ſignify the ſea ſhore, where the horſe was produced by Neptune; for Virgil in another place uſes *prima terra* in this ſenſe:

" —— Primaque vetant conſiſtere " terra."

4. The Poet may allude to Attica, the ſeat of this fable, for the Athenians pretended to be the moſt ancient people in the world. I have ventured to take it in what ſeems to me the moſt obvious ſenſe. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet: as " pede terram crebra ferit." Nay he has uſed *prima* in the ſame manner, in this very Georgic:

" Prima Ceres ferro mortales ver-" tere terram
" Inſtituit."

Mr. B— tranſlates it in this ſenſe

" — — Thou, whoſe trident's force
" *Firſt* clave the earth and rais'd the " neighing horſe."

13. *Fudit equum, &c.*] This alludes to the ſtory of Neptune's producing a horſe at Athens. La Cerda offers ſome ſtrong reaſons for reading *aquam* inſtead of *equum*, which emendation is mentioned alſo by Servius, who ſays the moſt ancient manuſcripts have *aquam*. La Cerda's reaſons

Neptune: et cultor nemorum, cui pinguia Ceæ
Ter centum nivei tondent dumeta juvenci:
Ipſe nemus linquens patrium, ſaltuſque Lycæi,
Pan ovium cuſtos, tua ſi tibi Mænala curæ,
Adſis ô Tegeæe favens: oleæque Minerva
Inventrix:

reaſons are; 1. Herodotus ſays, that in the temple of Erectheus, there was an olive-tree and the ſea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horſe, to be produced by Neptune. 3. In the beſt and pureſt manuſcripts of Ovid, he finds *fretum*, where the common editions have *ferum:*

" Stare Deum pelagi, longoque ſe-
" rire tridente
" Aſpera ſaxa facit, medioque e vul-
" nere ſaxi
" Exſiluiſſe *fretum*."

I have adhered to the common reading, for the three following reaſons: 1. Becauſe I do not remember to have ſeen *aquam* in any manuſcript, or printed edition. 2. Becauſe it ſeems proper for Virgil to invoke Neptune, on account of his beſtowing the horſe on mankind, that animal being celebrated in the third Georgic; whereas the ſea has nothing to do in this Poem. 3. Becauſe in the third Georgic, when he is ſpeaking of the characters of a fine Stallion, he mentions as the moſt excellent, that he ſhould be deſcended from the horſe of Neptune:

" Et patriam Epirum referat, forteſ-
" que Mycenas;
" Neptunique ipſa deducat origine
" gentem."

14. *Cultor nemorum, &c.*] He means Ariſtæus, the ſon of Apollo and Cyrene. This Ariſtæus was educated by the Nymphs, who taught him the arts of curdling milk, making bee-hives, and cultivating olive-trees. He communicated theſe benefits to mankind, on which account he had the ſame divine honours paid to him as to Bacchus.

Ceæ.] A very fruitful iſland, in the Archipelago, to which Ariſtæus retired after the unfortunate death of his ſon Actæon. He was there firſt worſhipped as a deity.

16. *Ipſe nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycæus and Mænalus, and the city Tegea.

17. *Si.*] Grimoaldus interprets *ſi* by *quantumvis*, and gives this paſſage the following ſenſe: " And " thee, O Arcadian Pan, the il- " luſtrious feeder of ſheep, I moſt " earneſtly intreat: that *though* thy " mountain Mænalus, famous for " the paſtoral pipe, affords thee " great pleaſure; yet leave thy na- " tive ſoil a little while, and engage " entirely in overſeeing our affairs." Ruæus gives it this ſenſe: " If " thou haſt any regard for Mæ- " nalus, Lycæus, and the other " mountains and woods of thy own " Arcadia, leave now thoſe places, " and aſſiſt me whilſt I ſpeak of paſ- " toral affairs and trees: for my diſ- " courſe will do honour to theſe pla- " ces, and be of uſe to them." I have followed this ſenſe, as the moſt generally received.

18. *Tegeæe.*] Servius and Heinſius read *Tegæe*; one of the Arundelian manuſcripts has *Tegehe*; in the Cambridge, the Bodleian, and one of Dr. Mead's manuſcripts it is *Tegee*; in the King's manuſcript and in ſome of the old printed editions, it is *Tegeæ*; La Cerda and Ruæus read *Tegeæe*, which ſeems to be right, for

Inventrix: uncique puer monſtrator aratri:
Et teneram ab radice ferens, Sylvane, cupreſſum:
Dîque Deæque omnes, ſtudium quibus arva tueri,
Quique novas alitis non ullo ſemine fruges,

Quique

for the two firſt ſyllables are always ſhort; the Greek name of the city being Τεγέα.

Oleæque Minerva Inventrix.] This alludes to the ſtory of the contention between Neptune and Minerva, about naming Athens. Pliny ſays the olive tree produced on that occaſion by Minerva was to be ſeen in his time at Athens.

19. *Uncique puer monſtrator aratri.*] Some will have this to be Oſiris the Egyptian deity; but others, with better reaſon, think that Triptolemus the ſon of Celeus is meant, who was taught the art of huſbandry by Ceres. La Cerda gives the following reaſons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Æneid. 2. Servius obſerves that the Romans had not yet admitted the Egyptian worſhip under Auguſtus. 3. As he invokes Minerva and other Grecian gods, why not a Grecian inventor of the plough? 4. It was a generally received opinion, that the diſcovery of corn was made in Attica. 5. Pauſanias ſays, that the Athenians and their neighbours relate that Triptolemus was the inventor of ſowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his ſon.

20. *Et teneram ab radice ferens, Sylvane, cupreſſum.*] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins and marbles, Sylvanus is repreſented bearing a cypreſs-tree plucked up by the roots, which fully explains this paſſage. Mr. B—— ſeems not to have been aware of this, when he tranſlated it;

" And you, Sylvanus, with your
" cypreſs *bough.*"

Sylvanus is deſcribed in a different manner by our Poet, in his tenth Eclogue:

" Venit et agreſti capitis Sylvanus
" honore,
" Florentes ferulas et grandia lilia
" quaſſans."

But in the Georgics, where the Poet ſpeaks of trees, and deſignedly omits flowers, it was more proper to diſtinguiſh Sylvanus by his cypreſs.

21. *Dîque Deæque omnes.*] Having invoked the particular Deities, he concludes with an invocation of all the reſt. This is according to the cuſtom of the prieſts, who uſed, after the particular invocation, to invoke all the gods in general. Fulvius Urſinus ſays he ſaw a marble at Rome, with this inſcription:

ΝΟΜΙΟΙC ΘΕΟΙC
ΙΟΥΛΙΟC
ΜΑΙΟΡ
ΑΝΤΟΝΙΝΟC

La Cerda mentions ſeveral inſcriptions to all the gods and goddeſſes in general.

22. *Non ullo.*] So I find it in the Cambridge, and in one of Dr. Mead's manuſcripts. Heinſius, Maſvicius, and ſeveral good editors have the ſame reading. Servius, Grimoaldus, La Cerda, Ruæus, and many others read, *nonnullo.* Servius gives it this ſenſe: you who nouriſh the ſeeds ſown by us, with your own ſeed; that is, with rain and warmth. La Cerda interprets it; you who produce new fruits, with ſome newly

diſcovered

Quique ſatis largum cælo demittitis imbrem.
Tuque adeo, quem mox quæ ſint habitura deorum
Concilia

diſcovered ſeed. I am loth to depart from that excellent manuſcript of Heinſius, without very good reaſon. And here I think *non ullo* the beſt reading, notwithſtanding the great authorities I have quoted againſt it. *To produce new fruits with ſome ſeed* ſeems to me a very poor expreſſion, and by no means worthy of Virgil. But *to produce new fruits without any ſeed*; that is, without being ſown by men, is a very proper expreſſion. The Poet, in theſe two lines, invokes, firſt, thoſe deities who take care of ſpontaneous plants, and then thoſe who ſhed their influence on thoſe which are ſown. Thus at the beginning of the ſecond Georgic, he tells us, that ſome trees come up of their own accord, without culture, and that others are ſown:

" Principio arboribus varia eſt na-
" tura creandis:
" Namque aliæ, nullis hominum
" cogentibus, ipſæ
" Sponte ſua veniunt. — — —
" Pars autem poſito ſurgunt de ſe-
" mine."

24. *Tuque adeo, &c.*] After the invocation of theſe deities, he takes an opportunity of making his court to Auguſtus Cæſar, by adding him to the number, and giving him his choice, whether he will be a god of earth, ſea, or heaven. " And chiefly " thou, O Cæſar, whoſe future " ſeat amongſt the gods is at preſent " uncertain: whether thou wilt ac- " cept of the guardianſhip of cities, " and the care of countries, ſo that " the whole world ſhall acknowledge " thee as the giver of fruits and ruler " of ſtorms, crowning thy temples " with thy mother's myrtle: or " whether thou wilt be a god of the " vaſt ocean, and be the only one " invoked by mariners, the fartheſt " parts of the earth ſhall worſhip " thee, and Tethys ſhall give thee " all her waters to be her ſon in law: " or whether thou wilt put thyſelf, " as a new ſign, among thoſe that " riſe ſlowly, in the ſpace between " Virgo and Scorpio; the ardent " ſcorpion himſelf already pulls " back his claws, to leave for thee " a more than equal ſhare of the " heavens: whatſoever thou wilt be, " for let not hell hope for thee to " be her king, nor let ſo dire a thirſt " of reigning enter thy breaſt, tho' " Greece admires the Elyſian fields, " and Proſerpine does not care to " follow her mother to the upper " regions, do thou direct my courſe, " and favour my bold undertaking, " and with me taking pity on the " huſbandmen who are ignorant of " the way, begin thy reign, and ac- " cuſtom thyſelf even now to be in- " voked."

Adeo.] Some think *adeo* to be only an expletive here, others interpret it *alſo*. Servius, and after him moſt of the commentators, take it to ſignify *chiefly*.

Mox.] It is generally agreed that *mox* in this place ſignifies *hereafter*; as in Horace:

" Ætas parentum, pejor avis, tulit
" Nos nequiores, *mox* daturos
" Progeniem vitioſiorem."

It is uſual with the Poets to pray that it may be long before their monarchs are received into heaven; thus Horace:

" Serus in cælum redeas, diuque
" Lætus interſis populo Quirini;
" Neve te noſtris vitiis iniquum
" Ocyor aura
" Tollat."

25. *Urbes*

Concilia incertum eſt, urbeſne inviſere, Cæſar, 25
Terrarumque velis curam, et te maximus orbis
Auctorem frugum, tempeſtatumque potentem
Accipiat, cingens materna tempora myrto:
An deus immenſi venias maris, ac tua nautæ
Numina ſola colant; tibi ſerviat ultima Thule, 30
Teque

25. *Urbes.*] Almoſt all the editions have *urbis*; ſome read *urbeis*. It is certainly the accuſative caſe plural, for the conſtruction will not admit of its being the genitive ſingular; wherefore, to avoid confuſion, I have put *urbes*. Dryden imagined *urbis* to be the genitive caſe ſingular; and that Virgil meant particularly the city of Rome:

" Whether in after times to be de-
" clar'd,
" The patron of the world, and
" Rome's peculiar guard."

Inviſere.] La Cerda obſerves that this word is expreſſive of Divinity, and quotes ſeveral paſſages from the Poets in confirmation of his opinion.

27. *Tempeſtatumque potentem.*] Theſe words are generally underſtood to mean, that Auguſtus ſhould be the ruler of the ſeaſons. But I think Virgil has ſeldom, if ever, uſed *tempeſtates* to ſignify the ſeaſons. Sure I am that many paſſages may be produced where he has expreſſed ſtorms by that word. I ſhall content myſelf with one in the firſt Æneid, where Æolus ſpeaks in the following manner to Juno:

" Tu mihi quodcunque hoc regni,
" tu ſceptra, Jovemque
" Concilias: tu das epulis accum-
" bere divûm,
" Nimborumque facis, *tempeſtatum-*
" *que potentem.*"

Pliny explains *tempeſtates*, hail, ſtorms, and ſuch like: " Ante om-
" nia autem duo genera eſſe cæleſtis
" injuriæ meminiſſe debemus. U-
" num quod tempeſtates vocamus,
" in quibus grandines, procellæ,
" cæteraque ſimilia intelliguntur."

Mr. B— tranſlates it in this ſenſe;

" Parent of fruits, and pow'rful of
" the ſtorm."

The Poet means, no doubt, that Auguſtus ſhall govern the ſtorms in ſuch a manner, that they ſhall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was ſacred to Venus, as Virgil tells us himſelf in the ſeventh Eclogue:

" Populus Alcidæ gratiſſima, vitis
" Iaccho,
" Formoſæ myrtus Veneri."

He pays a fine compliment to Auguſtus in this paſſage, making him, as he was very deſirous to have it thought, to be deſcended from Æneas, who was the ſon of Venus. The ſame expreſſion is uſed with regard to Æneas himſelf, in the fifth Æneid:

" Sic fatus, velat materna tempora
" myrto."

30. *Ultima Thule.*] The King's manuſcript, and one of Dr. Mead's have it Thile; in another of Dr. Mead's, and in the Cambridge manuſcript, it is Tyle; in the Bodleian manuſcript, it is Thyle. Thule was thought by the Ancients to be the fartheſt part of the earth towards the north, and inacceſſible; thus Claudian:

" Ratibuſque impervia Thule."

The place which the Romans meant by Thule ſeems to be Schetland; for Tacitus tells us, it was in ſight of the Roman fleet, when Agricola ſailed round Britain, and conquered the

Teque ſibi generum Tethys emat omnibus undis:
Anne novum tardis ſidus te menſibus addas,
Qua locus Erigonen inter, Chelaſque ſequentes
Panditur; ipſe tibi jam brachia contrahit ardens
Scorpius,

Orkney iſlands. "Hanc oram novi-
"viſſimi maris tunc primum Roma-
"na claſſis circumvecta, inſulam, eſſe
"Britanniam affirmavit, ac ſimul
"incognitas ad id tempus inſulas,
"quas Orcadas vocant, invenit,
"domuitque. Diſpecta eſt et Thule,
"quam hactenus nix, et hyems ab-
"debat."

31. *Teque ſibi generum Tethys &c.*] One of the Arundelian manuſcripts, and one of Dr. Mead's, have Thetis, which is certainly a miſtake; for the firſt ſyllable of Thetis is ſhort:

"Dilectæ Thetidi halcyones."

Tethys is the wife of Oceanus, and mother of the nymphs.

32. *Tardis menſibus.*] By the ſlow months he is generally underſtood to mean the ſummer months, becauſe the days are then longeſt; or perhaps, becauſe the ſummer ſigns riſe backwards, he might poetically feign them to move ſlower than the reſt; thus Manilius:

"Quod tria ſigna novem ſignis con-
"juncta repugnant,
"Et quaſi ſeditio cælum tenet. Aſ-
"pice Taurum
"Clunibus, et Geminos pedibus,
"teſtudine Cancrum,
"Surgere; cum rectis oriantur cæ-
"tera membris.
"Ne mirere moras, cum Sol adverſa
"per aſtra
"Æſtivum tardis attollit menſibus
"annum."

But Dr. Halley has favoured me with the true meaning of theſe words, which have given ſo much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much ſlower aſcenſion than the other eight ſigns of the Zodiac; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Epyptians reckoned twelve ſigns of the Zodiac, and the Chaldeans but eleven: that the Chaldeans allotted twenty degrees of the ecliptic to ſome ſigns, and forty to others; whereas the Egyptians allotted juſt thirty to each: and that the Chaldeans make the Scorpion to extend his claws into the place of Libra: thus Ovid:

"Eſt locus, in geminos ubi brachia
"concavat arcus
"Scorpius; et cauda flexiſque utrin-
"que lacertis,
"Porrigit in ſpatium ſignorum mem-
"bra duorum."

It is certain that Libra was not univerſally received as a ſign amongſt the ancients; and that the *Chelæ*, or claws of the Scorpion, were reckoned inſtead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place:

"Libra dies ſomnique pares ubi fe-
"cerit horas."

He takes advantage of this difference amongſt the ancient Aſtronomers, and accommodates it poetically, by placing Auguſtus, inſtead of Libra, the emblem of juſtice, between Virgo and Scorpio; and deſcribes the ſcorpion as already pulling back his claws to make room for him. He might alſo in this place, have a view to the birth of Auguſtus, which was under Libra.

34. *Panditur; ipſe tibi.*] Servius made the point after *tibi:* but I think it is better after *Panditur.* The ſenſe is better if *ipſe* be joined with

Scorpius, et cæli juſta plus parte relinquit.
Quicquid eris, nam te nec ſperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elyſios miretur Græcia campos,
Nec repetita ſequi curet Proſerpina matrem,
Da facilem curſum, atque audacibus annue cœptis,
Ignaroſque

with *Scorpius*, than if it be made to agree with *locus*.

Ardens Scorpius.] This epithet is thought to belong to Scorpio, becauſe it is the houſe of Mars: thus Manilius:

" Pugnax Mavorti Scorpius hæret."

Thoſe, who are born under this ſign, are ſuppoſed by Aſtrologers to be of a fiery and turbulent diſpoſition. Thus we find in Manilius:

" Scorpius armata violenta cuſpide
" cauda,
" Qua ſua cum Phœbi currum per
" ſidera ducit,
" Rimatur terras, et ſulcis ſemina
" miſcet.
" In bellum ardentes animos, et
" martia caſtra
" Efficit, et multo gaudentem ſan-
" guine civem,
" Nec præda quam cæde magis.
" Cumque ipſa ſub armis
" Pax agitur, capiunt ſaltus, ſylvaſ-
" que pererrant.
" Nunc hominum, nunc bella gerent
" violenta ferarum:
" Nunc caput in mortem vendunt,
" et fumus arenæ:
" Atque hoſtem ſibi quiſque parat,
" cum bella quieſcunt:
" Sunt quibus et ſimulachra placent,
" et ludus in armis.
" Tantus amor pugnæ eſt, diſcunt-
" que per otia bellum,
" Et quodcunque pari ſtudium pro-
" ducitur arte."

Servius hints at another interpretation; that by *ardens* the Poet may mean that the ſcorpion is *ardent* to embrace Auguſtus.

35. *Et cæli juſta plus parte relinquit.*] Some manuſcripts and printed editions have *reliquit*; but the beſt authority ſeems to be for the preſent tenſe. One of the Arundelian manuſcripts has *ut cæli juſta plus parte relinquat*, which is a good reading. But as I find only the authority of this ſingle manuſcript for it, I chooſe to preſerve *relinquit*.

Juſta plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquiſh to Auguſtus the unequal ſhare of the heavens, which he now poſſeſſes: or that by ſo doing he will leave him a greater ſhare than belongs to one ſign. Dryden follows the former interpretation:

" The Scorpion ready to receive thy
" laws,
" Yields half his region, and con-
" tracts his claws."

And Mr. B—

" For thee his arms the Scorpion
" now confines,
" And his unequal ſhare of heaven
" reſigns."

Dr. Trapp underſtands it in the latter ſenſe:

" — ſee the burning Scorpion now,
" Ev'n now contracts his claws, and
" leaves for thee,
" A more than juſt proportion of the
" ſky."

36. *Sperent.*] It is *ſpernent* in one of Dr. Mead's manuſcripts, and in an old edition printed at Nurenberg, in 1492: but I look upon it to be an error of the tranſcribers.

Ignaroſque viæ mecum miſeratus agreſtes,
Ingredere, et votis jam nunc aſſueſce vocari.
Vere novo, gelidus canis cum montibus humor
Liquitur, et zephyro putris ſe gleba reſolvit;
Depreſſo incipiat jam tum mihi taurus aratro
Ingemere, et ſulco attritus ſplendeſcere vomer.
Illa ſeges demum votis reſpondet avari
Agricolæ,

41. *Ignaroſque viæ mecum miſeratus agreſtes.*] Servius mentions two ways of interpreting this verſe. One is *agreſtes mecum ignaros*; in which ſenſe Dryden has tranſlated it:

" Pity the Poet's and the Plough-
" man's cares."

The other is *ruſticis ignaris fave mecum*; which ſeems to be much the beſt ſenſe; for Virgil would hardly have declared himſelf ignorant of the ſubject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr. B—— has tranſlated it.

" Pity with me th' unſkilful Pea-
" ſant's cares."

And Dr. Trapp:

" And pitying, with me, the ſim-
" ple ſwains
" Unknowing of their way."

42. *Ingredere, et votis jam nunc aſſueſce vocari.*] Ruæus interprets this *ingredere viam*, which is very low. *Ingredior* ſignifies to enter upon an office. Virgil therefore calls upon Auguſtus, to begin now to take the divine power upon him. Dr. Trapp has very well tranſlated this line;

" Practiſe the god, and learn to hear
" our pray'rs."

The Poet is juſtified in this compliment, by the divine honours which began to be paid to Auguſtus about the time that Virgil began his Georgics. Thus Horace:

" Præſenti tibi maturos largimur
" honores,
" Jurandaſque tuum per nomen po-
" nimus aras."

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43. *Vere novo, &c.*] The invocation being finiſhed, he begins his work with directions about plowing.

" In the very beginning of the ſpring,
" as ſoon as the ſnow is melted from
" the hoary mountains, and the
" crumbling earth is unbound by the
" Zephyrs; then let my bullock be-
" gin to groan with plowing deep,
" and let the ſhare be worn bright
" with the furrow. That land ful-
" fils the wiſhes of the moſt covet-
" ous farmer, which has twice felt
" the cold, and twice the heat.
" That man's crops have been ſo
" large, that they have even burſt
" his barns."

The beginning of the Spring was in the month of March; but Virgil did not mean this by his *Vere novo*. The writers of agriculture did not confine themſelves to the computations of Aſtrologers, but dated their ſpring from the ending of the froſty weather. Thus Columella has explained this very paſſage: " Ne diſ-
" cedamus ab optimo vate qui ait,
" ille vere novo terram proſcindere
" incipiat. Novi autem veris prin-
" cipium non ſic obſervare ruſticus
" debet, quemadmodum aſtrologus,
" ut expectet certum diem illum,
" qui veris initium facere dicitur.
" Sed aliquid etiam ſumat de parte
" hyemis, quoniam conſumpta bru-
" ma, jam intepeſcit annus, permit-
" titque

Agricolæ, bis quæ ſolem, bis frigora ſenſit ;
Illius immenſæ ruperunt horrea meſſes.
At prius ignotum ferro quam ſcindimus æquor,
Ventos, et varium cæli prædiſcere morem

Cura

" titque clementior dies opera mo-
" liri. Poſſunt igitur ab idibus Ja-
" nuariis, ut principem menſem Ro-
" mani anni obſervet, auſpicari cul-
" turarum officia "

48. *Bis quæ ſolem, bis frigora ſenſit.*] The King's, the Cambridge, the Bodleian, and ſome of the old printed editions have *ſentit.* The commentators have found great difficulty in explaining this paſſage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights; by which he ſuppoſes Virgil intends to expreſs the two times of plowing, in ſpring and autumn. Others ſuppoſe that he means the ground ſhould lie fallow every other year, and thus explain its feeling both heat and cold twice: they ſay it is plowed about the end of winter, it reſts the next ſummer, is ſown about the beginning of winter, and yields its crop the following ſummer. They ſupport their interpretation by ſeveral quotations: but theſe prove only that it was a common practice amongſt the ancients, to cultivate their fields after this manner. The Poet is here adviſing the farmer to be very diligent in plowing, not to ſpare the labour of his oxen, and to poliſh his ſhare with frequent uſe ; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and conſequently plowing it four times, his crop would be ſo large, that his barns would ſcarce contain it. We have Pliny's authority, that this is thought to be the ſenſe of Virgil: " quarto ſeri ſulco Virgilius " exiſtimatur voluiſſe, cum dixit " optimam eſſe ſegetem, quæ bis " ſolem, bis frigora ſenſiſſet." Dryden erroneouſly tranſlates *illa ſeges, that crop:* it is plain that *ſeges* can mean nothing but the *land* in this paſſage.

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50. *At prius &c.*] In theſe lines the Poet adviſes us to conſider well the nature of the place, before we begin to plow. " But before we " plow an unknown plain, we muſt " carefully obtain a knowledge of " the winds, the various diſpoſitions " of the weather, the peculiar cul- " ture and nature of the place, and " what each country will produce, " and what not. In one place corn " ſucceeds, in another vines: ano- " ther abounds with fruit-trees, and " ſpontaneous herbs. Do you not " ſee that Tmolus yields the odo- " rous ſaffron, India ivory, the ſoft " Sabeans frankincenſe, the naked " Chalybes iron, Pontus the power- " ful caſtor, and Epirus the beſt of " mares, which win the prize in the " Olympic games."

At.] The King's, the Cambridge, the Bodleian, and both Dr. Mead's manuſcripts have *ac:* it is the ſame alſo in Servius, Paul Stephens, La Cerda, and ſome other printed editions. The two Arundelian manuſcripts, Heinſius, Roæus, Maſvicius, and moſt of the editors read *at.*

51. *Cæli morem.*] I take *cælum* in this place to ſignify the *weather,* or temperature of the air. Thus Servius interprets it; *cæli, id eſt, aëris* ; and ſtrengthens his opinion with theſe words of Lucretius :
" In hoc *cælo* qui dicitur *aer.*"

La

Cura ſit, ac patrios cultuſque habituſque locorum,
Et quid quæque ferat regio, et quid quæque recuſet.
Hic ſegetes, illic veniunt felicius uvæ:
Arborei fœtus alibi, atque injuſſa vireſcunt
Gramina. Nonne vides croceos ut Tmolus odores,
India mittit ebur, molles ſua thura Sabæi?

At

La Cerda quotes the authority of Pliny for rendering *cælum* the conſtellations; but he is miſtaken. Pliny's words are, "Et confitendum eſt, "cælo maxime conſtare ea: quippe "Virgilio jubente prædiſci ventos "ante omnia, ac ſiderum mores, "neque aliter quam navigantibus "ſervari" In theſe laſt words it is plain that Pliny alludes to another paſſage in this Georgic:

"Præterea tam ſunt Arcturi ſidera
"nobis
"Hœdorumque dies ſervandi, et lu-
"cidus anguis;
"Quam quibus in patriam ventoſa
"per æquora vectis
"Pontus et oſtriferi fauces tentantur
"Abydi."

53. *Et quid quæque ferat regio, et quid quæque recuſet.*] Pliny alludes to this line, when he ſays, *Lib.* 18. *cap.* 18: "In omni quidem "parte culturæ, ſed in hac quidem "maxime valet oraculum illud, "*Quid quæque regio patiatur.*" Columella alſo ſeems, in his preface, to have had it in his view: "Nam "qui ſe in hac ſcientia perfectum "volet profiteri, ſit oportet rerum "naturæ ſagaciſſimus, declinatio-"num mundi non ignarus, ut explo-"ratum habeat, *quid cuique plagæ* "*conveniat, quid repugnat.*" In *Lib.* 5. *cap.* 5. he quotes the very words of our Poet: "Notandum "itaque et diligenter explorandum "eſſe, *et quid quæque ferat regio,* "*et quid ferre recuſet.*"

56. *Croceos ut Tmolus odores.*] One of the Arundelian manuſcripts has *croceos Timolus odores.* The name of this mountain is ſometimes indeed ſpelt *Timolus* or *Tymolus*; but then the firſt ſyllable is ſhort, as in the ſixth book of Ovid's Metamorphoſis. "Deſeruere ſui nymphæ vineta "Timoli."
One of Mr. Mead's manuſcripts has *croceos ut Timolus*, which cannot be right: the other has *ut Molus.* Tmolus is a mountain of Lydia famous for the beſt ſaffron. Some of the commentators would fain underſtand the Poet to allude to the odorous wines which are made in that country; but the other interpretation ſeems to be the beſt, as well as the moſt obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to thoſe of all other countries. Ivory is the tuſk of that animal, not the tooth, as is commonly imagined.

Molles ſua thura Sabæi.] The Sabeans are a people of Arabia Felix, in whoſe country only the frankincenſe-tree is ſaid to grow; thus we find in the ſecond Georgic:
"—Solis eſt thurea virga Sabæis."
Theophraſtus alſo and Pliny both affirm that it is found only in Arabia. Dioſcorides mentions an Indian as well as an Arabian frankincenſe. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincenſe from Arabia. Bodæus a Stapel, in his notes on Theophraſtus, obſerves that the Greek writers called that ſort of frankincenſe Indian, which grew

At Chalybes nudi ferrum, viroſaque Pontus
Caſtorea,

grew in the iſlands near Arabia; becauſe thoſe iſlands were formerly under the government of the Indians. Virgil gives them the epithet of *molles* becauſe of their effeminancy; thus Manilius:

" Nec procul in *molles Arabes*, ter-
" ramque ferentem Delicias."

And again,

" Et *molles Arabes*, ſylvarum ditia
" regna."

58. *Chalybes nudi ferrum.*] There is ſome doubt who theſe Chalybes are. Strabo ſays the Chaldeans were anciently ſo called, and that their chief ſupport is from iron and other metals: Τῆς δὲ Τραπεζοῦντος ὑπέρκεινται, καὶ τῆς Φαρνακίας, Τιβαρηνοί τε καὶ Χαλδαῖοι. ——— Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὀνομάζοντο, καθ' οὓς μάλιστα ἡ Φαρνακία ἴδρυται, καὶὰ θάλατταν μὲν ἔχουσα εὐφυΐαν τὴν ἐκ τῆς πηλαμυδίας. πρώτιστα γὰρ ἁλίσκεται ἐνταῦθα τὸ ὄφον τοῦτο ἐκ δὲ τῆς γῆς πᾶ μέταλλα, νῦν μὲν σιδήρου, πρότερον δὲ καὶ ἀργύρου. Ὅλως δὲ κατὰ τοὺς τόπους τούτους ἡ παραλία σφὴ τελέως ἐστὶν. ὑπέρκεινται γὰρ εὐθὺς τὰ ὄρη μετάλλων πλήρη καὶ δρυμῶν, γεωργοὶ δὲ οὐ πολλά. λείπεται δὴ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μετάλλων ὁ βίος. He thinks alſo that they are the Halizones of Homer; and that Alyba in that Poet is the ſame with Chaliba:

Αὐτὰρ Ἀλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Juſtin makes them a people of Spain, and ſays they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr. B—— have followed Juſtin, tranſlating *Chalybes*, *Spaniards*. They are called naked, becauſe the exceſſive heat of their forges made them work naked. Thus we find one of the Cyclops deſcribed, when at work:

" Ferrum exercebant vaſto Cyclopes
" in antro,
" Bronteſque Steropeſque et *nudus*
" *membra* Pyracmon."

Viroſaque Pontus Caſtorea.] Pontus is a part of Aſia minor, famous for drugs of extraordinary efficacy, and ſuch as were ſaid to be uſed in enchantments. Virgil mentions them in his eighth eclogue:

" Has herbas, atque hæc Ponto mihi
" lecta venena
" Ipſe dedit Mœris: naſcuntur plu-
" rima Ponto.
" His ego ſæpe lupum fieri et ſe con-
" dere ſylvis
" Mœrin, ſæpe animas imis excite
" ſepulchris,
" Atque ſatas alio vidi traducere
" meſſes."

Caſtor is an animal ſubſtance taken from a quadruped, which in Latin is called *Caſtor* and *Fiber*, in Engliſh *the Beaver*. It has been generally imagined that this drug is the teſticle of that animal, and that, when it is cloſe purſued, it bites off its teſticles, leaves them for the hunters, and ſo eſcapes. To this ſtory we find frequent alluſions amongſt the ancients; thus Juvenal:

" — Imitatus caſtora, qui ſe
" Eunuchum ipſe facit, cupiens e-
" vadere damno Teſticulorum."

Pliny takes the caſtor to be the teſticles of the animal; but quotes the authority of Sextius, againſt the ſtory of its biting them off. " Spec-
" tabilis naturæ potentia in his quo-
" que, quibus et in terris et in aqua
" victus eſt, ſicut et fibris quos caſ-
" tore vocant, et caſtorea teſtes eo-
" rum. Amputari hos ab ipſis cum
" capiantur negat Sextius diligentiſ-
" ſimus medicinæ. Quinimo parvos
" eſſe ſubſtrictoſque, et adhærentes
" ſpinæ, nec adimi ſine vita anima-
" lis poſſe." Modern authors have diſcovered that the bags which contain

Caſtorea, Eliadum palmas Epiros equarum?
Continuo has leges, æternaque fœdera certis
Impoſuit natura locis, quo tempore primum
Deucalion

tain the caſtor, are not the teſticles of the Beaver, and that they have no communication with the *penis*, and are found in both ſexes. They are odoriferous glands placed in the groin of the Beaver, as we find in ſome other quadrupeds. The beſt caſtor is now brought to us from Ruſſia. *Viroſa* does not mean in this place *poiſonous*; but *efficacious* or *powerful*. *Virus* from which it ſeems to be derived is ſometimes uſed in a good ſenſe, as we find it in Statius:

" — Jungam ipſe manus, atque om-
" ne *benigne*
" *Virus*, odoriferis Arabum quod
" doctus in arvis,
" Aut Amphryſiaco paſtor de grami-
" ne carpſi."

In the paſſage juſt now quoted from the eighth eclogue we find the *venena* of Pontus not to ſignify any thing deſtructive to life; but drugs of ſuch extraordinary power, that by their means Mœris could turn himſelf into a wolf, raiſe ſpirits, and remove a crop of corn from one field to another.

Dryden has followed the ancient tradition of the teſticles:

" Thus Pontus ſends her Beaver
" *ſtones* from far."

Mr. B — tranſlates *viroſa*, *heady*. Dr. Trapp obſerves that *virus* and *venenum* ſometimes carry the ſenſe of φάρμακον, and ſo tranſlates it,

" Pontus, its caſtor's drug,"

which is very low.

59 *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponneſus, in which was the city Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horſes. In the third Georgic we find Epirus recommended as breeding good horſes:

" Et patriam Epirum referat."

The Phœnicians are thought to have given this country its name, from אבור *abir*, which ſignifies *ſtrong*; whence bulls and horſes are called אבורים *abirim*, being the ſtrongeſt of beaſts. Thus Epirus will ſignify *the country of bulls and horſes*. It was certainly famous for both theſe animals.

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60. *Continuo has leges, &c.*] After having obſerved that nature has ſubjected the world to theſe laws, that different places ſhould produce different things, ever ſince the time of Deucalion, he reſumes his ſubject, and gives directions when a rich ſoil ſhould be plowed, and when a poor one. " Theſe laws, and eternal " covenants, were laid by nature on " certain places, ever ſince the time " that Deucalion threw the ſtones " into the uninhabited world: " whence a laborious race of men " were produced. Come on then, " immediately from the very firſt " months of the year, let the ſtrong " bullocks turn up the rich ſoil, and " let the clods lie to be baked by " the duſty ſummer with the hot " beams of the ſun. But if the " ſoil be poor, it will be ſufficient to " turn it up lightly with a ſmall furrow, about the riſing of Arcturus: the deſign of the firſt of " theſe precepts is to hinder the " weeds from hurting the joyful corn; " that of the ſecond is to prevent " the ſmall quantity of moiſture " from forſaking the barren ſand."

62. *Deucalion*

Deucalion vacuum lapides jactavit in orbem:
Unde homines nati durum genus. Ergo age, terræ
Pingue ſolum primis extemplo a menſibus anni
Fortes invertant tauri, glebaſque jacentes
Pulverulenta coquat maturis ſolibus æſtas.
At ſi non fuerit tellus fœcunda, ſub ipſum
Arcturum

62. *Deucalion vacuum lapides &c.*] The ſtory of Deucalion is in the firſt book of Ovid's Metamorphoſis. We are there told that, when the world was deſtroyed by a deluge, Deucalion only with his wife Pyrrha ſurvived. They conſulted the oracle of Themis, in what manner mankind was to be reſtored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they underſtood the earth to be meant, and her bones they apprehended to mean the ſtones. They obeyed this command, and the ſtones which Deucalion threw became men, and thoſe which Pyrrha threw became women. Ovid concludes the fable with a remark, almoſt in Virgil's words:

" Inde genus durum ſumus, experi-
" enſque laborum,
" Et documenta damus, qua ſimus
" origine nati.

64. *Primis a menſibus anni.*] The prepoſition *a* is wanting in the Cambridge manuſcript. By theſe words he means the ſame that he did by *vere novo* in the forty-third verſe in this Georgic. He there mentions the beginning of the ſpring, as the ſeaſon to begin plowing. Here he is more particular, and informs us, that a rich ſoil only is to be plowed ſo early, and gives his reaſon for it. Pliny has quoted this paſſage of our poet, in *lib.* 18. *c.* 26. He is there ſpeaking of what work the huſbandman is to do when Favonius begins to blow, which he makes to be about the eighth of February, ſooner or later. " Interim, ſays he, ab eo " die, quiſquis ille fuerit, quo flare " cœperit, non utique VI. Idus " Febr. ſed ſive ante, quando præ- " vernat, ſive poſt, quando hyemat: " poſt eam diem, inquam, innumera " ruſticos cura diſtringat, et prima " quæque peragantur quæ differri " nequeunt. ——— Terra in futu- " rum proſcinditur, Virgilio maxi- " me autore, ut glebas ſol coquat. " Utilior ſententia, quæ non niſi " temperatum ſolum in medio vere " arari jubet: quoniam in pingui " ſtatim ſulcos occupant herbæ, gra- " cili inſecuti æſtus exiccant: tum " namque ſuccum venturis ſemini- " bus auferunt. Talia autumno me- " lius arari certum eſt." Columella tells us, that a fat ſoil ſhould be plowed in February, if the weather be warm enough to admit of it. " Colles pinguis ſoli, peracta ſatione " trimeſtri, menſe Martio, ſi vero " tepor cæli, ſiccitaſque regionis " ſuadebit, Februario ſtatim proſ- " cindendi ſunt."

65. *Fortes invertant tauri.*] This agrees with what he ſaid before.

" Depreſſo incipiat jam tum mihi
" taurus aratro ingemere."

He adviſes the huſbandman to make deep furrows in the rich ground, which he expreſſes poetically by requiring the bullocks to be ſtrong.

66. *Maturis ſolibus.*] Pierius tells us that in the Roman manuſcript it is *maturis frugibus.*

67. *Sub ipſum Arcturum.*] Arcturus riſes, according to Columella, on the fifth of September: " Nonis

Arcturum tenui ſat erit ſuſpendere ſulco:
Illic, officiant lætis ne frugibus herbæ,
Hic, ſterilem exiguus ne deſerat humor arenam.
Alternis idem tonſas ceſſare novales,

Et

" Septembris Arcturus exoritur." According to Pliny, it riſes eleven days before the autumnal equinox, that is, a week later than Columella's account: " Poſt eos, rurſus Auſ-
" tri frequentes, uſque ad ſidus Arc-
" turi, quod exoritur undecim die-
" bus ante æquinoctium autumni." In another place he tells us, that according to the Athenians, Arcturus riſes on the fifth of September, but, according to Cæſar, on the twelfth: " Vindemiator Ægypto nonis exo-
" ritur. Atticæ Arcturus matutino,
" & ſagitta occidit mane. Quinto
" Idus Septembris Cæſari capella
" oritur veſperi. Arcturus vero
" medius pridie Idus, vehementiſſi-
" mo ſignificatu terra marique per
" dies quinque." Columella no doubt followed the Greek calculation. This author gives the ſame advice about plowing a poor ſoil; and for the ſame reaſon: " Gra-
" ciles clivi non ſunt æſtate aran-
" di, ſed circa Septembris calen-
" das; quoniam ſi ante hoc tempus
" proſcinditur, effœta et ſine ſucco
" humus æſtivo ſole peruritur, nul-
" laſque virium reliquias habet. Ita-
" que optime inter Calendas, et
" Idus Septembris aratur, ac ſubinde
" iteratur, ut primis pluviis æqui-
" noctialibus conſeri poſſit: neque
" in lira, ſed ſub ſulco talis ager
" ſeminandus eſt."

" Arcturus in the time of Colu-
" mella and Pliny, roſe with the
" ſun at Athens, when the ſun was
" in $12\frac{1}{3}$ of Virgo; but at Rome
" three days ſooner, the ſun being
" in $9\frac{1}{4}$ of Virgo: the autumnal
" equinox then falling on the 24th
" or 25th of September." Dr. Hal-ley.

71. *Alternis idem &c.*] In this paſſage the Poet adviſes us to let the ground lie fallow every other year, or elſe to change the grain. " Suffer
" alſo your arable land to lie fal-
" low every other year, and let the
" idle field grow hard with lying
" ſtill. Or elſe, changing the ſea-
" ſon, ſow the golden corn, where
" you have juſt taken off the joyful
" pulſe with ſhattered pods; or the
" ſmall ſeeds of vetches; or the
" brittle ſtalks, and rattling haulm
" of the bitter lupine. For a crop
" of flax, or oats, or drowſy pop-
" pies, burns the land. But to ſow
" every other year is an eaſy labour:
" only be not aſhamed to enrich the
" dry ſoil with fat dung; nor to
" ſpread unclean aſhes over the ex-
" hauſted fields. Thus alſo the fields
" reſt with changing the grain; nor
" at the ſame time is there any grace
" wanting in an unplowed field."

Tonſas novales.] *Novalis* ſignifies, according to Pliny, a ground that is ſown every other year: " Novale
" eſt, quod alternis annis ſeritur." Varro ſays, it is one that has been ſown before it is renewed by a ſecond plowing: " Seges dicitur quod ara-
" tum, ſatum eſt; arvum quod ara-
" tum, nec dum ſatum eſt; *novalis*
" ubi ſatum fuit ante, quam ſecunda
" aratione renovetur." It is ſometimes alſo uſed to expreſs a land that is new broken up. The epithet *tonſas* being added to *novales*, ſeems to bring it to Varro's ſenſe; if we muſt underſtand it to mean the ſame with *demeſſas*, as it is generally interpret-ed. But perhaps, the Poet may mean by *tonſas novales*, new broken up

Et ſegnem patiere ſitu dureſcere campum.
Aut ibi flava ſeres mutato ſidere farra,

Unde

up fields that had lately been grazed by cattle. Our author uſes *tondeo* in this ſenſe, at the beginning of this Georgic:

" Tondent dumeta juvenci,"

And in the third Æneid:

" —— Equos in gramine vidi
" Tondentes campum late."

73. *Mutato ſidere.*] Pierius ſays it is *mutato ſemine* in the Roman manuſcript, which ſeems a plainer and more intelligible reading, than *mutato ſidere*: but as we have only the authority of a ſingle manuſcript for it, I have preſerved the common reading. By *mutato ſidere*, the Poet muſt mean that pulſe are ſown in one ſeaſon, and corn in another.

Farra.] *Far* ſeems to be put here for corn in general. It may not however be improper to ſay ſomething in this place concerning that grain; which was ſo famous amongſt the ancient Romans. It ſeems to me pretty plain, that it is the ζεια or ζεα of the Greeks, and what we call in Engliſh *ſpelt*. It is a ſort of corn, very like wheat; but the chaff adheres ſo ſtrongly to the grain, that it requires a mill to ſeparate them, like barley. Dionyſius of Halicarnaſſus ſays expreſsly, that the Greeks call that ζεια, which the Romans call *far*. The principal objection to this ſeems to be that Pliny treats of *zea* and *far*, as two different ſorts of grain. But this is of no weight with me, for it is plain that Pliny borrows what he ſays of *zea* from the Greek writers. In *lib.* 18. *cap.* 8. he ſays it is peculiar to Egypt, Syria, Cilicia, Aſia, and Greece: " Frumenti genera non eadem ubique: " neque ubi eadem ſunt, iiſdem nominibus. Vulgatiſſima far, quod " adoreum veteres appellavere, ſiligo, triticum. Hæc plurimis terris communia. Arinca Galliarum propria, copioſa et Italiæ eſt. Ægypto autem ac Syriæ, Ciliciæque et Aſiæ, ac Græciæ peculiares *zea*, olyra, tiphe." In *cap.* 10, he ſays, " Apud Græcos eſt " *zea*." Thus we may reaſonably ſuppoſe that what Pliny ſays of *zea* is taken from the Greek authors; and that they are the ſame grain, notwithſtanding his having diſtinguiſhed them. Beſides, it may not be amiſs to obſerve, that our Poet has given, in the 219 verſe of this Georgic, the epithet *robuſta* to *farra*; which is the very ſame that Theophraſtus has given to *zea*: Τῶν δὲ ὁμοιοπύρων, καὶ ὁμοιοκρίθων, οἷον ζειᾶς, τίφης, ὀλύρας, βρώμης, αἰγίλωπος, ἰσχυρότερον καὶ μᾶλιστα καρπιζόμενον, ἡ ζειά. I ſhall add only one obſervation more; that *far* was the corn of the ancient Italians, and was frequently uſed in their ſacrifices and ceremonies, whence it is no wonder that this word was often uſed for corn in general. Thus in ſeveral counties of England, we find the ſeveral ſorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the ancient Italians, we have Pliny's authority: " Primus " antiquis Latio cibus." That it was uſed in ſacrifices, I ſhall quote only the authority of Virgil himſelf, in the fifth Æneid:

" Hæc memorans cinerem et ſopitos
" ſuſcitat ignes:
" Pergameumque Larem, et canæ
" penetralia Veſtæ
" *Farre pio* et plena ſupplex venera-
" tur acerra."

Unde prius lætum ſiliqua quaſſante legumen,

Aut

74. *Lætam ſiliqua quaſſante legumen.*] Pierius ſeems to approve of *lectum* inſtead of *lætum*; as it is in the Roman manuſcript: but I take *lætum* to be the true reading. By *lætum legumen* Virgil intends to expreſs *beans*; which were eſteemed as the principal ſort of pulſe. Thus Pliny: "Sequitur natura legumi-" num, inter quæ maximus honos " fabis." The ſame author, quoting this paſſage of Virgil, ſubſtitutes *faba* for *legumen*: "Virgilius al-" ternis ceſſare arva ſuadet, et hoc, " ſi patiantur ruris ſpatia, utiliſſimum " procul dubio eſt. Quod ſi neget " conditio, far ſerendum unde lupi-" num, aut vicia, aut *faba* ſublata " ſint, et quæ terram faciant læti-" orem." He mentions beans alſo in another place, as fattening the ſoil, inſtead of dung: "Solum in " quo ſata eſt lætificat ſtercoris vice." Cato alſo, where he is ſpeaking of what enrich the earth, begins with *lupinum, faba, vicia. Legumen* is derived *à legendo*, becauſe pulſe are gathered by hand, and not reaped, according to Varro: "Alii legu-" mina, alii, ut Gallicani quidam, " legaria appellant, utraque dicta a " legendo, quod ea non ſecantur, ſed " vellendo leguntur." Pliny has almoſt the ſame words, ſpeaking of the *legumina*: "Quæ velluntur e " terra, non ſubſecantur: unde et " leguminа appellata, quia ita le-" guntur." The epithet *quaſſante* ſeems not to have been well underſtood by the Commentators. They generally indeed agree with Servius, in telling us that *quaſſante* is uſed for *quaſſata*: but then they proceed no farther than to tell us, that they ſuppoſe the Poet alludes to the ſhaking of the pods with the wind. I have never obſerved any remarkable ſhaking in bean pods, nor does their firm adherence to the ſtalk ſeem to admit of it. I rather believe the Poet alludes to the method uſed by the Romans, of ſhaking the beans out of the pods. Pliny juſt mentions it in his eighteenth book, where he ſays *faba metitur, deinde concutitur.* Columella has given us a particular account of it. He ſays they untie a few bundles at a time, at the farther end of the floor, and then three or four men kick them forward, and ſtrike them with ſticks or pitch forks, and when they are come the whole length of the floor, they gather the ſtalks into a heap, and ſo the beans are ſhaken out. "Maxime ex legu-" minibus ea, et ſine jumentis teri, " et ſine vento purgari expeditiſſime " ſic poterit. Modicus faſciculorum " numerus reſolutus in extrema par-" te areæ collocetur, quem per lon-" giſſimum ejus, mediumque ſpatium " tres vel quatuor homines promo-" veant pedibus, et baculis furcilliſve " contundant: deinde cum ad alte-" ram partem areæ pervenerint, in " acervum culmos regerant. Nam " ſemina excuſſa in area jacebunt, " ſuperque ea paulatim eodem modo " reliqui faſciculi excutientur. Ac " duriſſimæ quidem acus reſectæ, " ſeparatæque erunt a cudentibus: " minutæ vero, quæ de ſiliquis cum " faba reſederunt, aliter ſecernen-" tur. Nam cum acervus paleis, " graniſque miſtus in unum fuerit " conjectus, paulatim ex eo venti-" labris per longius ſpatium jactetur, " quo facto, palea, quæ levior eſt, " citra decidet: faba, quæ longius " emittetur, pura eo perveniet, quo " ventilator eam jaculabitur." I have rendered *quaſſante*, *ſhattered*, which I take to be the true meaning of the word: for it appears by Columella's

Aut tenues fœtus viciæ, triſtiſque lupini
Suſtuleris fragiles calamos, ſylvamque ſonantem.
Urit enim lini campum ſeges, urit avenæ,
Urunt lethæo perfuſa papavera ſomno.

Sed

ſumella's account, that the pods are broken and ſhattered to let the beans come out. *Quaſſo* is frequently uſed in this ſenſe; and our Engliſh word *to quaſh* is derived from it.

75. *Tenues fœtus viciæ.*] The ſeeds of vetches, or tares, are very ſmall in proportion to beans and lupines; and therefore the Poet has diſtinguiſhed them by the epithet of *tenues*. They are alſo reckoned to fertilize the fields: *Et vicia pingueſcunt arva*, ſays Pliny.

Triſtis lupini.] This epithet is well choſen, for *lupinus* is derived from λύπη, *triſtitia*. The ancient writers of agriculture agree that lupines being ſown in a field are as good as dung to it. Columella ſays they will make the huſbandman amends, if he has no other dung: "Jam vero, ut ego reor, ſi deficiatur omnibus rebus agricola, lupini certe expeditiſſimum præſidium non deeſſe, quod cum exili loco circa Idus Septembris ſparſerit, et inaraverit, idque tempeſtive vomere vel ligone ſuccideris, vim optimæ ſtercorationis exhibebit." Pliny alſo mentions lupine as an excellent manure: "Inter omnes autem conſtat nihil eſſe utilius lupini ſegete, priuſquam filiquetur, aratro vel bidentibus verſa, manipuliſve deſecta circa radices arborum ac vitium obrutis. ---- Segetem ſtercorant fruges, lupinum, faba, vicia." And in the eighteenth book, ſpeaking of lupine, he ſays: "Pingueſcere hoc ſatu arva vineaſque diximus. Itaque adeo non eget fimo, ut optimi vicem repræſentet."

77. *Urit enim lini campum ſeges.*] Moſt authors agree with Virgil, that flax burns or impoveriſhes the ſoil. Columella ſays it is ſo exceedingly noxious, that it is not ſafe to ſow it, unleſs you have a proſpect of great advantage from it. "Lini ſemen, niſi magnus eſt ejus in ea regione quam colis proventus, et pretium proritat, ſerendum non eſt; agris enim præcipue noxium eſt." Palladius obſerves alſo that it exhauſts the ground: "Hoc men- ſe lini ſemen ſeremus, ſi placet, quod pro malitia ſui ſerendum non eſt, nam terræ uber exhaurit." Pliny quotes Virgil, for this obſervation: "Virgilius et lino ſegetem exuri, et avena, et papavere arbitratur."

78. *Urunt lethæo perfuſa papavera ſomno.*] Poppies were commonly ſown by the ancients; not that with the ſcarlet flowers, which is common in our corn-fields, but thoſe ſorts which we cultivate in our gardens. That they were cultivated by the ancient Romans, is plain from the directions, which all their writers give about ſowing them. That it was not our corn poppy, but that of the gardens, appears from the figure of its head in the hand of many ſtatues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and ſlender, as Pliny has juſtly obſerved, *lib.* 20. *cap.* 18. "Sativum omne magis rotundat capita; at ſylveſtri longum ac puſillum." This author therefore ſeems to contradict himſelf, when he reckons this red ſort, *lib.* 19. *cap.* 9.

Sed tamen alternis facilis labor : arida tantum
Ne ſaturare fimo pingui pudeat ſola ; neve
Effœtos cinerem immundum jactare per agros.
Sic quoque mutatis requieſcunt fœtibus arva :
Nec nulla interea eſt inaratæ gratia terræ.

Sæpe

cap. 9. amongſt the cultivated poppies. He there mentions three ſorts; the white one, of which the ancients uſed to eat the ſeeds: the black one, from which opium is obtained: and the *rhœas*, or *erraticum*, which frequently grows amongſt barley, reſembling rocket, a cubit in height, with a red flower which ſoon falls off, whence it is called in Greek rhœas. This is a plain deſcription of our *red poppy* or *corn roſe*. I ſhall ſet down the author's own words: "Papaveris ſativi tria genera: candidum, "cujus ſemen toſtum in ſecundo menſa, cum melle apud antiquos dabatur. Hoc et panis ruſtici cruſtæ "inſpergitur affuſo ovo inhærens, "ubi inferiorem cruſtam apium githque cereali ſapore condiunt. Alterum genus eſt papaveris nigrum, "cujus ſcapo incito lacteus ſuccus "excipitur. Tertium genus rhœam "vocant Græci, id noſtri erraticum. "Sponte quidem, ſed in arvis, cum "hordeo maxime naſcitur, erucæ "ſimile, cubitali altitudine, flore "ruffo et protinus deciduo, unde et "nomena Græcis accepit." The white poppy is cultivated in our Phyſic gardens; the heads being much in uſe: for of them is made the ſyrup, which is generally known by the name of *Diacodion*. The black poppy is not only ſown in our gardens, but grows wild alſo in ſeveral places. I have found it in great plenty on banks, between Cambridge and Ely. The ſeeds of it are ſold for birds, under the name of maw ſeed. The beautiful double poppies ſo frequent in gardens, are the ſame ſpecies, the fulneſs of the flowers being only an accidental variety. That poppies, eſpecially the juice flowing from their wounded heads, which is well known under the name of Opium, procure ſleep, hardly requires to be mentioned. On this account Virgil ſays they are *lethæo perfuſa ſomno:* and in the fourth Georgic he calls them *lethæa papavera:* and in the fourth Æneid he has *ſoporiferum papaver*. Lethe is the name of a river in the infernal regions, which cauſes thoſe who drink of it entirely to forget every thing; whence our Poet gives the epithet *lethean* to ſleep.

79. *Sed tamen alternis facilis labor.*] He returns to his firſt precept, about plowing every other year, and obſerves that this makes the labour eaſy; and adds that dunging muſt not be omitted, if the ſoil be poor or worn out. This is the generally received interpretation: but Grimoaldus gives another ſenſe to this paſſage. He takes it to mean that, tho' you ſhould ſow flax, oats, or poppies, which greatly exhauſt the ground; yet you may eaſily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

82. *Mutatis requieſcunt fœtibus arva.*] The ſenſe of this paſſage is, that the change of grain is of ſervice to the ground, and in ſome meaſure anſwers the ſame end as letting it lie fallow.

83. *Nec nulla interea eſt inaratæ gratia terræ.*] By *inaratæ* is meant *uncultivated.*

Sæpe etiam ſteriles incendere profuit agros,

Atque

uncultivated. He here again encourages the huſbandman to let his ground lie fallow a year or two, if he can afford to wait ſo long; and aſſures him that his forbearance will be well rewarded. Thus at the beginning of this Georgic, he tells us, that a huſbandman, who lets his ground lie fallow two years, will reap ſuch an abundant crop, that his barns will ſcarce contain it:

" Illius immenſæ ruperunt horrea
" meſſes."

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84. *Sæpe etiam, &c.*] In this paſſage he relates the method of burning a barren ſoil; and aſſigns four reaſons, why it may be of ſervice. " It is often alſo beneficial to " ſet fire to the barren fields, and " to burn the light ſtubble with " crackling flames: whether by this " means the lands receive ſome hid- " den powers, and rich nouriſhment: " or whether every vicious diſpoſi- " tion is removed by the heat, and the " ſuperfluous moiſture made to tran- " ſpire: or whether the warmth opens " more paſſages, and relaxes the hid- " den pores, thro' which the juice is " derived to the new herbs: or whe- " ther it hardens and contracts the " gaping veins, and ſo hinders the " ſmall ſhowers, or parching heat of " the ſun, or the piercing cold of " Boreas from ſcorching it."

Grimoaldus does not underſtand this paſſage as it is commonly underſtood; that the Poet propoſes ſo many different and even contrary conjectures, concerning the benefit accruing from burning a barren field. He rather thinks that Virgil intends to deſcribe theſe four cures for ſo many cauſes of barrenneſs. If the ſoil be poor, burning will make it fat and full of juice: if it be watry, the heat will make the ſuperfluous moiſture tranſpire: if it be a ſtiff clay, the warmth will open the pores, and relax the ſtiffneſs: if it be a ſpongy and thirſty ſoil, the fire will bind and condenſe it. La Cerda quotes Berſmanus for the ſame interpretation: and approves of it.

Virgil is generally thought not to have intended to ſpeak of burning the ground itſelf, but only of burning the ſtubble. Pliny ſeems to underſtand him in this ſenſe: " Sunt qui " accendunt in arvo et ſtipulas, mag- " no Virgilii præconio." Servius in his comment, on theſe words, *incendere profuit agros*, ſays, " Non " agros, ſed ea quæ in agris ſunt, id " eſt ſtipulas vel quiſquilias: hoc eſt " purgamenta terrarum, et alia inu- " tilia concremare." Grimoaldus alſo interprets this paſſage; " Sæpe- " numero etiam herbas, frutices, et " ſtipulam igne abſumpſiſſe, ad re- " parandam ſterilium agrorum fœ- " cunditatem nonnihil conſert." Dryden alſo tranſlates it in this ſenſe:

" Long practice has a ſure improve-
" ment found,
" With kindled fires to burn the bar-
" ren ground;
" When the light ſtubble to the
" flames reſign'd,
" Is driv'n along, and crackles in
" the wind."

And Dr. Trapp:

" Oft too it has been gainful found
" to burn
" The barren fields with ſtubble's
" crackling flame."

He ſays, " agros atque ſtipulam flam- " mis: i. e. agros flammis ſtipulæ." Mr. B—— differs from them all, and ſays, " Virgil ſpeaks of two different " things, of burning the ſoil itſelf " before the ground is ploughed, and

" of

Atque levem ſtipulam crepitantibus urere flammis: 85
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt: ſive illis omne per ignem
Excoquitur vitium, atque exſudat inutilis humor:
Seu plures calor ille vias, et cæca relaxat
Spiramenta, novas veniat qua ſuccus in herbas. 90
Seu durat magis, et venas adſtringit hiantes;
Ne tenues pluviæ, rapidive potentia ſolis
Acrior,

" of burning the ſtubble after the " corn is taken off from arable land." This ſeems to be the moſt natural interpretation.

Sæpe.] Servius tells us that ſome join *ſæpe* to *incendere*. If this interpretation be admitted, we muſt render this paſſage; " It is beneficial " alſo to ſet fire often to the barren " fields."

85. *Atque levem ſtipulam crepitantibus urere flammis.*] It is ſcarce poſſible to avoid obſerving how beautifully the rapidity of this verſe, conſiſting entirely of Dactyls, expreſſes the ſwiftneſs of the flame, ſpreading over a ſtubble field. Vida quotes this paſſage, amongſt the many beautiful examples of making the ſound an eccho to the ſenſe:

" Hinc etiam ſolers mirabere ſæpe
" legendo
" Sicubi Vulcanus ſylvis incendia
" miſit,
" Aut agro ſtipulas flamma crepitan-
" te cremari."

86. *Pabula.*] The Commentators generally ſuppoſe, that when the Poet ſpeaks of this nouriſhment to be derived from the fire, he alludes to the philoſophy of Heraclitus; that all things are created out of fire. La Cerda, with better reaſon, thinks, that he means the nouriſhment proceeding from the aſhes.

92. *Ne tenues pluviæ, rapidive potentia ſolis acrior*] This paſſage has very much perplexed ſome of the Commentators. They think it ſtrange that rain ſhould be ſaid to ſcorch the ground. La Cerda interprets it " ne " pluviæ, quæ tenuitate ſua pene- " trant, *herbas perdant.*"

Dryden tranſlates it:

" Leſt ſoaking ſhow'rs ſhould pierce
" her ſecret ſeat."

And Dr. Trapp:

—— Leſt driſling ſhow'rs
Should ſoke too deep.——

This ſeems to be taking too great a liberty with Virgil; to ſuppoſe an ellipſis, and then to fill it up with what we pleaſe. I would rather ſuppoſe that by *tenues*, he does not mean *quæ tenuitate ſua penetrant*; but, as Servius tells us, ſome interpret it, *inutiles, jejunæ, macræ*, in oppoſition to *pingues*, as *tenuis ubi argilla.* If we underſtand it in this ſenſe, why might not the Poet ſay that the fire, by contracting the gaping veins of the earth, hinders the ſmall ſhowers from ſcorching the earth? that is, hinders the earth from being ſcorched or dried, by the ſmallneſs of the ſhowers, which are not ſufficient to moiſten it; but ſoak through its gaping chinks. This interpretation will be ſtill clearer if with Schrevelius we read *rapidique*, inſtead of *rapidive:* for then the ſenſe will be that the ſmall ſhowers joined with a very parching heat will dry up the ſpongy, thirſty, ſoil. They may poetically be ſaid to parch the earth, becauſe they are not ſufficient to hinder it from being parched.

93. *Penetrabile*

Acrior, aut Boreæ penetrabile frigus adurat.
Multum adeo, raſtris glebas qui frangit inertes,
Vimineaſque trahit crates, juvat arva: neque illum 95
Flava

93. *Penetrabile frigus.*] Thus Lucretius:

" Permanat calor argentum, penetra-
" leque frigus."

Adurat.] Burning applied to cold is not merely a poetical expreſſion: but we find it made uſe of alſo by the Philoſophers. Ariſtotle ſays that cold is accidentally an active body, and is ſometimes ſaid to burn and warm, not in the ſame manner as heat, but becauſe it condenſes or conſtrains the heat by ſurrounding it. Ποιητικον δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς καὶὰ συμβεβηκὸς, καθάπερ εἴρηται πρότερον· ἐνίοτε γὰρ καὶ καίειν λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, οὐχ ὡς τὸ θερμὸν, ἀλλὰ τῷ συνάγειν, ἢ ἀντιπεριίσάναι τὸ θερμὸν. Pliny alſo applies *aduror* to cold: " *Aduri* quoque fervore, aut " *flatu frigidiore:*" and again; " Olei libra, vinique ſextario illini-" tur cum oleo coctis foliis partibus " quas *frigus aduſſerit:* and in another place; " Leonis adipes cum " roſaceo cutem in facie cuſtodiunt " a vitiis, candoremque ſervant, et " ſanant *aduſta nivibus:*" and in another place he ſays; " Si vero a-" duſti frigore."

94. *Multum adeo &c.*] In this paſſage he recommends the breaking of the clods ſmall, which the writers of agriculture call *occatio.* " Occare, id eſt comminuere, ne ſit " gleba," ſays Varro. " Pulveratione faciunt, quam vocant ruſtici occationem, cum omnis gleba " in vineis refringitur, et reſolvitur " in pulverem," ſays Columella.

" He alſo greatly helps the fields, " who breaks the ſluggiſh clods with " harrows, and draws the oſier hur-" dles: nor does yellow Ceres look " down upon him in vain from high " Olympus: and he too, who turns " the plough, and breaks the ridges " obliquely, which he has already " turned up, and frequently exer-" ciſes the earth, and commands the " fields."

95. *Vimineas crates*] Dr. Trapp tranſlates *raſtris* rakes, and *crates* harrows:

" Much too he helps his tilth, who
" with the rake
" Breaks the hard lumpiſh clods, and
" o'er them draws
" The oſier harrow."

Raſtrum, I think, always ſignifies *a harrow*, in Virgil; who deſcribes it as ſomething very heavy, which by no means agrees with a *rake.* In this very Georgic we find *iniquo pondere raſtri*, and *gravibus raſtris. Crates* cannot be *harrows*, which are too ſolid to be made of oſiers or twigs of trees, as the *hurdles* are. Thus we have *arbuteæ crates*, in this Georgic; and *crates ſalignæ*, in the ſeventh Æneid; and in the eleventh,

" —— Crates et molle feretum
" Arbuteis texunt virgis, et vimine
" querno."

The word is uſed for any kind of baſket work; whence Virgil, in the fourth Georgic, applies it to the ſtructure of a honey-comb; *crates ſolvere favorum*; and the *crates ſalignæ*, juſt quoted, are the baſket work of a ſhield; whence the Poet figuratively uſes it to expreſs the bones of the breaſt:

" ———— crudum
" Tranſadigit coſtas et *crates pectoris*
" enſem."

Flava Ceres alto nequicquam ſpectat Olympo:
Et qui, proſciſſo quæ ſuſcitat æquore terga,
Rurſus in obliquum verſo perrumpit aratro,
Exercetque

96. *Flava Ceres.*] Ceres is called yellow, from the colour of ripe corn: thus we have in Homer ξανθὴ Δημήτηρ.

97. *Et qui &c.*] "Ruæus," ſays Mr. B—, "and after him Mr. Dryden, apply this paſſage to what goes before; but Virgil means it only of what follows, namely, *croſs ploughing*. What the Poet ſpeaks of here retains the Roman name to this day, in many parts of England, and is called *ſowing upon the back*, that is, ſowing ſtiff ground after once ploughing. Now, ſays Virgil, he that draws a harrow, or a hurdle, over his ground, before he ſows it, *multum juvat arva*; for this fills up the chinks, which otherwiſe would bury all the corn; but then, ſays he, *Ceres* always *looks kindly upon him who ploughs his ground croſs again*, and then *exerciſes it frequently*; that is, often repeats the labour of ploughing. What made Ruæus and others miſtake this place, is, that they did not obſerve that *Et qui, proſciſſo, &c.* muſt be conſtrued *qui & perrumpit, & exercet, & imperat.*" This obſervation is very ingenious; but I am afraid we ſhall find it difficult to produce an authority for making *et qui* to be the ſame with *qui et*. Grimoaldus interprets this paſſage thus: "Neque vero illi minus propitia futura illa eſt, qui &c." In this ſenſe Dryden tranſlates it:

"— — Nor Ceres from on high
"Regards his labours with a grudging eye;
"Nor his, who plows acroſs the furrow'd grounds,
"And on the back of earth inflicts new wounds."

This way too there ſeems to be a difficulty in the grammatical conſtruction; for we muſt place the words thus: "Neque flava Ceres ſpectat illum; et *illum* qui &c." La Cerda's interpretation ſeems to be moſt natural: he couples *qui* with the other *qui* in *ver.* 94. Thus the ſenſe will be: "Ille juvat arva, qui frangit glebas, et *ille juvat arva*, qui perrumpit, &c." Ruæus follows La Cerda; for he interprets *et qui* thus: "Valde etiam prodeſt ille, qui." Dr. Trapp interprets it to the ſame purpoſe: "Et ille etiam juvat arva, qui." *Neque illum flava Ceres alto nequicquam ſpectat Olympo* muſt therefore be underſtood to be in a parentheſis.

Proſciſſo.] Beroaldus, in his notes upon Columella, tells us that *proſcindere* means the firſt plowing of the land: "Quod vere ſemel aratum eſt, a temporis argumento vervactum vocatur, dicitur et proſciſſum, et proſcindere appellant, cum primum arant terram." Servius gives us the ſame interpretation: "Propria voce uſus eſt, cum enim primo agri arantur, quando duri ſunt, proſcindi dicuntur; cum iterantur, obfringi; cum tertiantur, litari."

98. *Perrumpit.*] The King's, one of the Arundelian, both Dr. Mead's manuſcripts, Servius, La Cerda, and ſeveral of the old printed copies have *prorumpit*. Pierius owns that many of the ancient manuſcripts have *perrumpit*; but admits *prorumpit*, on the authority of the Medicean manuſcript, in which *prorumpit* is altered to *perrumpit* with a different ink. The Cambridge manuſcript has

Exercetque frequens tellurem, atque imperat arvis.
Humida ſolſtitia, atque hyemes orate ſerenas, 100
Agricolæ;

has *perrumpat*; and in the Bodleian manuſcript, it is *perrupit*.

99. *Exercet tellurem.*] Thus Horace; "Paterna rura bobus *exercet* "ſuis:" and Pliny; "alii tellurem "exercent:" and Columella; "frequenter ſolum exercendum eſt."

Arvis.] The Bodleian manuſcript has *armis*, which no doubt is an error of the tranſcriber.

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100. *Humida ſolſtitia &c.*] Having ſpoken ſufficiently of preparing the ground, he now begins to ſpeak of ſowing it; and adviſes the farmers, in the firſt place, to pray for moiſt ſummers and fair winters. "Pray, ye farmers, for moiſt ſummers and fair winters; for nothing "is ſo advantageous to the corn, "nothing makes the field ſo fruitful, "as winter duſt: Myſia does not "boaſt of any tillage that is ſo beneficial, and in ſuch ſeaſons even "Gargarus admires its own harveſts."

La Cerda has proved by a great number of inſtances, that the pureſt Latin writers meant only the ſummer ſolſtice by *ſolſtitium*, and that they called the winter ſolſtice *bruma*. Columella indeed calls the winter ſolſtice *brumale ſolſtitium:* but *ſolſtitium* alone, I believe, was never uſed, but to expreſs the ſummer ſolſtice. We have the word *ſolſtitium* no where elſe in Virgil, except in the ſeventh Eclogue:

"Muſcoſi fontes, et ſomno mollior "herba,
"Et quæ vos rara viridis tegit arbu- "tus umbra;
"*Solſtitium* pecori defendite: jam "venit æſtas
"Torrida: jam læto turgent in "palmite gemmæ."

This is apparently meant of the ſummer ſolſtice. It will not perhaps be diſpleaſing to the learned reader, if I quote ſome paſſages of Pliny, which confirm La Cerda's obſervation. In *lib.* 2. *cap.* 19. he ſays; "Sol autem ipſe quatuor differentias habet, bis æquata nocte diei, vere "et autumno, et in centrum incidens "terræ octavis in partibus arietis ac "libræ: bis permutatis ſpatiis, in "auctum diei, *bruma* octava in parte capricorni: noctis vero, *ſolſtitio* "totidem in partibus cancri." In *lib.* 18. *cap.* 25. he ſays; "Cardo "temporum quadripartita anni diſtinctione conſtat, per incrementa "lucis. Augetur hæc a *bruma*, et "æquatur noctibus verno æquinoctio diebus xc. horis tribus. Deinde ſuperat noctes ad *ſolſtitium* "diebus XCIII. horis XII. uſque ad "æquinoctium autumni. Et tum "æquata die procedit ex eo ad "*brumam* diebus LXXXIX. horis III. "Horæ nunc in omni acceſſione æquinoctiales, non cujuſcunque diei "ſignificantur: omneſque eæ differentiæ fiunt in octavis partibus ſignorum. *Bruma* capricorni, ab "VIII. calend. Januarii fere: æquinoctium vernum, arietis: *ſolſtitium*, cancri: alterumque æquinoctium, libræ, qui et ipſi dies "raro non aliquos tempeſtatum ſignificatus habent. Rurſus hi cardines ſingulis etiamnum articulis "temporum dividuntur, per media "omnes dierum ſpatia. Quoniam "inter *ſolſtitium* et æquinoctium

Agricolæ; hyberno lætiſſima pulvere farra,
Lætus ager: nullo tantum ſe Myſia cultu
Jactat, et ipſa ſuas mirantur Gargara meſſes.
Quid dicam, jacto qui ſemine cominus arva
Inſequitur,

" autumni, fidiculæ occaſus autum-
" num inchoat die XLV. At ab
" æquinoctio eo ad *brumam*, vergi-
" liarum matutinus occaſus hyemem
" die XLIII. Inter *brumam* et æ-
" quinoctium die XLV. flatus favonii
" vernum tempus." In *cap* 28. of the ſame book, he ſays; " *Solſti-*
" *tium* peragi in VIII. parte cancri,
" et VIII. calendas Julii diximus.
" Magnus hic anni cardo, magna res
" mundi. In hoc uſque a *bruma*
" dies creverunt ſex menſibus." Servius therefore muſt be miſtaken, who takes *humida ſolſtitia* to mean the winter *ſolſtice*, and imagines that the epithet *humida* is added as a diſtinction from the ſummer ſolſtice, and therefore interprets this paſſage thus: " Solſtitia illa quæ humida ſunt
" naturaliter, id eſt hyberna, O
" Agricolæ, et hyemes ſerenas
" orate."

Pliny accuſes our Poet of a miſtake in this advice, and ſays it was only a luxuriance of his wit: " Qui dixit
" hyemes ſerenas optandas, non pro
" arboribus vota fecit. Nec per
" ſolſtitia imbres vitibus conducunt.
" Hyberno quidem pulvere lætiores
" fieri meſſes, luxuriantis ingenii
" fertilitate dictum eſt." But Virgil is ſufficiently juſtified by its being an univerſally received opinion amongſt the ancient Roman huſbandmen. We are told by Macrobius, that in a very old book of verſes, which is ſaid to be the moſt ancient of all the Latin books, the following words are to be met with: " Hy-
" berno pulvere, verno luto, gran-
" dia farra Camille metes." From this old ſaying Virgil no doubt derived his advice to the farmers, to pray for moiſt ſummers and fair winters.

Orate.] It is *optate* in one of the Arundelian manuſcripts, and in La Cerda. Pliny ſeems alſo to have read *optate*; for in the paſſage, which I juſt now quoted, he ſays: " Qui dixit hyemes ſerenas *optan-*
" *das*."

102. *Nullo tantum ſe Myſia &c.*] It is Mœſia in the Bodleian manuſcript, in Servius, and in ſeveral old editions; ſome of the old editions have Meſia. The Cambridge manuſcript has Meſſia. Fulvius Urſinus tells us that the old Colotian manuſcript has Myſia, which reading is admitted alſo by Macrobius. Pierius ſays it is Myſia in the Roman manuſcript, and in another very ancient one. Heinſius and ſeveral of the beſt editors have Myſia. According to Pliny, Mœſia is the name of a province joining to Pannonia, and running down with the Danube to the Euxine ſea. But Myſia is a part of Aſia minor joining to the Helleſpont. In this province were both a mountain and a town called Gargarus, famous for great plenty of corn. Thus we find in Ovid:

" Gargara quot ſegetes, quot habet
" Methymna racemos:
" Æquora quot piſces, fronde
" teguntur aves;
" Quot cælum ſtellas, tot habet tua
" Roma puellas."

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104 *Quid dicam, &c.*] In this beautiful paſſage, the Poet adviſes to break the barren clods immediately after

Inſequitur, cumuloſque ruit male pinguis arenæ? 105
Deinde ſatis fluvium inducit, rivoſque ſequentes?
Et cum exuſtus ager morientibus æſtuat herbis,
Ecce ſupercilio clivoſi tramitis undam
Elicit:

after the ſeed is ſown; and then to overflow the ground. He recommends alſo the feeding down of the young corn, to prevent its too great luxuriance: and mentions the draining of a marſhy ſoil.

" Why ſhould I ſpeak of him, who, " as ſoon as he has ſown the ſeed, " immediately falls upon the field, " and levels the ridges of the barren ſand? and then brings down " rills of water over it? And when " the parched field lies gaſping with " dying herbs, behold he draws down " the water from the brow of a hill " by deſcending channels: the water, as it falls, makes a hoarſe " murmur along the ſmooth ſtones, " and refreſhes the thirſty fields with " its bubbling ſtreams. Why ſhould " I ſpeak of him, who, leaſt the " heavy ears ſhould weigh down the " ſtem, feeds down the luxuriant corn " in the tender blade, as ſoon as it " is even with the furrow? or of " him who drains the collected moiſture of the marſh from the ſoaking ſand? eſpecially in doubtful " months, when the river has overflowed its banks, and covered all " all the country round with mud, " whence the hollow ditches ſweat " with warm moiſture."

105. *Male pinguis arenæ*] Ruæus ſays, that *male pinguis* is not put for *ſterilis* in this place, but that it ſignifies *male, intempeſtive, et fruſtra compacta et conglobata.* He obſerves that *arena* is often put for any ſort of earth, as in the fourth Georgic it is uſed for the mud of the Nile, which is fat:

" Et viridem Ægyptum nigra fœ-
" cundat arena."

But however it is certain that *male* joined with an adjective has the ſame ſignification with *non.* Thus in the ſecond Æneid, *ſtatio male fida carinis* is the ſame as *non fida*; and in the fourth Æneid, *alloquitur male ſana ſororem* is the ſame as *inſana* or *non ſana:* therefore *male pinguis* in this paſſage may well be interpreted *non pinguis*, notwithſtanding what Ruæus has ſaid to the contrary.

106. *Deinde ſatis fluvium, &c.*] Virgil is thought in theſe lines to have imitated the following paſſage of Homer, in the 21 Iliad:

Ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
Ἀμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύῃ,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα βάλλων.
Τοῦ μέν τε προρέοντος, ὑπὸ ψηφῖδες ἅπασαι
Ὀχλεῦνται, τὸ δὲ τ' ὦκα κατειδόμενον κελαρύζει.
Χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα.

" So when a peaſant from his garden " brings
" Soft rills of water from the bub- " bling ſprings,
" And calls the floods from high, to " bleſs his bow'rs,
" And feed with pregnant ſtreams " the plants and flow'rs;
" Soon as he clears whate'er their " paſſage ſtaid,
" And marks their future current " with his ſpade,
" Swift o'er the rolling pebbles, down " the hills

" Louder

Elicit : illa cadens raucum per lævia murmur
Saxa ciet, ſcatebriſque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus ariſtis,
Luxuriem ſegetum tenera depaſcit in herba ;
Cum primum ſulcos æquant ſata ? quique paludis
Collectum humorem bibula deducit arena ?
Præſertim incertis ſi menſibus amnis abundans
Exit, et obducto late tenet omnia limo,
Unde cavæ tepido ſudant humore lacunæ.
Nec tamen, hæc cum ſint hominumque boumque labores
Verſando

" Louder and louder purl the falling
" rills,
" Before him ſcatt'ring, they prevent
" his pains,
" And ſhine in mazy wand'rings o'er
" the plains."

Mr. Pope.

Rivoſque ſequentes] It is *rivoſque fluentes*, in the Roman manuſcript, according to Pierius.

109. *Elicit.*] Pierius ſays it is *eligit*, in the Roman manuſcript.

112. *Luxuriem ſegetum tenera depaſcit in herba.*] The former precept, of breaking the clods, and watering them, related to a barren ſoil Here he ſpeaks of an inconvenience attending a rich ſoil, the too great luxuriance of the corn ; and adviſes to feed it down, while it is young. He ſeems to have taken this from Theophraſtus, who ſays, that in a rich ſoil the huſbandmen both mow the young corn, and feed it down, to keep it from running too much to leaf. Ἐν δὲ ταῖς ἀγαθαῖς χώραις πρὸς τὸ μὴ φυλλομανεῖν, ἐπινέμουσι καὶ ἐκτιλῶσι τὸν σῖτον. Pliny ſays the ſame thing : " Luxuria ſegetum caſtigatur " dente pecoris in herba duntaxat."

113 *Quique paludis, &c.*] He now ſpeaks of draining a marſhy land.

115. *Si*] In the King's manuſcript it is *cuim*.

Incertis menſibus.] Months wherein the weather is uncertain ; as in ſpring and autumn.

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118. *Nec tamen, &c.*] Having ſpoken of theſe labours which attend the culture of the earth, the Poet adds that theſe are not all ; for birds that infeſt the corn are to be ſcared away, weeds are to be rooted up, and trees to be lopped, that overſhade the field. Hence he takes occaſion to make a beautiful digreſſion concerning the golden and ſilver ages.

" Tho' all theſe conſtant labours
" of men and oxen attend the cul-
" ture of the earth, yet theſe are not
" all, for the wicked gooſe, and
" Strymonian cranes, and ſuccory
" with bitter roots, are injurious,
" and ſhade is hurtful to the corn.
" Jupiter himſelf would have the
" method of tillage not to be eaſy,
" and firſt of all commanded the
" fields to be cultivated with art, to
" whet the minds of mortals with
" care: and would not ſuffer his
" reign to ruſt in ſloth. Before the
" reign of Jupiter, no huſbandmen
" ſubdued the fields: nor was it
" lawful to mark out lands, or di-
" ſtinguiſh them with bounds: all
" things were in common : and the
" earth of her own accord produced

" every

Verſando terram experti, nihil improbus anſer,
Strymoniæque grues, et amaris intuba fibris

Offi-

" every thing more freely, without " compulſion. He gave a noxious " power to horrid ſerpents, and " commanded the wolves to proul, " and the ſea to ſwell: and ſhook " the honey from the leaves of trees, " and concealed the fire, and with- " held the wine which ran common- " ly before in rivulets: that experi- " ence might gradually ſtrike out " various arts by frequent thinking, " and ſeek the blades of corn in fur- " rows: that it might ſtrike the hid- " den fire out of the veins of flints. " Then did the rivers firſt feel the " hollowed alder: then did the ſai- " lor firſt give numbers and names " to the ſtars, the Pleiades, the " Hyades, and the bright bear of " Lycaon. Then was the taking of " wild beaſts in toyls, and the de- " ceiving with bird-lime, and the " encompaſſing of great foreſts with " dogs diſcovered. And now one " ſeeking the deep places laſhes the " broad river with a caſting net, and " another drags his wet lines in the " ſea. Then the tempering of ſteel " was invented, and the blade of the " grating ſaw; for in the firſt age " they clave the ſplitting wood with " wedges. Then various arts were " diſcovered. Inceſſant labour and " neceſſity preſſing in difficult affairs " overcame all things. Ceres firſt " taught mankind to plow the ground, " when maſt and arbutes began to " fail in the ſacred wood, and Do- " dona denied them ſuſtenance. Soon " was labour added to the corn: " that noxious blights ſhould eat the " ſtalks, and that the lazy thiſtle " ſhould be dreadful in the corn " fields: the corn is loſt: in its room " ariſes a prickly wood of burrs and " caltrops: and amongſt the ſhining " corn the unhappy darnel, and the " wild oats prevail. But unleſs you " purſue the ground diligently with " harrows, and make a noiſe to " ſcarce the birds, and reſtrain the " overſhading boughs with your ſickle, " and call down the ſhowers with " prayers: alas, you ſhall behold " another's heap in vain, and relieve " your hunger in the woods with " ſhaking an oak."

Boum.] One of Dr. Mead's manuſcripts has *bovum* throughout the book.

119. *Anſer.*] The gooſe is injurious whereſoever it comes by plucking every thing up by the roots. Columella quotes the following words to this purpoſe from Celſus: " Anſer " neque ſine aqua, nec ſine multa " herba facile ſuſtinetur, neque utilis " eſt locis conſitis, quia quicquid te- " nerum contingere poteſt carpit." Palladius has almoſt the ſame words, and adds that the dung of geeſe is hurtful: " Anſer ſane nec ſine herba, " nec ſine aqua facile ſuſtinetur: lo- " cis conſitis inimicus eſt, quia fata " et morſu lædit et ſtercore." This notion, of the dung of geeſe burning up the graſs where they feed, ſtill prevails amongſt our country people. But I have obſerved that graſs will grow as well under their dung, as under that of other animals. The many bare places, which are found where geeſe frequent are occaſioned by their drawing up the graſs by the roots.

120. *Strymoniæ grues.*] The cranes are ſaid to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris

Officiunt, aut umbra nocet. Pater ipſe colendi
Haud facilem eſſe viam voluit, primuſque per artem
Movit agros, curis acuens mortalia corda:
Nec torpere gravi paſſus ſua regna veterno.
Ante Jovem nulli ſubigebant arva coloni: 125
Nec

Amaris intuba fibris.] *Intybum*, or *Intybus*, is commonly tranſlated Endive: but the plant which Virgil means is Succory. Columella, when he recommends *intubum* to be ſown for geeſe, tells us, it muſt be that ſort which the Greeks call σέρις: "Sed præcipue genus intubi, quod "σέριν Græci appellant." Dioſcorides tells us there are two ſorts of σέρις, one wild, and the other cultivated: the wild ſort is called πίκρις and ſuccory: Σέρις· ἄγρια καὶ ἥμερος· ἔστι ἡ μὲν ἀγρία πικρὶς, ἡ καὶ κιχώριον καλουμένη. It is called πίκρις no doubt from its bitterneſs: whence Virgil deſcribes it to be *amaris fibris*. It is a very common weed about the borders of our corn fields; and may be two ways injurious. The ſpreading of its roots may deſtroy the corn: and, as it is a proper food for geeſe, it may invite thoſe deſtructive animals into the fields where it grows. La Cerda, in his note on this paſſage, takes occaſion to correct an error which has crept into the editions of Pliny. In *lib.* 8. *cap.* 27, he ſays, "Faſtidium "purgant——anates, anſeres, cæ-"teræque aquaticæ herba *ſiderite*." That judicious commentator obſerves that we ought to read *ſeride* inſtead of *ſiderite*.

121. *Umbra nocet.*] That trees overſhading the corn are injurious to it, is known to every body. The Poet has ſaid the ſame thing in his tenth Eclogue:

"Nocent et frugibus umbræ."

Pater ipſe colendi haud facilem eſſe viam voluit.] That the huſbandman may not repine at ſo many obſtacles thrown in his way, after all his labour, the Poet in a beautiful manner informs him, that Jupiter himſelf, when he took the government of the world upon him, was pleaſed to ordain, that men ſhould meet with many difficulties, to excite their induſtry, and prevent their minds from ruſting with indolence and ſloth.

122. *Primus per artem movit agros.*] Mr. B—— has juſtly obſerved that this does not mean that Jupiter invented tillage, but that "he "made it neceſſary to ſtir the ground, "becauſe he filled it with weeds, and "obliged men to find out ways to "deſtroy them." Servius ſeems to think that *movit* may be interpreted *juſſit coli*. The Poet tells us preſently afterwards, that Ceres was the inventer of huſbandry. Dryden was not aware of this, when he wrote

"Himſelf invented firſt the ſhining
"ſhare,
"And whetted human induſtry by
"care;
"Himſelf did handicrafts and arts
"ordain"

Ovid alſo aſcribes the invention of agriculture to Ceres, in the fifth book of his metamorphoſis:

"Prima Ceres unco glebam dimovit
"aratro:
"Prima dedit fruges, alimentaque
"mitia terris:
"Prima dedit leges: Cereris ſumus
"omnia munus."

125. *Ante Jovem nulli ſubigebant arva coloni.*] Thus Ovid:

"Ipſa quoque immunis raſtroque in-
"tacta, nec ullis
"Saucia vomeribus, per ſe dabat om-
"nia tellus." 126. *Nec*]

Nec ſignare quidem, aut partiri limite campum
Fas erat. In medium quærebant : ipſaque tellus
Omnia liberius nullo poſcente ferebat.
Ille malum virus ſerpentibus addidit atris,
Prædarique lupos juſſit, pontumque moveri :
Mellaque decuſſit foliis, ignemque removit,
Et paſſim rivis currentia vina repreſſit :
Ut varias uſus meditando extunderet artes
Paulatim, et ſulcis frumenti quæreret herbam :
Ut ſilicis venis abſtruſum excuderet ignem.
Tunc

126. *Nec.*] It is *ne* in the Roman manuſcript, according to Pierius, which is no unelegant reading.

127. *In medium quærebant.*] *In medium* ſignifies *in common.* Thus Seneca, ſpeaking of the golden age, ſays "Cum in medio jacerent bene-" ficia naturæ promiſcue utenda:" and after having quoted this paſſage from Virgil, he adds: "Quid ho-" minum illo genere felicius? In com-" mune rerum natura fruebantur: " ſufficiebat illa, ut parens, in tute-" lam omnium."

Ipſaque tellus omnia liberius nullo poſcente ferebat.] Thus Heſiod :

——Καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
Αὐτομάτη, πολλόν τε καὶ ἄφθονον.

129. *Malum virus.*] *Malum* is not a ſuperfluous epithet : for *virus* is uſed in a good as well as a bad ſenſe. The Greeks uſed φάρμακον in the ſame manner : thus we find in Homer

Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρὰ.

See the note on *viroſa Caſtorea*, ver. 58.

131. *Mellaque decuſſit foliis.*] The Poets feign, that in the golden age, the honey dropped from leaves of trees. Thus Ovid :

" Flavaque de viridi ſtillabant ilice
" mella."

Our Poet, ſpeaking, in the fifth Eclogue, of the reſtoration of the golden age, ſays that the oaks ſhall ſweat honey :

" Et duræ quercus ſudabunt roſcida
" mella."

It is no uncommon thing to find a ſweet, glutinous liquor on oak leaves, which might give the Poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Heſiod : Κρύψε δὲ πῦρ.

132. *Et paſſim rivis currentia vina repreſſit.*] It is feigned that there were rivers of milk and wine in the golden age. Thus Ovid :

" Flumina jam lactis, jam flumina
" nectaris ibant."

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr. Mead's manuſcripts. *Ut* is certainly right.

Extunderet. Pierius ſays it is *excuderet* in ſeveral ancient manuſcripts: but in the Roman, the Medicean, and other good copies, it is *extunderet.* The King's, one of the Arundelian, and one of Dr. Mead's manuſcripts have *excuderet:* in the Bodleian it is *exfoderet*, *Extunderet* is admitted by moſt of the editors.

135. *Ut.*] So I find it in the

Tunc alnos primum fluvii ſenſere cavatas :
Navita tum ſtellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere viſco
Inventum, et magnos canibus circumdare ſaltus.

Atque

Cambridge, and one of Dr. Mead's manuſcripts. Pierius ſays it is *ut* in all the ancient copies he had ſeen. Servius, Heinſius, ſome of the old printed editions, and Maſvicius read *ut*. In moſt of the modern editions it is *et*.

136. *Alnos.*] The alder-tree delights in moiſt places, and on the banks of rivers. One of theſe trees that was grown hollow with age, falling into a river, may be imagined to have given the firſt hint towards navigation.

137. *Tum.*] In the old Nurenberg edition, it is *dum*.

138. *Pleïadas, Hyadas, claramque Lycaonis Arcton.*] This line ſeems to be an imitation of Heſiod :

Πληϊάδας θ' ὑάδας τε, τὸ τε σθένος Ὠρίωνος.

Or of Homer

Πληϊάδας θ' ὑαδάς τε, τὸ, τε σθένος Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν.

The Pleiades are ſeven ſtars in the neck of the Bull, not in the tail, as we find in Pliny, *lib.* 2. *cap.* 41. " In " *cauda* tauri ſeptem, quas appel- " lavere vergilias." They are fabled to have been the ſeven daughters of Atlas, King of Mauritania, whence they are called alſo by Virgil *Atlantides*. The Latin writers generally call them Vergiliæ, from their riſing about the vernal equinox. *Pleiades* is generally thought to be derived from πλέω, *to ſail*, becauſe their riſing pointed out the time in thoſe days proper to adventure to ſea. Others derive this name from πλείονες, *many*, becauſe they appear in a cluſter ; thus we find Manilius calls them *ſidus glomerabile*. The Hyades are ſeven ſtars in the head of the bull. This name is derived from ὕω, *to rain*, becauſe they are thought to bring rain, at their riſing and ſetting. The old Romans, thinking *hyades* to be derived from ὗς, *a ſow*, called theſe ſtars *ſuculæ* ; as we are informed by Cicero : " Ejus (Tauri) caput " ſtellis conſperſum eſt frequentibus : " Hæc Græci ſtellas : Hyadas vo- " citare fuerunt : " A pluendo : ὕειν enim eſt pluere. " Noſtri imperite ſuculas ; quaſi a " ſuibus eſſent, non ab imbribus no- " minatæ." Pliny makes the ſame obſervation : " Quod noſtri a ſimilitu- " dine cognominis Græci propter " ſues impoſitum arbitrantes, impe- " ritia appellavere ſuculas." Servius mentions another etymology, that theſe ſtars repreſent the form of the Greek letter Υ, and are therefore called Ὑάδες. It is certain that the five principal ſtand in the ſhape of that latter. Calliſto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards tranſlated her into the conſtellation called by the Greeks Ἄρκτος, by the Romans *Urſa major*, and by us the *Great Bear*. See the whole fable in the ſecond book of Ovid's Metamorphoſis.

139. *Laqueis.*] It is *laqueo* in one of Dr. Mead's manuſcripts.

140. *Inventum et magnos.*] In one of the Arundelian manuſcripts, it

Atque alius latum funda jam verberat amnem,
Alta petens; pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina ſerræ;
Nam primi cuneis ſcindebant fiſſile lignum.
Tum variæ venere artes: labor omnia vicit
Improbus, et duris urgens in rebus egeſtas.
Prima Ceres ferro mortales vertere terram
Inſtituit: cum jam glandes atque arbuta ſacræ
Deficerent

it is *inventum: magnos.* In one of Dr. Mead's, it is *inventum eſt: magnos.*

Canibus circumdare ſaltus.] Thus we have in the tenth Eclogue:

" ——— Non me ulla vetabunt
" Frigora parthenios canibus circum-
" dare ſaltus."

141. *Verberat amnem.*] This *laſhing the river* is a beautiful deſcription of the manner of throwing the caſting net.

142. *Alta petens.*] Servius tells us that ſome make the point after *amnem*; and make *alta petens* to belong to the ſea-fiſhing. But in this caſe, I believe, Virgil would hardly have put the *que* after *pelago:* I believe the line would rather have run thus:

" *Alta petens alius pelago trahit hu-*
" *mida lina.*"

Humida lina.] La Cerda obſerves that *linum* is often uſed for a *net.* Mr. B—— ſays "The ſea-fiſhing is "finely painted; for in this buſineſs "the lines are ſo long by reaſon of "the depth of the water, that the "Fiſherman's employment ſeems to "be nothing elſe but *trahit humida* "*lina.*" Whether Virgil intends, by theſe words, to expreſs the drag-net, or fiſhing with the hook, I ſhall not venture to determine.

144. *Primi.*] The King's, the Cambridge, and one of the Arundelian manuſcripts have *primum:* but *primi* ſeems more poetical. Thus

" — Tuque O cui *prima* frementem
" Fudit equum tellus."

And

" *Prima* Ceres ferro mortales vertere
" terram
" Inſtituit."

Scindebant.] It is *findebant* in the Cambridge manuſcript: but this muſt be a miſtake; for *findebant fiſſile lignum* is by no means worthy of Virgil.

145. *Vicit.*] In moſt of the manuſcripts and printed editions it is *vincit.* Pierius ſays it is *vicit* in the Roman manuſcript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which ſhews it is to be expunged. It is *vicit* in one of the Arundelian manuſcripts: all the reſt which I have collated, have *vincit.* Heinſius, who made uſe of one of the beſt copies, reads *vicit.*

148. *Arbuta.*] Virgil uſes *arbutum* for the fruit, and *arbutus* for the tree. The Greek writers call the tree κόμαρος, and the fruit μεμαίκυλον. Pliny calls the fruit *unedo.* The commentators obſerve that Horace uſes *arbutus* for the fruit:

" Impune tutum per nemus *arbutos*
" Quærunt latentes, et thyma."

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to underſtand that he meant the trees themſelves. Lucretius uſes *arbuta* for the fruit in two places; in one of which we

Deficerent ſylvæ, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Eſſet robigo, ſegniſque horreret in arvis
Carduus:

find *glandes atque arbuta*, as in this paſſage of Virgil. The arbute or ſtrawberry-tree is common enough in our gardens. The fruit has very much the appearance of a ſtrawberry, but is larger, and has not the ſeeds on the outſide of the pulp, like that fruit. It grows plentifully in Italy, where the meaner ſort of people frequently eat the fruit, which is but a very ſorry diet. Hence the Poets have ſuppoſed the people of the firſt age to have lived on acorns and arbutes in the woods, before the diſcovery of corn. Thus Lucretius:

" Quod ſol, atque imbres dederant, quod terra crearat
" Sponte ſua, ſatis id placabat pectora donum;
" Glandiferas inter curabant pectora quercus
" Plerumque, et quæ nunc hyberno tempore cernis
" *Arbuta* phœniceo fieri matura colore."

And Ovid:

" Arbuteos fœtus montanaque fraga legebant."

149. *Deficerent.*] Pierius ſays, that in ſeveral very ancient manuſcripts it is *defuerant*; but he thinks, not without reaſon, that *deficerent* is better.

Dodona.] See the note on *Chaoniam glandem*, ver. 8.

151. *Robigo.*] The blight is a diſeaſe, to which corn is very ſubject: Theophraſtus calls it ἐρυσίβη. Many modern writers take *robigo* to ſignify *ſmut*, which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a diſeaſe of the ſtalk: *ut mala* culmos *eſſet robigo*; and Pliny tells us it is a diſeaſe, not only of corn, but of vines: " Cæleſte frugum vinearumque malum, nullo minus noxium eſt robigo:" and the title of a chapter in Columella is, *Ne robigo vineam vexet.* Varro alſo invokes the god *Robigus*, to keep the *robigo* from corrupting the corn and *trees:* " Robigum ac Floram, quibus propitiis, neque *robigo* frumenta, atque *arbores* corrumpit, neque non tempeſtive florent." But ſmut is a diſeaſe to which vines are not ſubject. Pliny informs us farther that *robigo* and *carbunculus* are the ſame: and his deſcription of the *carbunculus* ſeems plainly enough to belong to blights. He ſays the vines are burnt thereby to a coal; no ſtorm does ſo much damage, for that affects only ſome particular ſpots; but they lay waſte whole countries: " In hoc temporis interuallo res ſumma vitium agitur, decretorio uvis fidere illo quod canicularem appellavimus. Unde carbunculare, dicuntur, ut quodam uredinis carbone exuſtæ. Non comparantur huic malo, grandines, procellæ, quæque nunquam annonæ intulere caritatem. Agrorum quippe mala ſunt illa: carbunculus autem regionum late patentium."

Segniſque horreret in arvis carduus.] Thiſtles are well know to be very injurious to the corn. Our common thiſtle not only ſends forth creeping roots, which ſpread every way, and ſend up ſuckers on all ſides: but is propagated alſo by a vaſt number of ſeeds, which, by means of their winged down, are carried to a conſiderable diſtance. Dr. Woodward has calculated, that one thiſtle ſeed will produce at the firſt crop twenty-four thouſand, and conſequently

Carduus: intereunt ſegetes: ſubit aſpera ſylva,
Lappæque tribulique: interque nitentia culta
Infelix

quently five hundred and ſeventy-ſix millions of ſeeds at the ſecond crop. What particular ſpecies of thiſtle Virgil meant is not certain: perhaps it was the *Carduus Solſtitialis*, or *Saint Barnaby's thiſtle*, which, according to Ray, is very frequent and troubleſome in the corn fields in Italy. "Monſpelii in ſatis nihil abundan-
" tius, nec minus frequens in Italia,
" unde incremento ſegetum aliquando
" officit, et meſſorum manus pedeſ-
" que vulnerat." The epithet *ſegnis* is generally interpreted *inutilus*, *infœcundus*: I have ventured to tranſlate it *lazy*, with Mr. B——. I believe Virgil called the thiſtle lazy, becauſe none but a lazy huſbandman would ſuffer ſo pernicious a weed to infeſt his corn. Servius interprets *horreret*, *abundaret*, *ut totum agrum impleret*: I take it in this place to ſignify *to appear terrible or horrid*. Virgil uſes it, in the eleventh Æneid, to expreſs a ſerpent's erecting his ſcales:
" Saucius at ſerpens ſinuoſa volumina
" verſat,
" Arrectiſque *horret* ſquamis, et
" ſibilat ore
" Arduus inſurgens."
In the ſame book he applies it to the ſcales of a breaſt plate:
" Jamque adeo Rutulum thoraca
" indutus ahenis
" *Horrebat* ſquamis."
In the ſeventh Æneid he applies it to rocks:
" —— Tetricæ *horrentes* rupes."
In the ninth, to the ſpoils of a lion:
" ——— *Horrentiſque* leonis
" Exuvias.
In many places, he uſes it to expreſs the terrible appearance of the ſpears of an army. In the ſeventh Æneid we find,
" ——— Atraque late
" *Horreſcit* ſtrictis ſeges enſibus."
In the tenth,
" Mille rapit denſos acie atque hor-
" rentibus haſtis."
and
" —— *Horrentes* marte Latinos."
and in the twelfth,
" —— Strictiſque ſeges mucronibus
" *horret*
" Ferrea."
Thus it may be uſed with great propriety to expreſs a thiſtle, which is ſo horribly armed all over with ſtrong prickles.

152. *Intereunt ſegetes.*] This tranſition to the preſent tenſe is very beautiful.

153. *Lappæ*] *Lappa* ſeems to have been a general word, to expreſs ſuch things as ſtick to the garments of thoſe that paſs by. We uſe the word *burr* in the ſame manner: tho' what is properly ſo called is the head of the *Bardana major*, or Burdock. The *Lappa* of Pliny is certainly the ἀπαρίνη of Theophraſtus; for he has tranſlated the very words of this author. The paſſage of Theophraſtus is at the beginning of the fourteenth chapter of the ſeventh book of his Hiſtory of Plants: Ἴδιον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην ἡ καὶ τῶν ἱματίων ἀντέχεται διὰ τὴν τραχύτητα καὶ ἔζι δυσαφαίρετον, ἐν τύτῳ γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἄνθος ὐ προῖὸν, ὐδὲ ἐκφαῖνον, ἀλλ' ἐν ἑαυτῷ πεττόμενον καὶ σπερμογονῦν, ὅζε παρίμοιον εἶναι τὸ συμβαῖνον, ὅσπερ ἐπὶ τῶν γαλέων καὶ ῥίνων. The words of Pliny are "Notabile et in
" Lappa quæ adhæreſcit, quo-
" niam in ipſa flos naſcitur, non
" evidens, ſed intus occultos, et intra
" ſe germinat, velut animalia quæ in
" ſe pariunt." The ἀπαρίνη of the Greeks

Infelix lolium, et ſteriles dominantur avenæ.

Quod

Greeks is not our *burdock*, but a little herb, with a burry ſeed, which is very common in our hedges, and is called *cleavers*, *clivers*, or *gooſegraſs*. Theophraſtus in the eighth chapter of the ſame book, mentions ἀπαρίνη amongſt thoſe herbs, which lie on the ground unleſs they are ſupported; which agrees with the *cleavers*, but not with the *burbock*: Ἔνια δὲ περιαλλόκαυλα, καθάπερ ἡ πιτύινη, καὶ ἡ ἀπαρίνη, καὶ ἁπλῶς ὧν ὁ καυλὸς λεπτὸς, καὶ μαλακὸς, καὶ μακρὸς· διὸ καὶ φύονται ταῦτα ὡς ἐφὶ τὸ πᾶν ἐν ἄλλοις. Dioſcorides is ſo particular in his deſcription of the ἀπαρίνη, that he leaves no room to doubt of its being the *cleavers*. He ſays it has many ſmall ſquares, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the ſeeds hard, white, round, hollow in the middle, like a navel. The herb ſticks to one's cloaths, and the ſhepherds make uſe of it to get hairs out of their milk: Ἀπαρίνη, οἱ δὲ ἀμπελόκαρπον, οἱ δὲ ὀμφαλόκαρπον, οἱ δὲ φιλάνθρωπον καλοῦσιν, οἱ δὲ ἴξιὸν. κλῶνες πολλοὶ, μικροὶ, τετράγωνοι, τραχεῖς. φύλλα δὲ ἐκ διαστήματος κυκλοτερῶς περικείμενα, ὥσπερ τὰ τῆ ἐρυθροδάνῳ. ἄνθη λευκά. σπέρμα σκληρὸν, λευκὸν, στρογγύλον, ὑπόκοιλον, ἐκ μέσου ὡς σμφαλός. προσερχεται δὲ καὶ ἱματίοις ἡ πόα. χρῶνται δὲ αὐτῆ καὶ οἱ ποιμένες ἀντὶ ἠθμοῦ ἐπὶ τοῦ γάλακτος, πρὸς ἔκληψιν τῶν ἐν αὐτῷ τριχῶν. Pliny ſays almoſt the ſame words concerning the *aparine*:

" Aparinem aliqui omphalocarpon,
" alii philanthropon vocant, ramo-
" ſam, hirſutam, quinis ſeniſve in
" orbem circa ramos foliis per in-
" tervalla: ſemen rotundum, du-
" rum, concavum, ſubdulce. Naſ-
" citur in frumentario agro, aut hor-
" tis pratiſve, aſperitate etiam veſ-
" tium tenaci." Hence it appears, either that Pliny has treated of the ſame plant, under the different names of *Lappa* and *Aparine*; or elſe that he miſunderſtood Theophraſtus, and applied what he had ſaid of the *aparine* to the *lappa*. We find in the laſt quotation from Pliny, that the *Aparine* was a weed amongſt their corn, ſo that perhaps the *Lappa* of Virgil was our *Cleavers*.

Tribuli.] The *Tribulus* or *land Caltrop* is an herb with a prickly fruit which grows commonly in Italy, and other warm countries. It is the name alſo of an inſtrument uſed in war, to annoy the horſe. This inſtrument has τρεῖς βολὰς, three ſpikes, whence the Greek name τριβολος is derived.

This fiction of the Poets, that Jupiter cauſed the earth to produce theſe prickly weeds, ſeems to have been borrowed from Moſes. We are told in the third chapter of Geneſis, that when God curſed the earth, he ſaid it ſhould bring forth *thorns and thiſtles*, as it is in our tranſlation. The LXX have ἀκανθας καὶ τριβόλους. The Hebrew words ſeem to ſignify any prickly, troubleſome weeds: for קוץ, which is rendered a thorn, is derived from the verb קוץ, which ſignifies *to make uneaſy*; and דרדר, which is rendered a thiſtle, or τρίβολος, is derived from דרר, *freedom*, becauſe it grows freely in uncultivated places.

154. *Infelix lolium, et ſteriles dominantur avenæ.*] Virgil has this very line in his fifth Eclogue:

" Grandia ſæpe quibus mandavimus
" hordea ſulcis
" Infelix lolium, et ſteriles domi-
" nantur avenæ."

Lolium

Quod niſi et aſſiduis terram inſectabere raſtris,
Et ſonitu terrebis aves, et ruris opaci
Falce premes umbras, votiſque vocaveris imbrem:
Heu magnum alterius fruſtra ſpectabis acervum;
Concuſſaque famem in ſylvis ſolabere quercu.
Dicendum et quæ ſint duris agreſtibus arma:
Queis ſine nec potuere ſeri nec ſurgere meſſes.
Vomis, et inflexi primum grave robur aratri,

Tardaque

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no leſs frequent in many places. They are not the common oats degenerated by growing wild; but a quite different ſpecies: the chaff of them is hairy, and the ſeed is ſmall like that of graſs. It was the general opinion of the ancients that wheat and barley degenerated into theſe weeds: but they are ſpecifically different, and riſe from their own ſeeds. The word *dominantur* is very proper; for theſe weeds grow ſo tall, that they overtop the corn.

155. *Quod niſi et aſſiduis, &c.*] Here the Poet concludes with a particular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to deſtroy the weeds, becauſe ſuccory is injurious, *amaris intuba fibris officiunt.* Pierius ſays that in the Medicean manuſcript, inſtead of *terram inſectabere raſtris*, it is *herbam inſectabere raſtris:* the ſame reading is in the Bodleian manuſcript. He ſays the birds are to be ſcared away, becauſe geeſe and cranes are troubleſome: *improbus anſer Strymoniæque grues officiunt.* He adviſes to reſtrain the overſhading boughs, becauſe ſhade is hurtful to the corn, *umbra nocet.* He puts the huſbandman in mind of praying for ſhowers, becauſe they depend on the will of the gods. He had ſpoken before of praying for ſeaſonable weather.

" Humida ſolſtitia atque hyemes
" *orate* ſerenas
" Agricolæ."

158. *Spectabis.*] It is *expectabis* in the Medicean manuſcript, according to Pierius. It is the ſame in the Bodleian manuſcript.

159. *Concuſſa.*] It is *excuſſa* in one of Dr. Mead's manuſcripts.

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160. *Dicendum, &c.*] Here the Poet begins to deſcribe the various inſtruments, with which a huſbandman ought to be provided.

" I muſt alſo mention the arms
" which belong to the laborious huſ-
" bandmen: without which the
" corn can neither be ſown, nor
" ſpring up. In the firſt place the
" ſhare, and the heavy timber of
" the crooked plough, and the ſlow
" rolling carts of Eleuſinian Ceres,
" and threſhing inſtruments, and
" ſleds and harrows of unwieldy
" weight: add to theſe the mean
" oſier furniture of Celeus, arbute
" hurdles, and the myſtic fan of
" Bacchus: all which you muſt care-
" fully provide long beforehand, if
" you have a due regard for divine
" huſbandry."

162. *Robur.*] *Robur* is the name of a particular ſort of oak: but it is uſed alſo for any ſolid timber. Thus we find it, in the twelfth Æneid, applied to the wood of a wild olive tree:

" Forte

Tardaque Eleuſinæ matris volventia plauſtra,
Tribulaque, traheæque, et iniquo pondere raſtri:
Virgea præterea Celei, viliſque ſupellex,
Arbuteæ crates, et myſtica vannus Iacchi:

Omnia

" Forte ſacer Fauni foliis *oleaſter*
" amaris
" Hic ſteterat. ———
" Viribus haud ullis valuit diſcludere
" morſus
" *Roboris* Æneas."

In this place I take it to mean the beam, or ſolid body of the plough.

163. *Tardaque Eleuſinæ matris volventia plauſtra.*] This line beautifully deſcribes the ſlow motion of the cart. Ceres is called *Eleuſina mater* from *Eleuſis*, an Athenian town, where Ceres was hoſpitably received by Celeus, and in return, taught his people the art of huſbandry. The Eleuſinians, in honour of this goddeſs, inſtituted the Eleuſinian feaſts, which were very famous. It was death to diſcloſe any of their myſteries. In the feaſts of Ceres at Rome, her ſtatue was carried about in a cart or waggon.

164. *Tribula.*] The *tribulum* or *tribula* was an inſtrument uſed by the ancients to threſh their corn. It was a plank ſet with ſtones, or pieces of iron, with a weight laid upon it, and ſo was drawn over the corn by oxen. Varro has given us the deſcription of it " Id fit e tabula lapidibus, aut " ferro aſperata, quo impoſito auri- " ga, aut pondere grandi, trahitur " jumentis junctis, ut diſcutiat e ſpica " grana." *Tribulum* is derived from τρίζω, *to threſh*. Hence we may ſee why the firſt ſyllable of *tribulum* is long; but that of *tribulus* ſhort. I mentioned, in the note on *tribuli*, ver. 153, that *tribulus*, the name of a plant, and of an inſtrument uſed in war, is ſo called from its having τρεῖς βολὰς, three ſpikes. Now the compounds of τρεῖς have the firſt ſyllable ſhort; as τρίπους, of which we have frequent inſtances in Homer. I ſhall mention only one, in the twenty firſt Iliad:

Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἠμπυριζήτην.

But the firſt ſyllable of τρίζω is long; of which we have an inſtance a few lines after, in the ſame Iliad:

Μηκὲτ' ἰριζήσθων, μηδὲ τρίζεσθε καχοῖσι.

Traheæ.] The *trahea* or *traha* is a carriage without wheels. It was uſed to beat out the corn, as well as the *tribulum*. This appears from Columella: " At ſi competit, ut in " area teratur frumentum, nihil du- " bium eſt, quin equis melius, quam " bubus ea res conficiatur, et ſi pau- " ca juga ſunt, adjicere tribulam et " traham poſſis, quæ res utraque " culmos facillime comminuit."

Iniquo pondere ruſtri.] See the note on ver. 95.

165. *Celei.*] Celeus was the father of Triptolemus, whom Ceres inſtructed in huſbandry.

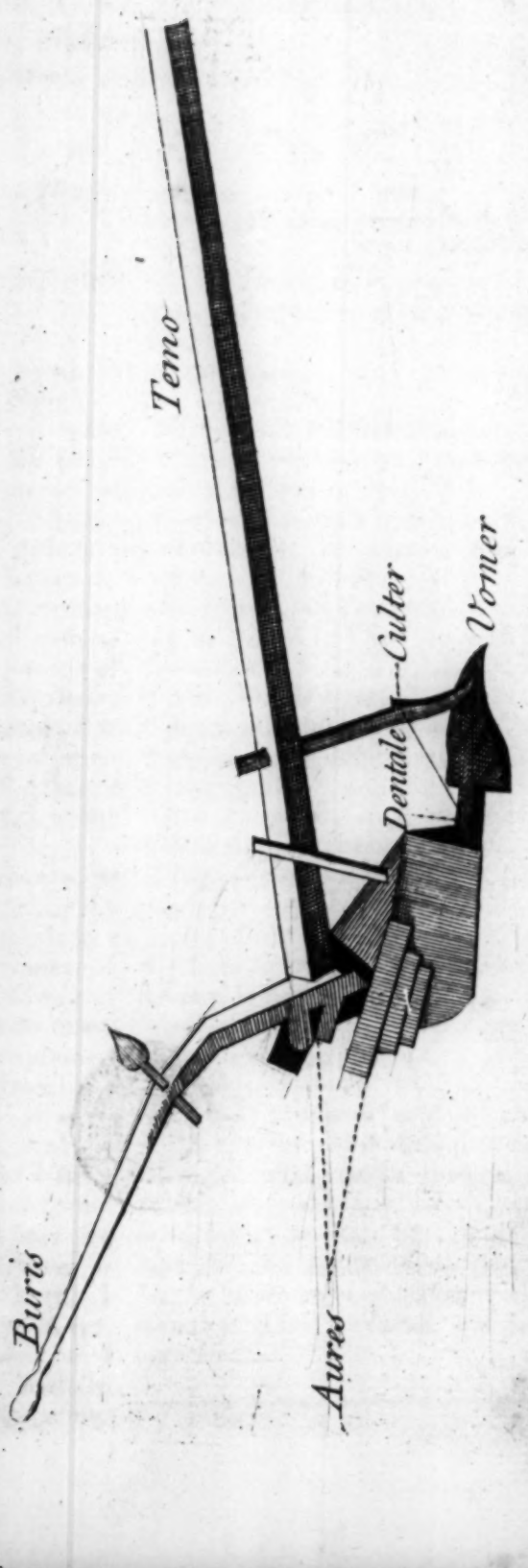
166. *Arbuteæ crates.*] See the notes on ver. 95 and 148.

Myſtica vannus Iacchi.] The fan is an inſtrument uſed to cleanſe the corn: thus Columella; " Ipſæ " autem ſpicæ melius fuſtibus tun- " duntur, *vanniſque expurgantur.*" It is called *myſtica*, becauſe it was uſed in the myſteries of Bacchus. *Iacchus* was a name of Bacchus ſeldom made uſe of, but on ſolemn and ſacred occaſions.

169. *Con-*


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Plate 1.



Omnia quæ multo ante memor proviſa repones,
Si te digna manet divini gloria ruris.
Continuo in ſylvis magna vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic a ſtirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorſo.

Cæditur

169. *Continuo in ſylvis, &c.*] Here the Poet gives us a deſcription of the plough, in which we find that the cuſtom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the ſhare-beam were faſtened.

" In the firſt place the elm is for-
" cibly bent in the woods into a
" plough-tail, and receives the form
" of the crooked plough. To the
" end of this are joined a beam eight
" feet in length, two earth-boards,
" and ſhare-beams with a double
" back. The light lime-tree alſo is
" cut down beforehand for the yoke,
" and the tall beech, and the ſtaff,
" to turn the bottom of the carriage
" behind: and the wood is hung up
" in chimnies, to be ſeaſoned by the
" ſmoak."

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Heſiod calls it ἰσοβοεὺς, which is derived from ἰσὸς, a *maſt*, and βοῦς, *an ox*. He ſays it is made either of bay or elm:

Δάφνης δ' ἢ πτελέης ἀκιώταλοι ἰσοβοῆες.

172. *Aures.*] Theſe muſt be the earth-boards, which being placed on each ſide of the ſhare-beam, ſerve to make the furrows wider, and the ridges higher. Palladius tells us that ſome ploughs had earth-boards, and others not. " Aratra ſimplicia, vel
" ſi plana regio permittit, *aurita*,
" quibus poſſint contra ſtationes hu-
" moris hyberni, ſata celſiore ſulco
" attolli."

Duplici dentalia dorſo.] *Dentale* is the ſhare-beam, a piece of wood to which the ſhare is fixed. But why they are ſaid to have a double back ſeems not to be very clear. The commentators generally agree that by *double* is meant *broad*, and quote ſome authorities for this interpretation. Servius indeed tells us, that moſt of the plough-ſhares in Italy have a wing on each ſide; " cujus
" utrumque eminet latus: nam fere
" hujuſmodi ſunt omnes vomeres in
" Italia." On this account Virgil might have called the ſhare double, but why the board ſhould be ſaid to have a double back, I do not readily comprehend. A paſſage in Heſiod ſeems to be of ſome uſe in removing this difficulty. It is agreed on all hands, that Virgil had Heſiod's plough before him when he made this deſcription. The Greek Poet ſpeaking of the γύης, which all interpret *dentale*, ſays it is faſtened to the plough-tail, and at the ſame time nailed to the pole:

——Φέρειν δὲ γύην, ὅτ' ἂν ἔυρης,
Εἰς δίκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν,
Πρώϊον, ὃς γὰρ βυσσὸν ἀρῶν ὀχυρώταλος ἐστιν,
Εὖτ' ἂν Αθηναίης δμῶες ἐν ἑλύματι πήξας,
Γόμφοισιν πελάσας προσαρήρεται ἰσοβοῆι.

Now if we ſuppoſe the *dentale* or ſhare-beam to have been made with two legs, one of which was faſtened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faſter together: it will eaſily appear, that Virgil means theſe two legs by his *duplex*

Cæditur et tilia ante jugo levis, altaque fagus,
Stivaque, quæ currus a tergo torqueat imos:
Et ſuſpenſa focis explorat robora fumus. 175

Poſſum

duplex dorſum Heſiod ſpeaks of two ſorts of ploughs, one with the plough-tail and ſhare-beam of one piece, and another, where they are joined. He adviſes to have both theſe in readineſs, that if one ſhould break the other may be at hand.

Δοιὰ δὲ θέσθαι ἄροτρα, πονητάμενος κατὰ οἶκον,
Αὐτογύην, καὶ πηκτόν· ἐπεὶ πολυ λαΐον ἔσται.
Εἰχ' ἕτερον γ' ἄξαις, ἕτερον γ' ἐπὶ βουσὶ βάλοιο.

173. *Altaque fagus, ſtivaque.*] *Stiva* is the plough-ſtaff, which with us is generally fixed to the ſhare-beam, in the ſame manner as the *buris*, or tail, ſo that we have two tails or handles to our ploughs: but ſometimes it is a looſe ſtaff, with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it.

The grammatical conſtruction of this paſſage does not ſeem very clear. *Cæditur* is made to agree with *tilia*, *fagus*, and *ſtiva*. We may ſay *tilia cæditur*, and *fagus cæditur*; but to ſay at the ſame time *ſtiva cæditur* ſeems to be abſurd: for this makes the ſtaff a tree, by coupling it with lime and beech. Beſides *que* and *quæ*, coming cloſe together offend the ear, and I believe there is not another inſtance of their coming thus together, any where in Virgil. I believe inſtead of *ſtivaque* we ought to read *ſtivæ*; which will make the ſenſe clearer, and the verſe better:

" Cæditur et tilia ante jugo levis, al-
" taque ſagus
" Stivæ, quæ currus a tergo tor-
" queat imos."

" The light lime-tree alſo is cut down " before-hand for the yoke, and the " tall beech for the ſtaff, to turn the " bottom of the carrage behind."

The Bodleian manuſcript has *ſtiva que currus.*

Currus.] " I do not know whether " any edition juſtifies the alteration " I have made in this line, of *currus* " to *curſus*. The reaſon of my " doing it is becauſe *curſus* is intel- " ligible, and explains the uſe of " the handle, or plough-ſtaff; *curſus* " *torqueat imos*, the handle ſerves " to keep the plough up, which " otherwiſe would run down too " deep in the ground. Mr. Dryden " finding this paſſage difficult to " explain, has left it quite out of " his tranſlation. All that the " commentators have ſaid concerning " *currus*, in this place, is very per- " plext."

Mr. B——.

The Poet is thought by ſome to mean a wheel plough, by the word *currus*, which is derived from *curro*, *to run*; and Servius informs us, that, in Virgil's country, the ploughs run upon wheels, we have wheel-ploughs in many parts of England.

175. *Explorat.*] The King's, the Bodleian, and one of the Arundelian manuſcripts, have *exploret*. Servius, La Cerda, Schrevelius, and ſeveral printed editions have the ſame reading. Pierius ſeems willing to admit *exploret*: tho' at the ſame time he ſays it is *explorat* in the Roman manuſcript, and in the very ancient oblong one. Heinſius and Ruæus read *explorat*. It is the ſame in the other Arundelian, the Cambridge, and both Dr. Mead's manuſcripts.

I have

Poſſum multa tibi veterum præcepta referre;
Ni refugis, tenueſque piget cognoſcere curas.
Area cum primis ingenti æquanda cylindro,

Et

I have here inſerted the figure of a modern Italian plough, which ſeems to differ but little from that which Virgil has deſcribed. It ſeems to have no *ſtiva*, diſtinct from the *buris*; and it has a coulter, which Virgil does not mention. And indeed Pliny, who deſcribes the coulter, ſeems to ſpeak as if it was not in all ploughs. "Vomerum plura genera. Culter "vocatur, prædenſam, prius quam "proſcindatur, terram ſecans, ſu-"turiſque ſulcis veſtigia præſcribens "inciſuris, quas reſupinus in arando "mordeat vomer."

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176. *Poſſum multa tibi, &c.*] After the mention of the inſtruments of agriculture, he gives inſtructions concerning the making of the floor.

"I can recite to you many pre-"cepts of the ancients, unleſs you "decline them, and are loth to be "informed of ſmall things. In the "firſt place, the floor is to be "ſmoothed with a huge rolling ſtone, "and to be wrought with the hand, "and conſolidated with binding "chalk: to keep weeds from grow-"ing up, and to preſerve it from "growing duſty and chapping. Then "various plagues mock your hopes: "the little mouſe often has built "its houſe under the ground, and "made its granaries: or the blind "moles have digged their cham-"bers: the toad alſo is found in "hollow places, and other vermin, "which the earth produces in a-"bundance: and the weavel de-"ſtroys the great heap of corn, and "the ant alſo, which is afraid of a "needy old age."

Veterum præcepta.] He means Cato and Varro, who wrote before him; and from whom he has taken the directions relating to the floor.

178. *Area.*] Cato directs the floor to be made in the following manner: dig the earth ſmall, and ſprinkle it well with lees of oil, that it may be well ſoaked. Beat it to powder, and ſmooth it with a rolling ſtone or a rammer. When it is ſmooth, the ants will not be troubleſome, and when it rains it will not grow muddy: "Aream ubi frumentum teratur ſic "facito: Confodiatur minute terra, "amurca bene conſpergatur, ut "combibat quam plurimum. Com-"minuito terram, et cylindro aut "pavicula coæquato. Ubi coæ-"quata erit, neque formicæ mo-"leſtæ erunt, et cum pluerit lutum "non erit." Varro is more large in his deſcription of the floor; and mentions not only the ants, but mice and moles: "Aream eſſe oportet "——— ſolida terra pavitam, maxi-"me ſi eſt argilla, ne æſtu pæmi-"noſa, in rimis ejus grana oblite-"cant, et recipiant aquam, et oſtia "aperiant muribus ac formicis. Ita-"que amurca ſolent perfundere: "ea enim herbarum eſt inimica et "formicarum: et talparum vene-"num."

Cum primis ingenti æquanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius obſerves that *cum primis* is the ſame with *in primis*. "*Apprime* crebrius eſt: *cum* "*prime* rarius: traductumque ex eo "eſt, quod *cum primis* dicebant, pro "eo quod eſt *in primis*." Thoſe, who read *primum*, inſert *eſt* either after *primum* or *ingenti*. Pierius ſays that in the Medicean, and moſt of the ancient copies it is *cum primis ingenti æquanda* without *eſt*.

Et vertenda manu, et creta ſolidanda tenaci :
Ne ſubeant herbæ, neu pulvere victa fatiſcat.
Tum variæ illudunt peſtes : ſæpe exiguus mus
Sub terris poſuitque domos, atque horrea fecit :
Aut oculis capti fodere cubilia talpæ :
Inventuſque cavis bufo, et quæ plurima terræ
Monſtra ferunt : populatque ingentem farris acervum
Curculio, atque inopi metuens formica ſenectæ.
Contemplator item, cum ſe nux plurima ſylvis
Induet

Cylindro.] The *Cylinder* ſeems to have been a ſtone, not unlike that with which we roll our gardens. Palladius ſpeaks of a fragment of a pillar being uſed for a roller. "Junio "menſe area paranda eſt ad trituram, "cujus primo terra radatur, deinde "effoſſa leviter miſtis paleis, et "amurca æquatur inſulſa. Quæ "res a muribus et formicis frumenta "defendit. Tunc premenda eſt "rotundo lapide, vel columnæ quo-"cunque fragmento, cujus volutatio "poſſit ejus ſpatia ſolidare."

181. *Illudunt.*] Pierius ſays it is *illudant* in the Roman and ſeveral other ancient manuſcripts. One of Dr. Mead's manuſcripts has *illudant :* it is the ſame in the editions of Heinſius and Paul Stephens. Servius and moſt of the editors admit *illudunt.*

Exiguus mus.] Quintilian juſtly obſerves that not only the diminiſhing epithet, but the ending of the verſe with one ſyllable, beautifully expreſſes the littleneſs of the animal : "Riſimus, et merito, nuper poëtam "qui dixerat.

"*Prætextam in ciſta mures roſere*
"*Camilli.*

"At Virgilii miramur illud,

"*Sæpe exiguus mus.*

"Nam epitheton exiguus, aptum "proprium effecit ne plus expectare-"mus, et caſus ſingularis magis de-"cuit, et clauſula ipſa unius ſyllabæ "non uſitata, addit gratiam."

183. *Oculis capti talpæ.*] The Poet ſpeaks according to the vulgar opinion, when he ſays the moles are blind: but it is certain that they have eyes, tho' they are ſmall ones.

186. *Curculio.*] Some read *Curgulio :* others *Gurgulio.*

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187. *Contemplator item, &c.*] In this paſſage he ſhews the huſbandman how he may form a judgment of his future harveſt.

"Obſerve alſo when the walnut-"tree ſhall put on its bloom plenti-"fully in the woods, and bend down "its ſtrong ſmelling branches : if it "abounds in fruit, you will have a "like quantity of corn, and a great "threſhing with much heat. But if "it abounds with a luxuriant ſhade "leaves, in vain ſhall your floor "threſh the corn, which abounds "with nothing but chaff."

Nux.] The commentators ſeem to be unanimous in rendering *nux* the *almond-tree :* but I cannot diſcover upon what grounds. I believe *nux* has never been uſed, without ſome epithet, to expreſs an *almond-tree.* That it is uſed for a *walnut-tree*, is plain from Ovid's poem *de Nuce.* Virgil ſays in the ſecond Georgic, that the *nux* is ingrafted on the *arbutus :*

"Inſeritur vero ex fœtu nucis arbu-"tus horrida."

That

Induet in florem, et ramos curvabit olentes:

Si

That this is to be underſtood of the *walnut*, appears from Palladius:

" Arbuteas frondes vaſtæ nucis oc-
" cupat umbra
" Pomaque ſub duplici cortice tuta
" refert."

Palladius could not mean the almond, when he ſpoke of a *great ſhade*, which is very applicable to the walnut. In another place he has a chapter *de Nuce Juglande*, where he ſays expreſsly, that the walnut is ingrafted on the arbute: " Inſeritur, ut ple-
" rique aſſerunt, menſe Februario,
" in Arbuto." We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

" Mopſe, novas incide faces: tibi
" ducitur uxor.
" Sparge marite *nuces*; tibi deſerit
" Heſperus Oetam.

" — — — Prepare the lights,
" O Mopſus, and perform the bridal
" rites.
" Scatter thy *nuts* among the ſcram-
" bling boys:
" Thine is the night: and thine the
" nuptial joys."

DRYDEN.

The ancient cuſtom of throwing nuts amongſt the boys, at weddings, is well known. We learn from Pliny that theſe nuts were walnuts: and that they were uſed in the nuptial ceremonies, becauſe the fruit is ſo well defended with a thick rind, and a woody ſhell: " Ab his locum
" amplitudine vindicaverunt, quæ
" ceſſere authoritati, nuces juglandes,
" quanquam et ipſæ nuptialium
" Feſcenniorum comites, multum
" pineis minores univerſitate, eæ-
" demque portione ampliores nucleo.
" Nechon et honor his naturæ pecu-
" liaris, gemino pro tectis operimen-
" to, pulvinati primum calycis, mox
" lignei putaminis. Quæ cauſa eas
" nuptiis fecit religioſas, tot modis
" fœtu munito, quod eſt veriſimilius,
" quam quia cadendo tripudium
" ſonumve faciant."

Plurima.] Servius interprets this word *longa*, and thinks it is deſigned to expreſs the long ſhape of the almond. Dr. Trapp underſtands it to mean the tallneſs of the tree.

" Obſerve too, when in woods the
" almond *tall*
" Bloſſoms with flow'rs, and bends
" its ſmelling boughs."

I take it to ſignify *very much*, or plentifully: in which ſenſe it is to be underſtood in the following paſſage of the ſecond Georgic:

" Hæc eadem argenti rivos, æriſque
" metalla
" Oſtendit venis, atque auro *plurima*
" fluxit."

Here Ruæus interprets the three laſt words *auro multum abundavit:* and Dr. Trapp tranſlates theſe lines;

" The ſame bleſt region veins of
" ſilver ſhews,
" Rivers of braſs; and flows in
" *copious* gold."

A few lines after we find

" Indicio eſt, tractu ſurgens oleaſter
" eodem
" Plurimus"

Dr. Trapp does not tranſlate *oleaſter plurimus* the wild olive *tall*, but

" This the wild olives ſhew, when
" *thick* they riſe
" On the ſame mould."

I believe May is the only tranſlator, who has given *plurima* the true ſenſe, in the paſſage under our conſideration:

" Conſider thou when nut-trees *fully*
" bloom."

188. *Ramos olentes.*] The ſtrong ſmell of the branches is more applicable to the walnut than to the al-

mond

Si ſuperant fœtus, pariter frumenta ſequentur,
Magnaque cum magno veniet tritura calore.
At ſi luxuria foliorum exuberat umbra,
Nequicquam pingues palea teret area culmos.
Semina vidi equidem multos medicare ſerentes,
Et nitro prius, et nigra perfundere amurca,
Grandior ut fœtus ſiliquis fallacibus eſſet.
Et quamvis igni exiguo properata maderent,
Vidi lecta diu, et multo ſpectata labore

Degenerare

mond. The very ſhade of the walnut was thought by the ancients to be injurious to the head. Pliny ſays in *lib.* 17. *cap.* 12. " Jam quædam " umbrarum proprietas, Juglandium " gravis et noxia, etiam capiti hu- " mano, omnibuſque juxta ſatis." And in *lib.* 23. *cap.* 8. " he ſays, " Arborum ipſarum foliorumque vi- " res in cerebrum penetrant."

191. *Exuberat.*] In one of the Arundelian and one of Dr. Mead's manuſcripts, it is *exſuperat.* But this muſt be an error of the tranſcribers; for the ſecond ſyllable in *exuperat* is ſhort; as in the ſecond Æneid:

" Sanguineæ exuperant undas."

192. *Nequicquam.*] Servius, and after him La Cerda, interprets *nequicquam pingues* to be the ſame as *non pingues:* which I believe is not the ſenſe in this place. *Nequicquam* frequently occurs in Virgil: but ſeldom is uſed for *not.*

Palea] Some copies have *paleæ:* but *palea* is generally received.

193. *Semina vidi equidem &c.*] In this place he adds a precept relating to beans, that they ſhould be picked every year, and only the largeſt ſown; without which care all the artful preparations made by ſome huſbandmen is in vain.

" I have ſeen ſome medicate their " ſeeds before they ſow; and ſteep " them in nitre and black lees of oil, " to cauſe a fuller produce in the de- " ceitful pods. And tho' they have " been moiſtened over a gentle fire " to quicken them, and long tried, " and examined with much labour, " yet have I ſeen them degenerate, " unleſs a man picked out the largeſt " of them one by one every year. " Thus every thing by fate degene- " rates and runs backwards: juſt as " when any one is rowing with diſ- " ficulty againſt a ſtream, if he hap- " pens to ſlacken his arms, immedi- " ately the tide drives him headlong " down the river."

I have interpreted this paſſage to relate to beans, on the authority of Pliny, who ſays, " Virgilius nitro et " amurca perfundi jubet *fabam:* ſic " etiam grandeſcere promittit."

194. *Perfundere.*] Schrevelius reads *profundere.*

195. *Siliquis fallacibus.*] The mention of *pods* ſhews that the Poet ſpeaks of pulſe. The pods are called *deceitful,* becauſe they often grow to a ſufficient ſize, when upon examination they prove almoſt empty.

197. *Vidi lecta diu*] Columella reads *vidi ego lecta diu.* One of Dr. Mead's manuſcripts has *vidi lecta manu.*

200 *Retro*

Degenerare tamen; ni vis humana quotannis
Maxima quæque manu legeret. Sic omnia ſatis
In pejus ruere, ac retro ſublapſa referri:
Non aliter, quam qui adverſo vix flumine lembum
Remigiis ſubigit; ſi brachia forte remiſit,
Atque illum in præceps prono rapit alveus amni.
Præterea tam ſunt Arcturi ſidera nobis,
Hœdorumque dies ſervandi, et lucidus anguis;
Quam quibus in patriam ventoſa per æquora vectis
Pontus, et oſtriferi fauces tentantur Abydi.

Libra

200. *Retro ſublapſa referri.*] Thus in the ſecond Æneid:

" Ex illo fluere ac *retro ſublapſa re-*
" *ferri*
" Spes Danaum.

203. *Atque.*] Aulus Gellius obſerves that *atque* is to be rendered *ſtatim*, in this paſſage: " Et præterea " pro alio quoque adverbio dicitur, " id eſt *ſtatim*, quod in his Virgilii " verſibus exiſtimatur obſcure et " inſequenter particula iſta poſita " eſſe."

204. *Præterea &c.*] In this paſſage the Poet inculcates the neceſſity of underſtanding Aſtronomy: which he ſays is as uſeful to the farmer, as to the ſailor.

" Beſides we ought as much to ob-
" ſerve the ſtars of Arcturus, and the
" days of the kids, and the ſhining
" dragon; as thoſe, who returning
" homewards through the ſtormy
" main, venture in the Euxine ſea,
" and the ſtreights of oyſter-breeding
" Abydos."

204. *Arcturi.*] Arcturus is a ſtar of the firſt magnitude in the ſign Bootes, near the tail of the Great Bear. Its name is derived from ἄρκτος, *a bear*, and οὐρὰ, a tail. The weather is ſaid to be tempeſtuous about the time of its riſing: " vehementiſſimo ſignificatu, *ſays Pliny*, " terra marique per dies quinque:" and in another place; " Arcturi " vero ſidus non ferme ſine procel- " loſa grandine emergit."

205. *Hœdorum.*] The kids are two ſtars on the arm of Auriga. They alſo predict ſtorms, according to Aratus:

Ἐι δὲ τόι ἡνίοχον τὲ καὶ ἀςέρας ἡνιοχοιο
Σκέπτεσθαι δοκέοι καίτοι φάτις ἤλιθεν ἀιγὸς
Αυτῆς ἡ δ' ερίφων, ὁιτ' εἰν ἁλὶ πορφυρέουσιν
Πολλάκις ἐσκέψαντο κεδαιομένους ἀνθρώπους:

And Pliny; " Ante omnia autem " duo genera eſſe cæleſtis injuriæ " meminiſſe debemus. Unum quod " tempeſtates vocamus, in quibus " grandines, procellæ, cæteraque " ſimilia intelliguntur: quæ cum " acciderint vis major appellatur. " Hæc ab horridis ſideribus exeunt, " ut ſæpius diximus, veluti Arcturo, " Orione, Hœdis."

Anguis] The dragon is a northern conſtellation. See the note on ver. 244.

207. *Pontus.*] This is commonly taken to mean the Helleſpont: but that is to be underſtood by the ſtreights of Abydos, *fauces Abydi.* I take it to mean the black or Euxine ſea, which has the character of being very tempeſtuous.

Oſtriferi

Libra dies ſomnique pares ubi fecerit horas,

Et

Oſtriferi Abydi.] Abydos is ſituated on the Aſiatic ſide of the Helleſpont. It was famous for oyſters: thus Ennius:

" Mures ſunt Æni, aſpera *oſtrea*
" plurima *Abydi.*"

And Catullus:

" Hunc lucum tibi dedico, conſe-
" croque, Priape,
" Qua domus tua Lampſaci eſt qua-
" que ſylva Priape.
" Nam te præcipue in ſuis urbibus
" colit ora
" Helleſpontia, cæteris *oſtreoſior*
" oris."

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208. *Libra dies &c.*] Here he exemplifies his precept relating to Aſtronomy.

" When Libra has made the hours
" of the day and ſleep equal, and
" now divides the world between
" light and darkneſs, then work
" your bullocks, ye plowmen, and
" ſow barley in the fields, till about
" the laſt ſhower of the impracticable winter ſolſtice. It is alſo time
" to cover flax in the ground, and
" the poppy of Ceres, and immediately to begin your harrowing,
" whilſt the dry ground gives you
" leave, and the clouds yet hang
" over. Spring is the time for ſowing beans: and thee alſo, O Medic, the rotten clods receive,
" and millet requires an annual care,
" when the bright Bull opens the
" year with his golden horns, and
" the Dog ſets, giving way to the
" backward ſign. But if you work
" the ground for a wheat harveſt,
" and for ſtrong ſpelt, and labour
" only for the bearded ears, let the
" morning Pleiades firſt be hidden,
" and let the Gnoſſian ſtar of the
" blazing crown emerge, before
" you commit the due ſeeds to the
" furrows, and before you haſten
" to truſt the hope of the year to
" the unwilling earth. Many have
" begun before the ſetting of Maia:
" but the expected crop has deceiv-
" ed them with empty ears. But if
" you would ſow either tares, or
" mean kidney-beans, and do not
" deſpiſe the care of the Egyptian
" lentil: the ſetting of Bootes will
" give you no obſcure direction.
" Begin, and extend your ſowing
" time to the middle of the froſts"

The time, which Virgil mentions for ſowing barley, is from the autumnal equinox to the winter ſolſtice. This perhaps may ſeem ſtrange to an Engliſh reader: it being our cuſtom to ſow it in the ſpring. But it is certain that in warmer climates they ſow it at the latter end of the year: whence it happens that their barley harveſt is conſiderably ſooner than their wheat harveſt. Thus we find, in the book of Exodus, that the flax and the barley were deſtroyed by the hail, becauſe the barley was in the ear, and the flax was in ſeed, but the wheat and the rye eſcaped, becauſe they were not yet come up.

Dies.] Amongſt the ancient Romans the genitive caſe of the fifth declenſion ended in *es:* thus *dies* was the ſame with what we now write *diei.* Sometimes it was written *die:* which all the editors receive in this place. I have reſtored *dies,* on the authority of A. Gellius, who ſays that thoſe, who ſaw Virgil's own manuſcript, affirmed, that it was written *dies.* " Q Ennius in ſexto
" decimo annali *dies* ſcripſit pro *diei*
" in hoc verſu:

" *Poſtrema*

Et medium luci, atque umbris jam dividit orbem:
Exercete, viri, tauros; ſerite hordea campis,
Uſque ſub extremum brumæ intractabilis imbrem.
Nec non et lini ſegetem, et Cereale papaver

Tempus

" *Poſtrema longinqua dies confecerit*
" *ætas.*
" Ciceronem quoque affirmat Cæſel-
" lius in oratione, quam pro P. Seſ-
" tio fecit, *dies* ſcripſiſſe, pro *diei*,
" quod ego impenſa opera conquiſi-
" tis veteribus libris pluſculis ita,
" ut Cæſellius ait ſcriptum inveni.
" Verba ſunt hæc Marci Tullii:
" *Equites vero daturos illius* dies
" *pœnas.* Quo circa factum hercle
" eſt, ut facile iis credam, qui ſcrip-
" ſerunt idiographum librum Vir-
" gilii ſe inſpexiſſe; in quo ita ſcrip-
" tum eſt:
" *Libra* dies *ſomnique pares ubi fece-*
" *rit horas:*
" id eſt, *Libra diei ſomnique.*"

209. *Dividit.*] So I find in both the Arundelian manuſcripts, and in Heinſius, and ſeveral of the old editions. Servius, and after him moſt of the editors read *dividet.*

210. *Hordea.*] Servius informs us that Bavius and Mævius were greatly offended at Virgil, for uſing *hordea* in the plural number: and expreſſed their reſentment in the following verſe:

" Hordea qui dixit, ſupereſt ut tri-
" tica dicat"

Hence it ſeems that the objections, which thoſe antient Critics made to Virgil were only grammatical cavils.

211. *Uſque ſub extremum brumæ intractabilis imbrem.*] *Bruma* certainly means the winter ſolſtice: but what Virgil means by the laſt ſhower of it I muſt acknowledge myſelf unable to explain. Pliny underſtands our Poet to mean that barley is to be ſown between the autumnal equinox and the winter ſolſtice. " Virgilius " triticum et far a vergiliarum occa-
" ſu ſeri jubet, hordeum inter æqui-
" noctium autumni et brumam"
The ſame author tells us expreſsly that barley is to be ſown only in dry weather: " Hordeum, niſi ſit ſiccum,
" ne ſerito." Palladius ſpeaks of ſowing barley in September, October, and November; but ſays it is full " late to ſow it in December: " De-
" cembri menſe ſeruntur frumenta,
" triticum, far, hordeum, quamvis
" hordei ſatio jam ſera ſit." Theſe directions of Pliny and Palladius ſeem by no means to agree with Virgil's extending the ſowing time to the laſt ſhower of the ſolſtice. The autumnal equinox, in Virgil's time, was about the twenty-fourth of September; and the winter ſolſtice about the twenty-fifth of December. Hipparchus, according to Columella places it on the ſeventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth; " Bruma
" Capricorni ab VIII. Calend. Ja-
" nuarii fere."

The Poet calls the winter ſolſtice *intractabilis*, becauſe the cold, which comes at that ſeaſon, begins to put a ſtop to the labours of the plowman. That the cold begins to be ſevere at that time, even in Italy, we have the teſtimony of Lucretius:

" Tandem bruma nives adfert, pig-
" rumque rigorem
" Reddit, Hyems ſequitur, crepi-
" tans ac dentibus Algus."

212. *Lini.*] Columella and Palladius agree with Virgil about the time of ſowing flax. Columella ſays it is from the firſt of October to the ſe-

venth of December: "Seritur a "Calendis Octobris in ortum Aqui- "læ, qui eſt VII. Idus Decembris." Palladius ſays the time for ſowing of it is October: "Hoc menſe lini ſe- "men ſeremus." And again, under December, he ſays, "Hoc etiam "menſe adhuc lini ſemen ſpargi po- "terit, uſque ad VII. Idus Decem- "bris." Pliny differs from all theſe writers, and ſays it is ſown in the ſpring: "Vere linum, et avenam, "et papaver," and in another place, "Vere ſatum æſtate vellitur." The time of ſowing flax with us is in March.

Cereale papaver.] I have ſpoken of poppies at large, in the note on ver. 78. Pliny ſpeaks of ſowing them in the ſpring, as we have ſeen in the preceding note. Columella agrees with Virgil: "Chærephyl- "lum, itemque olus atriplicis, quod "Græci vocant ατράφαξιν, circa ca- "lendas Octobris obrui oportet non "frigidiſſimo loco. Nam ſi regio "ſævas hyemes habet, poſt Idus "Februarias ſemina diſſerenda ſunt, "ſuaque de ſede partienda. Papa- "ver et anethum eandem habent "conditionem ſationis, quam chæ- "rephyllum et ατράφαξις." Palladius ſays the time of ſowing poppies is in September: "Nunc papaver "ſeritur locis ſiccis, et calidis: po- "teſt et cum aliis oleribus ſeminari."

Many are the reaſons aſſigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius aſſigns the following reaſons: either becauſe it is eaten like corn; or becauſe Ceres made uſe of poppies to forget her grief, and was thrown thereby into a ſleep, when ſhe had watched a long time on account of the rape of Proſerpine; or becauſe Mycon the Athenian, who was beloved by Ceres, was transformed into a poppy; or becauſe it was ſprinkled upon bread. La Cerda quotes the authority of Euſebius, in his third book *de Præparatione Evangelica*, that Ceres was account- ed the inventreſs of poppies. Ruæus has the ſame quotation: but I fear he took it implicitly from La Cerda. I wiſh theſe commentators had given us the words of Euſebius: for I can- not find any paſſage in that author, which agrees with what they have ſaid. I find, in the third book of Euſebius, a quotation from Porphyry, where he ſays the ſtatues of Ceres are adorned with ears of corn, and that poppies are added, as a ſymbol of fruitfulneſs: Διὸ καὶ κατέςεπλαι τὰ βρέτας αὐτῆς τοῖς ςάχυσι, μήκωνές τε περὶ αὐτὴν τῆς πολυγονίας σύμβολον. La Cerda gives another reaſon: that Ceres relieved her hunger with pop- pies, as appears from the fourth book of Ovid's *Faſti*. We are there told, that, when Celeus invited Ceres to refreſh herſelf in his cottage, his little boy was ſick, and could get no reſt; upon which Ceres gathered ſome poppies, to cure him, and taſted them herſelf unawares. She declined eating with Celeus, and gave the pop- pies to the boy with warm milk:

"Dux comiti narrat, quam ſit ſibi "filius æger;
"Nec capiat ſomnos, invigiletque "malis.
"Illa ſoporiferum, parvos initura "penates,
"Colligit agreſti lene papaver "humo.
"Dum legit; oblito ſertur guſtaſſe "palato,
"Longamque imprudens exoluiſſe "famem.

— — — — — — — — — — —

"Mox epulas ponunt, liquefacta "coagula lacte,
"Pomaque, et in teneris aurea "mella favis.
"Abſtinet alma Ceres, ſomnique "papavera cauſas

"Da-

Tempus humo tegere, et jamdudum incumbere raſtris,
Dum ſicca tellure licet, dum nubila pendent.

Vere

" Dat tibi cum tepido lacte biben-
" da puer."

La Cerda quotes Brodæus for another reaſon: that poppies were ſown amongſt the corn, for the ſacrifices of Ceres. Again he quotes Brodæus, and alſo Turnebus, who obſerve that the ſtatues of that goddeſs are frequently adorned with poppies. Laſtly, he quotes a reaſon aſſigned by Mancinellus, that there is a ſort of poppy called θηλακῖτις, of which a wholeſome ſort of bread may be made. The reaſon aſſigned by Probus; becauſe poppies are common amongſt the corn which is under the protection of Ceres, cannot be right; becauſe the poppy heads which are ſo common on the ſtatues of Ceres, plainly belong to the cultivated ſort, not to that which grows amongſt the corn. Ruæus thinks the beſt reaſon is becauſe it appears from Pliny, that the ſeed of the white poppies was frequently eaten by the ancients: " Vel potius, quia *papaveris* " *candidi ſemen toſtum in ſecunda* " *menſa cum melle apud antiquos da-* " *batur, et panis ruſtici cruſta eo* " *inſpergebatur*, juxta Plin. *lib.* 19. " 8. idque ad delicias et famem ex- " citandam: unde *veſcum papaver*, " id eſt, *edule* dicitur G 4. 131." This indeed ſhews why our Poet called the poppy *veſcum papaver*: but I think it does not ſeem to explain the epithet *Cereale*. This is certain that poppies were conſecrated by the ancients to Ceres, and that moſt of her ſtatues are adorned with them.

213. *Raſtris*] So I find it in the King's, the Bodleian, and both the Arundelian manuſcripts. Pierius found the ſame reading in the Mediccan, and ſeveral other antient copies. Servius, Heinſius, and moſt of the editors read *aratris*. Virgil had already ſpoken of plowing the ground, and ſowing barley, flax, and poppies. It is not probable therefore that he ſhould conclude with a repetition of plowing. But the ſenſe is very clear, if, according to theſe ancient manuſcripts, we underſtand him to ſpeak of harrowing. Mr. B— has tranſlated him in this ſenſe:

" Nor ſhould the *harrow's* labour
" ever end,
" Whilſt dry the glebe, whilſt clouds
" as yet impend."

Dr. Trapp alſo in his note upon this paſſage, ſays *raſtris* is much better than *aratris*.

214. *Dum ſicca tellure licet, dum nubila pendent.*] Ruæus differs from the reſt of the commentators, in his interpretation of this verſe. He thinks that the Poet does not mean, that this is to be done, before the rainy ſeaſon begins, but that thoſe days are to be choſen, which prove dry and fair. " Plerique poſt Ser- " vium interpretantur: antequam " pluat, dum imber imminet, necdum " venit pluvioſa tempeſtas. Ego ſic: " quoties, in illa ipſa pluvioſa tem- " peſtate, terra erit paulo ſiccior, et " imber ſuſpenſus. Et vero poëta " ſationem illam aſſignat Autumno, " cujus ultima pars pluvioſa eſt: " eandemque ſationem profert *uſque* " *ſub extermum brumæ imbrem:* " non igitur jubet præveniri tem- " peſtatem imbriferam; ſed illius " tempeſtatis eos eligi dies qui ſicci " magis ac ſereni erunt."

Several of the old printed editions have *jacet* inſtead of *licet*.

Vere fabis ſatio: tum te quoque, Medica, putres 215
Accipiunt

215. *Vere fabis ſatio.*] I do not find any of the ancient writers of agriculture to agree with Virgil, about the time of ſowing beans. Varro ſays they are ſown about the latter end of October: "Fabam "optime ſeri in vergiliarum occaſu." Columella ſays it is not right to ſow them after the winter ſolſtice; but that the worſt time of all is in the ſpring: "Poſt brumam parum recte "ſeritur, peſſime vere, quamvis ſit "etiam trimeſtris faba, quæ menſe "Februario ſeratur; quinta parte "amplius, quam matura, ſed exiguas "paleas, nec multam ſiliquam facit." Palladius ſays beans are ſown at the beginning of November: "In hujus "principio fabam ſpargimus." Pliny mentions their being ſown in October: "Seritur ante vergiliarum occaſum, "leguminum prima, ut antecedat "hyemem." But Pliny's words, which follow immediately, ſhew that, in Virgil's own country, beans were ſown in the ſpring: "Virgilius eam "per vere ſeri jubet, circumpadanæ "Italiæ ritu." We find by this paſſage, that thoſe who lived near the Po, did not always ſow at the ſame time with the reſt of Italy. Hence it is no wonder, if we do not always find an exact agreement between our Poet, and the other Latin writers.

Medica] This plant has its name from Media, becauſe it was brought from that country into Greece, at the time of the Perſian war, under Darius, according to Pliny: "Medica "externa, etiam Græciæ, ut a Me-"dis advecta per bella Perſarum, "quæ Darius intulit." It is of late years brought to us from France and Switzerland, and ſown to good advantage under the name of *Lucern*. Ray affirms, that the *Lucern* or *Luzerne* of the French is the *Onobrychis* known to us under the name of *Saint-foin*, or, as it is corruptly called, *Cinquefoil:* and that the *Medica* is called by the French *Saint-foin*, *Foin de Bourgogne*, and *grand Treffle*. Hence, he obſerves, appears the miſtake of our ſeeds-men, and farmers, who ſow the *Onobrychis*, inſtead of the *Medica*, under the name of *Saint-foin*. But I ſuſpect that learned author was miſinformed, becauſe Tournefort has given *Luſerne* for the French name of *Medica*, and *Saint-foin* for that of *Onobrychis*. The names, by which our Engliſh Botaniſts have called the *Medica*, are *Burgundy Trefoil*, and *Medic fodder*. Pliny ſays it is ſown in May: but Palladius ſays the ſeaſon is in April: "Aprili "menſe in areis, quas ante, ſicut "diximus, præparaſti, Medica ſe-"renda eſt." The beſt manner of cultivating this uſeful plant in England is deſcribed at large by Mr. Miller in his *Gardener's Dictionary*, under the article of *Medica*.

Putres ſulci] *Putris* ſignifies *rotten* or *crumbling*. Thus we find, near the beginning of this Georgic, *putris* uſed to expreſs the melting or crumbling of the earth upon a thaw:

"Vere novo, gelidus canis cum "montibus humor
"Liquitur, et Zephyro *putris* ſe "gleba reſolvit."

In the ſecond Georgic, it is uſed to expreſs a looſe crumbling ſoil, ſuch as we render the earth by plowing:

"Et cui putre ſolum, namque hoc "imitamur arando."

Perhaps, Virgil may mean, in this place, a ſoil that has been well dunged. Columella ſays the ground muſt firſt

Accipiunt ſulci ; et milio venit annua cura ;

Candidus

firſt he plowed in October, and ſuffered to *rot* all the winter, and *dunged* in the ſpring: "Locum in quo "Medicam proximo vere ſaturus es, "proſcindito circa calendas Octobris, "et eum tota hyeme putreſcere ſinito ——Poſtea circa Martium menſem tertiato, et occato — Deinde "vetus ſtercus injicito." In another place he ſays *pinguis* and *putris* are the ſame: "Idem pinguis ac "putris." And we find the ancients to agree, that the ground was to be dunged, for ſowing Medic. Pliny ſays the ground muſt be well laboured in autumn and dunged: "Solum, in "quo ſeratur, elapidatum purgatumque ſubigitur autumno: mox aratum et occatum integitur crate "iterum et tertium, quinis diebus "interpoſitis, et ſimo addito." Palladius agrees with Pliny, except with regard to the time of preparing the ground, which he ſays is in February: "Nunc ager, qui accepturus eſt Medicam, de cujus natura, cum erit "ſerenda, dicemus, iterandus eſt, et, "purgatis lapidibus, diligenter occandus. Et circa Martias Calendas, ſubacto ſicut in hortis ſolo, "formandæ ſunt areæ latæ pedibus "decem, longæ pedibus quinquaginta, ita ut eis aqua miniſtretur, et "facile poſſint ex utraque parte "runcari Tunc injecto antiquo "ſtercore in Aprilem menſem re"ſerventur paratæ" With us a looſe ſandy ſoil ſeems to agree very well with it.

216. *Milio venit annua cura.*] This expreſſion of the *annual care* of millet is uſed by the Poet to ſhew that the Medic laſts many years. Pliny ſays it laſts thirty: "Tanta "dos ejus eſt, cum uno ſatu amplius "quam tricenis annis duret." Columella and Palladius ſay it laſts ten: "Eximia, *ſays Columella*, eſt herba "medica, quod cum ſemel ſeritur, "decem annis durat." The words of Palladius are, "Quæ ſemel ſe"ritur, decem annis permanet." Seneca, in his eighty-ſixth Epiſtle, reproves our Poet, for placing the time of ſowing beans, medic, and millet in the ſame ſeaſon, and ſays he ſaw the farmers gathering beans, and ſowing millet about the latter end of June. Hence he takes occaſion to obſerve, that Virgil does not confine himſelf to truth, but only endeavours to divert his readers: "Virgilius noſter non quid veriſſime, "ſed quid decentiſſime diceretur, "adſpexit; nec agricolas docere "voluit, ſed legentes delectare. Nam, "ut, omnia alia tranſferam, hoc "quod hodie mihil neceſſe fuit re"prehendere, aſcribam:

"*Vere fabis ſatio eſt: tunc te quo-*
"*que Medica putres*
"*Accipiunt ſulci, et milio venit an-*
"*nua cura.*

"An uno tempore iſta ponenda ſint: "et an utriuſque verna ſit ſatio, hinc "æſtimes licet. Junius menſis eſt "quo tibi ſcribo, jam proclivus in "Julium. Eodem die vidi fabam "metentes, milium ſerentes" But Virgil does not ſay that beans and millet are ſown preciſely at the ſame time. He ſays that beans are ſown in the ſpring, that is in February or March: and that millet is ſown when the ſun enters *Taurus*, that is, about the ſeventeenth of April, and when the Dog ſets, that is, about the end of the ſame month. This agrees with what other authors have ſaid. Pliny ſays, millet is ſown before the riſing of the Pleiades, that is, according to Columella, before the

ſeventh

Candidus auratis aperit cum cornibus annum
Taurus, et averſo cedens Canis occidit aſtro.

At

ſeventh of May: "Frumenti ipſius "totidem genera per tempora fatu "diviſa. Hyberna, quæ circa ver- "giliarum occaſum ſata terra per "hyemem nutriuntur, ut triticum, "far, hordeum. Æſtiva, quæ æſtate "ante vergiliarum exortum ſerun- "tur, ut milium." Palladius ſays that in warm and dry countries, millet is ſown in March: "Calidis et "ſiccis regionibus panicum ſere- "mus, et milium:" but that in cold and wet places, it is ſown in May: "Maio menſe, locis frigidis, "et humectis, panicum ſeremus, et "milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the Bull's opening the year Virgil means the ſun's entering into *Taurus*; which according to Columella, is on the ſeventeenth of April: "Decimo "quinto calendas Maias ſol in Tau- "rum tranſitum facit." April is ſaid to have its name *ab aperiendo*, whence the Poet uſes the expreſſion *aperire annum*. Servius thinks this paſſage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year*; becauſe the bull does not riſe with his horns, but with his back. La Cerda adheres to the former interpretation, and ſupports it with the authority of Manilius, who uſes an expreſſion ſomething like it, of the bull's bearing the ſun upon his horns. This Poet ſpeaks alſo of that ſign's beginning the labours of the plowman: as this ſeems to have ſome relation to what Virgil has ſaid, I ſhall ſet down the whole paſſage:

"Taurus ſimplicibus donavit rura "colonis:
"Pacatiſque labor veniet, patientia "laudis,
"Sed terræ tribuet partus: ſummit- "tit aratris
"Colla, jugumque ſuis poſcit cervi- "cibus ipſe.
"Ille ſuis Phœbi portat cum cornibus "orbem,
"Militiam indicit terris et ſegnia "rura.
"In veteres revocat cultus dux ipſe "laboris,
"Nec jacet in ſulcis ſolvitque in "pulvere pectus.
"Seranos Curioſque tulit, facileſque "per arva
"Tradidit, eque ſuo dictator venit "aratro.
"Laudis amor, tacitæ mentes, et "corpora tarda
"Mole valent, habitatque puer ſub "fronte cupido."

218. *Averſo cedens canis occidit aſtro.*] Servius ſays ſome read *averſo*, others *adverſo*. Pierius ſays it is *adverſo* in the Roman and Lombard manuſcripts: but *averſo* in others. In the Medicean, he ſays, it is *averſo incedens*. The King's, both Dr. Mead's, and one of the Arundelian manuſcripts have *adverſo*. The other Arundelian, and the Cambridge manuſcript have *averſo*. The Bodleian has *verſo*. La Cerda and ſeveral of the old editors read *adverſo*. Heinſius, Ruæus, and many others prefer *averſo*. The commentators are greatly divided about the meaning of this paſſage. Servius interprets it two different ways: if we admit *adverſo*, it is to be rendered *the dog with the adverſe conſtellation*, becauſe with the dog ariſes Sirius, who is *adverſe*, or injurious to mankind; if we admit *averſo*, *cum* muſt be underſtood, and the ſenſe will be, *when the dog giving place ſets with the backward ſign*, that is, the ſhip, which

At ſi triticeam in meſſem, robuſtaque farra
Exercebis

which riſes backwards. Grimoaldus ſeems to underſtand it to mean that the dog is obſcured by the ſun when he enters *Taurus:* "Cum canis in "ſcorpione conſtitutus propter tauri "ſolem tenentis vicinitatem occulitur "et obſcuratur." According to this interpretation, the ſun muſt be the *adverſum aſtrum.* La Cerda ſeems to adhere to the firſt interpretation of Servius: "Cum canis heliace "occidit, qui habet aſtrum adver-"ſum contrariumque mortalibus." Ruæus, according to Servius's ſecond interpretation, takes the ſhip to be the *averſum aſtrum:* but inſtead of underſtanding *cum*, with Servius, he takes *averſo aſtro* to be the dative caſe, governed of *cedens.* Thus the ſenſe will be *the dog ſets, giving place to the backward ſign, or ſhip.* I rather believe, that Virgil meant the bull by the *averſum aſtrum:* for that conſtellation is known to riſe backwards. Thus Manilius:

"Averſus venit in cælum."

It ſeems more natural to ſuppoſe that Virgil ſhould mean the bull, which he had juſt mentioned, than the ſhip which he has not once named in the whole poem. Dryden tranſlates this paſſage:

"When with the golden horns, in
"full career,
"The bull beats down the barriers
"of the year;
"And Argos and the Dog forſake
"the northern ſphere."

Mr. B——'s tranſlation is reconcilable with the ſenſe which I have propoſed:

"When with his horns the bull un-
"bars the year;
"And frighten'd flies the dog, and
"ſhuns the adverſe ſtar."

Dr. Trapp has followed Ruæus:

"—— When now with golden horns
"The ſhining bull unlocks the
"op'ning year,
"And, ſetting, to the ſhip the dog
"gives way."

The ſun enters Taurus according to Columella, on the ſeventeenth of April, as I obſerved, at the beginning of this note. According to the ſame author, the dog ſets with the ſun, on the laſt day of the ſame month: "Pridie calendas Maias canis ſe veſ-"pere celat." Pliny ſays, that according to the Bœotians and Athenians, it is on the twenty-ſixth of April, but, according to the Aſſyrians, on the twenty-ninth: "Sexto "calendas Maii Bœotiæ et Atticæ "canis veſperi occultatur, fidicula "mane oritur: quinto calendas "Aſſyriæ Orion totus abſconditur, "tertio autem canis."

219. *Triticeam in meſſem.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded ſort. Hence *ariſta*, which ſignifies the *beard*, is often uſed by the Poets for *wheat:* but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all. Cicero, in his *Cato major*, ſpeaking of the pleaſures of the huſbandmen, gives a beautiful deſcription of the growth of corn, and mentions the beard as a paliſade, to defend the grain: "Me quidem non "fructus modo, ſed etiam ipſius "terræ vis, ac natura delectat: quæ "cum gremio mollit ac ſubacto ſe-"men ſparſum accepit: primum oc-"cæcatum cohibet: ex quo occatio, "quæ hoc efficit, nominata eſt: de-"inde tepefactum vapore, et com-"plexu ſuo, diffundit, et elicit her-"beſcentem ex eo viriditatem: quæ "nixa fibris ſtirpium, ſenſim adoleſ-"ci,

Exercebis humum, ſoliſque inſtabis ariſtis:
Ante tibi Eoæ Atlantides abſcondantur,
Gnoſiaque

" cit, culmoque erecta geniculato,
" vaginis jam quaſi pubeſcens inclu-
" ditur, e quibus cum emerſerit, fun-
" dit frugem, ſpicæ ordine ſtructam,
" et contra avium minorum morſum
" munitur vallo ariſtarum." I ſhall add another proof, that the *triticum* was bearded: all the ſtatues and medals of Ceres, that ever I ſaw, have no other corn repreſented on them, than that which is bearded.

Farra.] See the note on *Farra*, ver. 73.

220. *Ariſtis.*] *Ariſta* is the beard of corn: " Spica ea, quæ mutilata
" non eſt, in ordeo et tritico, tria
" habet continen ia, granum, glu-
" mam, ariſtam: et etiam primitus
" cum ſpica oritur vaginam. Gra-
" num dictum quod eſt intimum ſo-
" lidum: gluma, qui eſt folliculus
" ejus: ariſta, quæ, ut acus tenuis,
" longa eminet e gluma; proinde
" ut grani theca ſit gluma, apex
" ariſta.—Ariſta dicta quod areſcit
" prima." *Varro de Re Ruſt. lib.* I. *cap* 48.

221. *Eoæ Atlantides abſcondantur.*] Atlas had ſeven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celæno, Electra, Sterope, Taygete, and Maia;

Ἀλκυόνη, Μερόπη τε, Κελαινώ τ', Ἠλεκτρήτη,
Καὶ Στερόπη, καὶ Ταϋγέτη, καὶ πότνια Μαῖα.

See the note on ver. 138.

By the epithet *Eoæ*, Virgil does not mean *ſetting in the eaſt*, as ſome have imagined, but in the morning, at ſun riſing: that is, when the Pleiades go down below our weſtern horizon, at the ſame time, that the Hyades riſe above our eaſtern horizon. Heſiod, according to Pliny, computed this to be at the autumnal equinox: Thales, twenty-five days after, Anaximander twenty-nine, and Euctemon forty-eight: " Occaſum matu-
" tinum Vergiliarum Heſiodus, nam
" hujus quoque nomine extat Aſtro-
" logia, tradidit fieri, cum æqui-
" noctium autumni conficeretur,
" Thales xxv. die ab æquinoctio,
" Anaximander xxix, Euctemon
" xlviii." Columella, in the ſecond chapter of his eleventh book, ſays they begin to ſet at ſun-riſing, on the twenty-firſt of October: " Duodecimo Calendas Novembris
" ſolis exortu Vergiliæ incipiunt oc-
" cidere." In the eight chapter of his ſecond book, he comments on this very paſſage of Virgil. He there ſays the Pleides ſet on the thirty-firſt day after the autumnal equinox, which happens on the twenty-third of September: wherefore the time of ſowing wheat muſt be underſtood to ſix and forty days from the ſitting of the Pleiades, which is before the twenty-fourth of October, to the time of the winter ſolſtice " Ab-
" ſconduntur autem altero et trige-
" ſimo die poſt autumnale æquinoc-
" tium, quod fere conficitur nono
" calendas Octobris, propter quod
" intelligi debet tritici ſatio dierum
" ſex, et quadraginta ab occaſu
" vergiliarum, qui ſit ante diem
" nonam calendarum Novembris,
" ad brumæ tempora." I believe inſtead of *ante diem nonam*, we ſhould read *ad diem nonam*; for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time, which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are juſt ſix and forty days to the twenty-fourth of December, which he reckons

Gnoſiaque ardentis decedat ſtella coronæ,
Debita quam ſulcis committas ſemina, quamque
Invitæ properes anni ſpem credere terræ.

Multi

kons to be the winter ſolſtice: "Nono "calendas Januarii brumale ſolſti- "tium ſicut Chaldæi obſervant." According to Pliny the winter ſolſtice is December the twenty-fifth.

222. *Gnoſiaque ardentis decedat ſtella coronæ.*] *Gnoſus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theſeus, and afterwards deſerted by him in the iſland of Naxos, where Bacchus fell in love with her and married her. At the celebration of their nuptials, all the gods made preſents to the bride; and Venus gave her a crown, which Bacchus tranſlated into the heavens and made a conſtellation. One of the ſtars of this conſtellation is brighter than the reſt, and riſes before the whole conſtellation appears. Thus Columella reckons the bright ſtar to riſe on the eighth of October, and the whole conſtellation on the thirteenth or fourteenth; "Octavo Idus "Octobris coronæ clara ſtella exo- "ritur.——Tertio et pridie Idus "Octobris corona tota mane exori- "tur." Pliny tells us, that, according to Cæſar, the bright ſtar riſes on the eighth of October, and the whole conſtellation on the fifteenth; "Octavo Idus Octobris Cæſari ful- "gens in corona ſtella oritur.—— "Idibus corona tota." Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Αὐτου κἀκεῖνος στέφανος, τὸν ἀγαυὸς ἔθηκε
Σῆμ' ἔμεναι Διόνυσσος, ἀποιχομενης Ἀριάδνης,
Νύτω ὑποστρέφεται κεκμηκότος ἐιδώλοιο
Νύτῳ μεν στέφανος πελάει.

Manilius has mentioned the ſuperior brightneſs of one of theſe ſtars.

"At parte ex alia clara volat orbe "corona
"Luce micans varia, nam ſtella "vincitur una
"Circulus in medio radians, quæ "proxima fronte
"Candidaque ardenti diſtinguit lu- "mina flamma
"Gnoſia deſertæ fulgent monumenta "puellæ."

I have tranſlated *decedat*, *emerge*, becauſe the commentators agree, that Virgil means by that word the heliacal riſing of the crown, that is, when the conſtellation, which before had been obſcured by the ſuperior light of the ſun, begins to depart from it, and to appear in the eaſtern horizon before ſun riſing. I muſt own I have ſome doubt about this interpretation; becauſe Virgil never uſes *decedere*, when applied to the ſun, but for the ſetting of it. In the firſt Eclogue we find:

"Et ſol creſcentes *decedens* duplicat "umbras:"

in this Georgic:

"——— Emenſo cum jam *decedet* "Olympo:"

and in the fourth Georgic:

"Te veniente die, te *decedente* ca- "nebat."

Therefore as *decedere* does ſignify to *ſet*, the Poet ſhould rather ſeem to mean the heliacal ſetting of the conſtellation, than the heliacal riſing of it. Pliny would have the heliacal riſing to be called emerſion, and the heliacal ſetting to be called occultation: "Aut enim adventu ſolis occultantur "ſtellæ et conſpici deſinunt, aut ejuſ- "dem abſceſſu proferunt ſe. Emer- "ſum hoc melius quam exortum "conſuetudo dixiſſet: et illud oc-

Multi ante occaſum Maiæ cœpere: ſed illos
Expectata ſeges vanis eluſit ariſtis.
Si vero viciamque ſeres, vilemque faſelum,
Nec Peluſiacæ curam aſpernabere lentis;

Haud

" cultationem potius quam occaſum." One of Dr. Mead's manuſcripts has *deſcendat* inſtead of *decedat*, which is manifeſtly wrong. Dryden however has tranſlated it in that ſenſe:

" And the bright Gnoſian diadem
" downward bend."

Mr. B—— has criticiſed on this line of Dryden, and ſeems to underſtand the Poet to mean the heliacal ſetting of the crown: " Mr. Dryden in this " place, and in many others hereafter, " diſcovers his little knowledge of the " loweſt degree of Aſtronomy. Ari- " adne's crown does not bend down- " ward, at the time Virgil mentions, " but riſes with the ſun; and as the " ſun's great light ſoon makes that " ſtar imperceptible, this Virgil very " poetically deſcribes by

" *Gnoſſiaque ardentis decedat ſtella*
" *coronæ.*"

But this learned Gentleman, in his tranſlation of this very paſſage, has repreſented the Poet as ſpeaking of the heliacal riſing:

" Firſt let the ſiſters of the morn go
" down,
" And from the ſun retire the Gnoſ-
" ſian crown."

225. *Ante occaſum Mariæ.*] Maia is one of the Pleiades: the Poet puts a part for the whole. He ſpeaks here againſt ſowing too early: and we are informed by Columella, that it was an old proverb amongſt the farmers, that an early ſowing often deceives our expectation, but ſeldom a late one: " Vetus eſt agricolarum " proverbium, maturam ſationem " ſæpe decipere ſolere, ſeram nun- " quam, quin mala ſit."

226. *Ariſtis.*] See the notes on ver. 219 and 220. The King's, the Bodleian, one of the Arundelian, and both Dr. Mead's manuſcripts have *avenis.* The other Arundelian, and the Cambridge manuſcript have *acervis.* Pierius ſays the Roman manuſcript has *illuſit ariſtis*, and ſome others *eluſit ariſtis.* But he prefers *avenis*, as it is in the Medicean copy, becauſe *avena* is a degeneracy of corn. Heinſius reads *ariſtis:* which I take to be the true reading; becauſe I do not find that any ancient writer has aſcribed the growth of wild oats to the early ſowing of corn. Beſides *vanis avenis*, ſounds too like a jingle to agree with the ſtyle of Virgil. It muſt be confeſſed however, that there is a paſſage in Tibullus, ſomething like this, which ſeems to countenance the reading of *avenis:*

" Neu ſeges eludat meſſem fallacibus
" herbis."

227. *Vilem faſelum.*] The kidney beans are ſaid to have been very common among the Romans: and therefore the Poet is thought to have given them the epithet of vile, mean, or common. He might uſe this epithet perhaps, becauſe they might be ſown in any ſort of ſoil; as Pliny tells us. This author tells us alſo, that the Romans eat the ſeeds in the ſhells, as we do now: " Siliquæ " —— faſeolorum cum ipſis man- " duntur granis. Serere eos qua " velis terra licet ab Idibus Octobris " in calendas Novembris."

228. *Peluſiacæ lentis.*] *Peluſium* is a town of Egypt, which gives name to one of the ſeven mouths of the Nile. He calls the Lentil Peluſian, or Ægyptian, becauſe the beſt are ſaid to grow in that country.

Bootes.

Haud obſcura cadens mittet tibi ſigna Bootes.

Incipe,

Bootes.] This is a northern conſtellation, near the tail of the Great Bear. Arcturus, as has been already obſerved, is a part of this conſtellation. Thus Aratus:

Ἐξύπιθεν δ' ἑλίκης φέρεται ἐλάοντι ἐοικὼς
Ἀρκτοφύλαξ, τόν ῥ' ἄνδρες ἐπικλείουσι βοώτην,
Οὐρῇ ἀμαξαίης ἐπαφώμενος εἴδεται ἄρκτου
Καὶ μάλα πᾶς ἀρίδηλος· ὑπὸ ζώνῃ δὲ οἱ αὐτός
Ἐξ ἄλλων ἀρκτοῦρος ἑλίσσεται ἀμφαδὸν ἀστήρ.

The time of the ſetting of Arcturus, according to Columella, is on the twenty-ninth of October: "Quarto "calendas Novembris Arcturus veſ- "pere occidit." Let us ſee now how far the other ancient writers agree with our Poet. As for vetches or tares, Columella mentions two times of ſowing them; the firſt for fodder, about the time of the autumnal equinox, the ſecond for ſeed, about January: "Viciæ autem duæ "ſationes ſunt. Prima quam pabuli "cauſa circa æquinoctium autumnale "ſerimus, ſeptem modios ejus in "unum jugerum. Secunda quæ "ſex modios menſe Januario, vel "etiam ſerius jacimus, ſemini pro- "generando." The firſt of theſe times is about a month ſooner than the acronical ſetting of Arcturus: that is, when Arcturus ſets with the ſun. The ſecond time Virgil has expreſſed, by adviſing the ſowing time to be extended to the middle of the froſt. The middle of winter according to Columella, is on the fourth of January: "Pridie nonas "Januarii media hyems." Pliny mentions three ſeaſons: the firſt about the ſetting of Arcturus, when they are deſigned for ſeed: the ſecond in January: the third in March, for fodder: "Sationis ejus tria tempora: "circa occaſum Arcturi, ut Decem- "bri menſe paſcat, tunc optime "ſeritur in ſemen. Secunda ſatio "menſe Januario eſt: noviſſima "Martio, tum ad frondem utiliſſi- "ma." The firſt of theſe times is the ſame with that which Virgil mentions. The ſecond agrees with Columella. The third ſeems not to have been mentioned by the Poet: unleſs we may ſuppoſe that by the ſetting of Bootes, he deſigned to expreſs both the acronical and the coſmical ſetting of Arcturus. The coſmical ſetting, that is, the ſetting at ſun riſing, of Arcturus then happened in March. Palladius follows Columella; for he mentions September as the firſt time of ſowing: "nunc "viciæ prima ſatio eſt, & fæni "græci cum pabuli cauſa ſeruntur." and January, as the other time; "Hoc menſe ultimo, colligendi ſe- "minis cauſa, non pabuli ſecandi, "vicia ſeritur." As for kidney-beans, I think, Palladius alone has mentioned the time of ſowing them, which he ſettles to be from the beginning to the middle of October, which is about a fortnight ſooner than the time preſcribed by Virgil: "Seremus ſiſamum uſque ad Idus "Octobres, et faſelum." As for Lentils they all agree that November is the time; only Columella adds, that there is a ſecond ſeaſon in February: "Satione ejus duas ſervamus, "alteram maturam per mediam ſe- "mentim, ſeriorem alteram menſe "Februario." Pliny's words are: "Ex leguminibus autem Novembri "ſeruntur lens, et in Græcia piſum." Palladius, under the month of November, ſays: "Nunc ſeritur prima "lenticula."

Incipe, et ad medias ſementem extende pruinas.
Idcirco certis dimenſum partibus orbem
Per duodena regit mundi Sol aureus aſtra.

Quinque

230] After this line, in one of the Arundelian manuſcripts is added,
" *Tempus humo tegere, et jamdudum*
" *incumbere aratris.*"
which is a repetition of ver. 213. It is obſervable that this very manuſcript, in the proper place of this verſe, has *raſtris* inſtead of *aratris*.

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231. *Idcirco, &c.*] In theſe lines the Poet, having, in honour of agriculture, ſuppoſed the ſun to make his annual journey, for the ſake of that art, takes occaſion to deſcribe the five Zones, the Zodiac, the Northern Pole, and the Antipodes, in a moſt beautiful and poetical manner.

" For this purpoſe the golden ſun
" governs the orb of the world
" divided into certain parts, thro'
" twelve conſtellations. Five zones
" go round the heavens, of which
" one is always red with the bright
" ſun, and always glowing with
" fire: on each ſide of which to
" right and left two others are drawn,
" ſtiff with blue ice and dark ſhowers. Between theſe and the middle
" zone two are granted to weak
" mortals by the bounty of the gods.
" A path is cut between them for
" the oblique courſe of the ſigns to
" turn in. As the world is elevated
" at Scythia and the Riphæan hills,
" ſo it is depreſſed at the ſouth of
" Lybia. One pole always appears
" above our heads; but the other
" dark Styx, and the infernal ghoſts
" ſee under their feet. At the north
" pole the vaſt Dragon twines with
" a winding courſe, and after the
" manner of a river, between the
" two Bears, the Bears that fear to
" be dipped in the waters of the
" ocean. At the ſouth pole, either
" as ſome report, ſtill night dwells
" in eternal ſilence, and thickens the
" gloomy darkneſs; or elſe Aurora
" returns from us to them, and brings
" back the day: and when the ſun
" firſt riſing breaths on us with his
" panting horſes, there bright Veſper lights up the late fires."

232. *Mundi.*] The commentators are much divided about the interpretation of this paſſage. The moſt general opinion is that *mundi* follows *aſtra*; which makes the ſenſe to be this: *the ſun governs the earth thro' twelve conſtellations of the world.* Mr. B—— contends that *mundi* ſhould follow *Sol*; and ſo renders it *the golden Sun of the world.*" " Idcirco,
" *ſays he,* ſol aureus mundi (as in
" the beginning of this book, clariſſima mundi lumina) regit orbem
" [ſuum] dimenſum certis partibus,
" per duodena aſtra." Thus, according to Mr. B—— *orbem* ſignifies the *courſe of the ſun*; according to the general opinion, it is the globe of the earth. Ruæus places *mundi* after *aſtra*, in his interpretation: Dr. Trapp ſays, " it may relate either
" to *orbem* or *aſtra*: rather to the
" latter." I believe we muſt read *orbem mundi*, and underſtand it of the turning round of the heavens. We have thoſe words uſed in this ſenſe in Manilius:
" ——— Nunc ſidera ducit,
" Et rapit immenſum *mundi* revolu-
" bilis *orbem.*"
According to the ancient philoſophy, the earth is placed in the center of the world, and the heavens turn round

Plate 3.


North Pole
GROENLAND
Arctick Circle
NORTH AMERICA
ATLANTICK OCEAN
Tropick of Cancer
EQUINOCTIAL
SOUTH AMERICA
Tropick of Capricorn
Antartick Circle
South Pole


North Pole
Thule
BRITAIN
LAPLAND
Nova Zemlia
Arctick Circle
GAUL
EUROPE
Germany
SPAIN
SCYTHIA
Cartage
Euxine Sea
Caspian Sea
Echatane
ASIA
PERSIA
Persepolis
INDIA
SERICA
Tropick of Cancer
AFRICA
EGYPT
R. Nile
ARABIA
ETHIOPIA
EQUINOCTIAL
Tropick of Capricorn
Antarctick Circle
South Pole

Quinque tenent cælum Zonæ, quarum una coruſco Semper

round it once in four and twenty hours. Thus Pliny: "Formam "ejus in ſpeciem *orbis* abſoluti globatam eſſe, nomen in primis et "conſenſus in eo mortalium, orbem "appellantium, ſed et argumenta, "rerum docent. . . . . Hanc ergo "formam ejus, æterno et irrequieto "ambitu inenarrabili celeritate, vi"ginti quatuor horarum ſpatio circumagi ſolis exortus et occaſus "haud dubium reliquere. . . . Nec "de elementis video dubitari, quatuor ea eſſe. Ignium ſummum, "inde tot ſtellarum collucentium "illos oculos. Proximum ſpiritus, "quem Græci noſtrique eodem vocabulo aëra appellant. Vitalem "hunc, et per cuncta rerum meabilem, totoque conſertum: hujus vi "ſuſpenſam, cum quarto aquaram "elemento, librari medio ſpatio tellurem. . . . Inter hanc cælumque, "eodem ſpiritu pendent, certis diſcreta ſpatiis, ſeptem ſidera, quæ "ab inceſſu vocamus errantia, quum "errent nulla minus illis: eorum "medius Sol fertur ampliſſima magnitudine ac poteſtate: nec temporum modo terrarumque, ſed ſiderum etiam ipſorum cælique rector. "Hunc mundi eſſe totius animum, "ac planius mentem, hunc principale naturæ regimen ac numen "credere decet opera ejus æſtimantes."

233. *Quinque tenent cælum Zonæ.*] This deſcription of the five Zones is thought to be taken from Eratoſthenes. I ſhall ſet down his words, as I find them quoted by Fulvius Urſinus, and la Cerda.

Πέντε δὲ ὁι ζῶναι περιχγέες ἐσπείρηνται,
Αἱ δύο μὲν γλαυκοῖο κελαινότεραι κυάνοιο.
Ἡ δὲ μία φαφαρότε, καὶ ἐκ πυρὸς εἶναι ἐρυθρὴ,
Τυπτομένη φλογμοῖσιν, ἐπεί ῥα ἐμοῖραν ὑπ' αὐτὴν
Κεκλιμένοι ἀκτῖνες ἀειθερέες πυρίωσιν.
Αἱ δὲ δύο ἑκάτερθε πόλοιο περιπεπηγῦῖαι
Αἰεὶ κρυμαλέαι, ἀιεὶ δ' ὕδατι μογεουσαι,
Οὐ μὲν ὕδωρ, ἀλλ' αὐτος ἀπ' οὐρανόθεν κρύσταλλος
Κεῖται ἀναπέσχε περίψυκτος δὲ τέτυκται.
Ἀλλὰ τὰ μὲν χερσαῖα, καὶ ἀμφατὰ ἀνθρωποῖσιν
Δοιαὶ δ' ἄλλαι ἔασιν ἐναντίαι ἀλλήλαισιν
Μεσσηγὺς θερεὺς τε καὶ υετίου κρυσταλλου.

Under the *torrid* or *burning* zone lies that part of the earth, which is contained between the two tropics. This was thought by the ancients to be uninhabitable, becauſe of the exceſſive heat; but later diſcoveries have ſhewn it to be inhabited by many great nations. It contains a great part of Aſia, Africa, and South America. Under the two *frigid* or cold zones lie thoſe parts of the earth, which are included within the two polar circles, which are ſo cold, being at a great diſtance from the ſun, as to be ſcarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Groenland, *&c.* Within the antartic circle near the ſouth pole, no land has yet been diſcovered: tho' the great quantities of ice found there make it probable that there is more land near the north, than the ſouth pole. Under the two temperate zones are contained thoſe parts of the globe, which lie between the tropics, and polar circles. The temperate zone, between the arctic circle and the tropic of Cancer, contains the greateſt part of Europe and Aſia; part of Africa, and almoſt all north America. That between the antartic circle and the tropic

of

Semper ſole rubens, et torrida ſemper ab igni :
Quam circum extremæ dextra lævaque trahuntur,
Cærulea glacie concretæ atque imbribus atris.
Has inter mediamque duæ mortalibus ægris
Munere conceſſæ divûm. Via ſecta per ambas,
Obliquus qua ſe ſignorum verteret ordo.
Mundus ut ad Scythiam Riphæaſque arduus arces
Conſurgit, premitur Lybiæ devexus in auſtros,
Hic vertex ſemper nobis ſublimis ; at illum
Sub pedibus Styx atra videt, Maneſque profundi.

Maximus

of Capricorn contains part of South America, or the Antipodes.

234. The old Nurenberg edition has *eſt* after *igni*.

236. *Cærulea.*] Pierius ſays it is *cæruleæ*, in moſt of the ancient copies: and that it was *cerulee* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelinan manuſcripts has *cæruleæ*. If this reading be admitted, we muſt alter the pointing thus:

" Quam circum extremæ, dextra
" lævaque trahuntur
" Cæruleæ: glacie concretæ atque
" imbribus atris."

So *glacie concretæ atque imbribus atris* muſt be underſtood as the cauſe, that theſe zones are blue. Pierius farther obſerves, that ſome manuſcripts have *cæruleæ et glacie* ; which reading, tho' he does not approve, yet he thinks it a confirmation of *cæruleæ*. In the King's manuſcript it is *cærulea et glacie*.

238. *Munere conceſſæ divûm. Via ſecta per ambas, obliquus qua ſe ſignorum verteret ordo.*] So I point this verſe with Heinſius: moſt of the editors have a comma, or a ſemicolon after *divûm*. Here the Poet deſcribes the Zodiac, which is a broad belt ſpreading about five or ſix degrees on each ſide of the Ecliptic line, and contains the twelve Conſtellations or Signs. They are *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, *Piſces*. The Ecliptic line cuts the Equinoctial obliquely in two oppoſite points, whence the poet calls the Zodiac *obliquus ſignorum ordo*. It traverſes the whole torrid Zone, but neither of the temperate Zones ; ſo that *per ambas* muſt mean *between*, not *thro'* them. Thus preſently after, ſpeaking of the Dragon, he ſays it twines *per duas Arctos* ; now that conſtellation cannot be ſaid to twine thro' the two Bears, but between them. The Zodiac is the annual path of the ſun, through each ſign of which he paſſes in about the ſpace of a month. He is ſaid to be in one of thoſe ſigns, when he appears in that part of the heavens, where thoſe ſtars are, of which the ſign is compoſed.

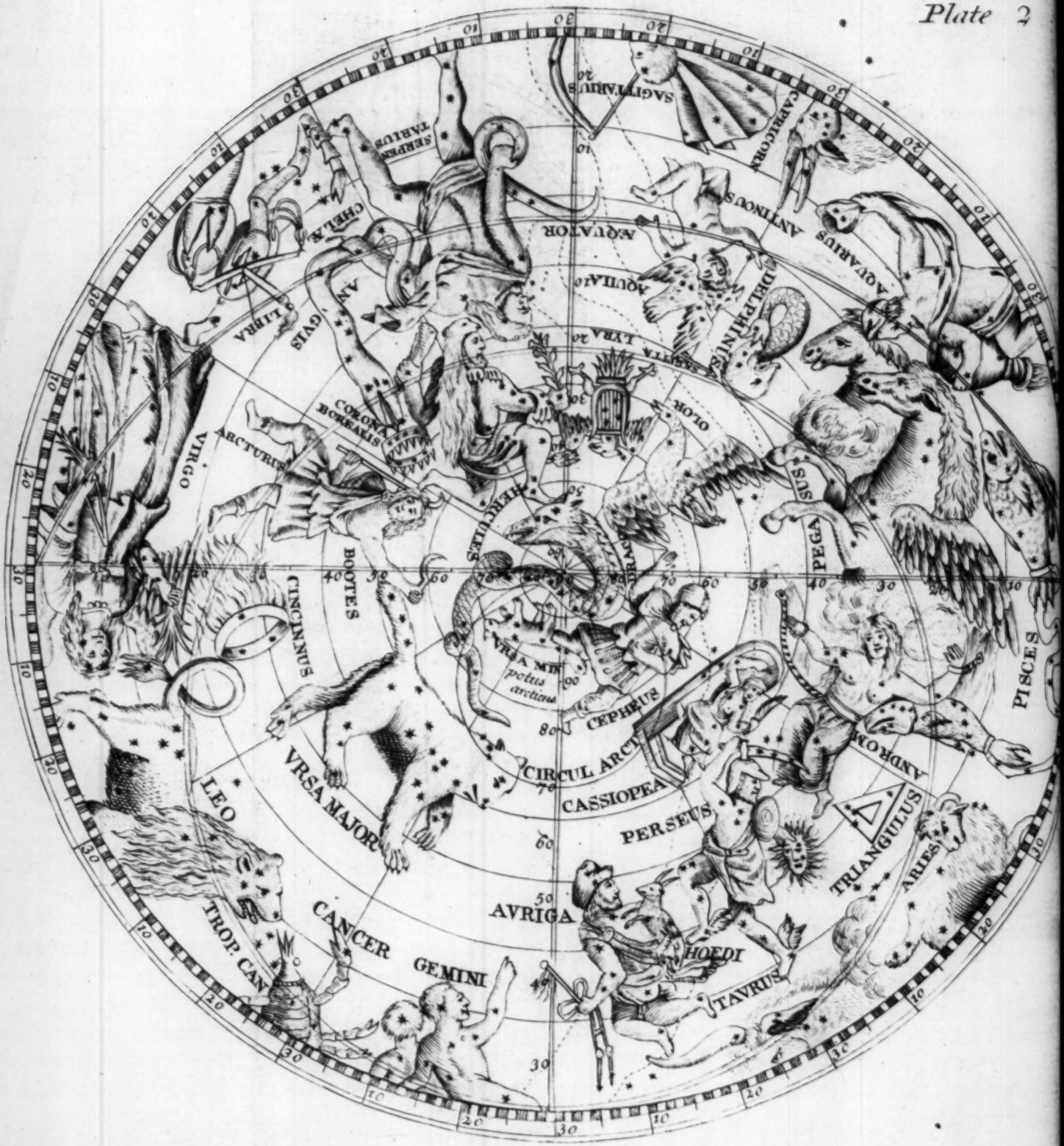
240. *Mundus ut ad Scythiam, &c.*] He ſpeaks here of the two poles of the world. He ſays the north pole is elevated, becauſe that only is viſible in theſe parts of the earth: and for the ſame reaſon he ſpeaks of the ſouth pole, as being depreſſed. Theſe lines ſeem to be an imitation of Aratus:

Καῖ μιν πειραίνουσι δύω πόλοι ἀμφοτέρωθεν
Ἀλλ' ὁ μὲν ὐκ ἐπίοπτος, ὁ δ' ἀντίος ἐκδορίαων
Ὑψόθεν ὠκεανῖο· δύω δὲ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.

The ancient Scythia was the moſt northern part of the known world

being

Plate 2


SAGITTARIUS
CAPRICORN
AQVARIUS ANTINOUS
DELPHINUS
AQUILA
AEQUATOR
SERPENS TARSUS
CHELÆ
LIBRA
ANGVIS
CORONA BOREALIS
ARCTURUS
VIRGO
HERCULES
LYRA
OLOR
SUS
PEGA
BOOTES
CINCINNUS
VRSA MI
polus arcticus
CEPHEUS
CIRCUL ARCT
CASSIOPEA
ANDROM
PISCES
VRSA MAJOR
PERSEUS
TRIANGULUS
ARIES
LEO
AVRIGA
HOEDI
TAVRUS
CANCER
GEMINI
TROP. CAN

Maximus hic flexu ſinuoſo elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes æquore tingi.
Illic, ut perhibent, aut intempeſta ſilet nox
Semper, et obtenta denſantur nocte tenebræ;

Aut

being what we now call Muſcovy, and the Muſcovite Tartary. Lybia is an ancient name for Africa, the ſouthern part of which reaches to the tropic of Capricorn.

244. *Maximus hic flexu, &c.*] Theſe lines alſo are in imitation of Aratus:

Τὰς δὲ δι' ἀμφοτέρας, ὅτε ποταμοῖο ἀπορρὼξ
Εἱλεῖται μέγα θαῦμα, δράκων, περὶ τ' ἀμφιτ' ἰαγὰς
Μυρίος· αἱ δ' ἄρα οἱ σπείρης ἑκάτερθε φύονται
Ἄρκτοι, κυανέου πεφυλαγμέναι ὠκεανοῖο.

This deſcription of the Dragon winding like a river, at the north pole, between the two Bears, is no leſs juſt than beautiful. One of the Arundelian manuſcripts has *labitur*.

246. *Arctos Oceani metuentes æquore tingi.*] "I beg leave, *ſays* "*Mr. B*——, to ſuppoſe, that this "line cannot be of Virgil's writing, "but that it is ſlid into the text from "the marginal note of ſome Gram-"marian or other. There is ſuch a "jingle betwixt *oceani* and *tingi*, and "the ſenſe, if any ſenſe at all can be "affixt to it, is ſo forced, that it "ſeems to me not in any wiſe to be-"long to the author of the Geor-"gics." For my part, I ſee no reaſon to queſtion the authority of this verſe: nor is it left out in any manuſcript, or printed edition, that I have ſeen. Virgil, no doubt, had in his view Homer's deſcription of the northern conſtellations on the ſhield of Achilles; to which he has more than once alluded:

Πληϊάδας θ', ὑάδας τε, τό τε σθένος Ὠρίωνος.
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
Ἥτ' αὐτοῦ τρέφεται, καὶ τ' Ὠρίωνα δοκεύει·
Οἴη δ' ἄμμορός ἐστι λοετρῶν ὠκεανοῖο.

"The Pleiades, Hyads, with the "northern team;
"And great Orion's more reſulgent "beam;
"To which, around the axle of the "ſky,
"The Bear revolving, points his "golden eye,
"Still ſhines exalted on th' ætherial "plain,
"Nor bathes his blazing forehead in "the main."

Mr. POPE.

One of the Arundelian manuſcripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempeſta ſilet nox.*] Virgil alludes, in this paſſage, to that doctrine of Epicurus, that the ſun might poſſibly revive and periſh every day, if which opinion be admitted, there can be no Antipodes, nor can the ſun go to light another hemiſphere. This opinion of Epicurus is to be found in his epiſtle to Pythocles, preſerved by Diogenes Laërtius: Ἐν τοῖς περὶ φύσεως βιβλίοις δείκνυμεν, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων, καὶ κατὰ ἄναψιν γενέσθαι δύνασθαι καὶ κατὰ σβέσιν. The reader cannot but obſerve how juſtly this verſe expreſſes the ſtill ſilence of the night. Mr. B— has been more careful to preſerve this beauty, than any other of the tranſlators:

"There,

Aut redit a nobis Aurora, diemque reducit:
Noſque ubi primus equis oriens afflavit anhelis,
Illic ſera rubens accendit lumina Veſper.
Hinc tempeſtates dubio prædiſcere cælo
Poſſumus:

" There, as they ſay, or reſts the " ſoft, ſtill night."

249. *Aut redit a nobis Aurora.*] Here he propoſes the contrary doctrine: that the ſun goes to light another hemiſphere, when he leaves our horizon. This is not inconſiſtent with the Epicurean philoſophy: for we ſee, in the preceding note, that Epicurus propoſes the other opinion, only as a poſſibility; and Lucretius mentions both opinions:

" At nox obruit ingenti caligine ter-
" ras,
" Aut ubi de longo curſu Sol extima
" cæli
" Impulit, atque ſuos efflavit langui-
" dus ignes
" Concuſſos, itere, et labefactos aëre
" multo:
" Aut quia ſub terras curſum con-
" vertere cogit
" Vis eadem, ſupra terras quæ per-
" tulit orbem."

And day may end, and tumble down the weſt,
And ſleepy night fly ſlowly up the eaſt;
Becauſe the ſun having now perform'd his round,
And reach'd with weary flames the utmoſt bound
Of finite heav'n, be there puts out the ray,
Weary'd and blunted all the tedious day
By hindring air, and thus the flames decay.
Or elſe that conſtant force might make it move
Below the earth, which whirl'd it round above.

CREECH.

250. *Primus equis oriens afflavit anhelis.*] Some interpret this of the morning; as if it referred to *Aurora*, juſt mentioned: but the gender of *primus* is a ſufficient argument againſt this interpretation. I take *Sol* to be underſtood; as it muſt in the fifth Æneid: where we have the ſame words, without any mention of *Aurora:*

" Jamque vale: torquet medios nox
" humida curſus,
" Et me ſævus equis oriens afflavit
" anhelis."

251. *Accendit lumina Veſper.*] Virgil is commonly underſtood to ſpeak here of *lighting candles:* becauſe *Veſper*, or the evening ſtar, is the forerunner of the night. This is ſo low an idea, that I cannot think, it ever entered into the mind of our Poet. To conclude ſo ſublime a piece of poetry with the mention of lighting candles, would be a wretched anticlimax. Surely Virgil ſtill keeps amongſt the heavenly bodies, and as *Veſper* is the firſt ſtar that appears, he deſcribes him poetically, as lighting up the reſt. In other places this ſtar is called *Heſperus.*

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252. *Hinc tempeſtates, &c.*] After this beautiful deſcription of the heavens, the Poet adds an account of the uſefulneſs of this knowledge to Huſbandmen:

" Hence we are able to foreſee
" ſtorms in doubtful weather; hence
" we know the time of harveſt
" and the ſeaſon of ſowing; and
" when it is proper to cut the faith-
" leſs ſea with oars; when to
" draw out the armed fleets, or to

" fell

Poſſumus: hinc meſſiſque diem, tempuſque ſerendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere claſſes,
Aut tempeſtivam ſylvis evertere pinum.
Nec fruſtra ſignorum obitus ſpeculamur et ortus,
Temporibuſque parem diverſis quatuor annum.

Frigidus

" fell the pine-tree in the woods in " a proper ſeaſon."

Hinc.] One of Dr. Mead's manuſcripts has *hic.*

Tempeſtates.] See the note on ver. 27.

Prædiſcere.] Pierius ſays it is *prædicere* in the Roman manuſcript, but he does not approve of it. La Cerda however has admitted this reading.

253. *Meſſiſque diem.*] In ſome copies it is *menſiſque diem*; but the beſt authority ſeems to be for *meſſis.*

256. *Tempeſtivam ſylvis evertere pinum.*] In ſeveral of the old manuſcripts and printed editions we find *in ſylvis*; but the leaving out of the prepoſition is more conformable to the ſtyle of our Poet.

Dryden has tranſlated theſe words; *or when to fell the furzes.* He muſt certainly have meant *firs:* for the *furze*, otherwiſe called *gorſe*, and *whin*, is a prickly ſhrub, which grows commonly on our heathy grounds, and bears no ſort of reſemblance to a Fir or Pine. There is ſome pretence for tranſlating *Pinus* a *Fir*, as Mr. B—has done; becauſe that tree which we commonly know under the name of the *Scotch Fir* is really a ſpecies of *Pine.*

By *tempeſtivam* the Poet means the proper ſeaſon for felling timber. This ſeaſon we are told by Cato is when the ſeed is ripe: " Robus, materies item " pro ridica, ubi ſolſtitium fuerit ad " brumam ſemper tempeſtiva eſt. " Cætera materies quæ ſemen habet, " cum ſemen maturum habet, tum " tempeſtiva eſt." Dr. Trapp has tranſlated *tempeſtivam, ſeaſoned.*

" Or when in woods to fell the *ſea-*
" *ſoned* Pine."

But I believe we never uſe that epithet for timber, which is not yet cut down.

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257. *Nec fruſtra, &c.*] Here the Poet urges ſtill farther the uſefulneſs of aſtronomical knowledge. He obſerves, that many works are to be performed by the huſbandman; the proper time for doing which depends upon a knowledge of the ſeaſons.

" Nor is it in vain that we obſerve " the ſetting and riſing of the ſigns, " and the year divided equally into " four different ſeaſons. Whenever " the winter rains confine the huſ- " bandman at home, many things may " be done at leiſure, which afterwards, " when the weather is fair, would " be done in a hurry. Then the " ploughman ſharpens the hard point " of the blunt ſhare: ſcoops troughs " out of trees: or marks his cat- " tle, or numbers his ſacks. Some " ſharpen ſtakes, and two-horned " forks, and prepare willow twigs " to bind the bending vine. Now " the light baſket is woven with " bramble twigs. Now parch your " corn with fire, now grind it with " ſtones."

Frigidus agricolam ſi quando continet imber,
Multa, forent quæ mox cælo properanda ſereno,
Maturare datur. Durum procudit arator
Vomeris obtuſi dentem: cavat arbore lintres:

Aut

259. *Frigidus imber.*] The Poet does not ſeem to mean that theſe works are to be done, when any ſudden ſhower happens: but when the winter ſeaſon comes on, which he had before expreſſed by *brumæ intractabilis imbrem.*

261. *Maturare.*] It is here oppoſed to *properare: maturare* ſignifies to do a thing at leiſure, in proper ſeaſon; but *properare* ſignifies to do it in a hurry. Virgil's ſenſe therefore in this place is, that the farmer has time to prepare theſe things in winter; but that if he ſhould neglect this opportunity till the ſeaſon of the year calls him out to work in the field, he will then be ſo buſy, that he cannot have time to do them as he ought. Aulus Gellius obſerves that in his time the ſignification of *mature* was corruptly uſed for *haſtily*: "*Mature* nunc ſignificat "*propere* et *cito*, contra ipſius verbi "ſententiam. Aliud enim eſt *ma-* "*ture* quam quod dicitur *propere.* "Propterea P. Nigidius homo in "omnium bonarum artium diſcipli- "nis egregius, *Mature*, inquit, *eſt* "*quod neque citius eſt neque ſerius:* "*ſed medium quiddam et temperatum* "*eſt.* Bene atque proprie Nigidius. "Nam et in frugibus et in pomis "*matura* dicuntur quæ neque cruda "et immitia ſunt, neque caduca et "decocta, ſed tempore ſuo adulta "maturaque. Quoniam autem id, "quod non ſegniter fiebat, *mature* "fieri dicebatur, progreſſa plurimum "verbi ſignificatio eſt, et non jam "quod non ſegnius, ſed quod feſti- "natius fit id fieri *mature* dicitur, "quando ea, quæ præter ſui tem- "poris modum properata ſunt, *im-* "*matura* verius dicantur. Illud "vero Nigidianum rei atque verbi "temperamentum divus Auguſtus "duobus Græcis verbis elegantiſſime "exprimebat. Namque et dicere "in ſermonibus et ſcribere in epiſto- "lis ſolitum eſſe aiunt σπεῦδε βραδέως. "Per quod monebat ut ad rem agen- "dam ſimul adhiberetur et induſtriæ "celeritas et diligentiæ tarditas, ex "quibus duobus contrariis fit *ma-* "*turitas.* Virgilius quoque, ſiquis "animum attendat, duo iſta verba "*properare* et *maturare* tanquam "plane contraria ſcitiſſime ſeparavit "in hiſce verſibus: *Frigidus agrico-* "*lam, &c.* elegantiſſime iſta duo "verba diviſit. Namque in præpa- "ratu rei ruſticæ per tempeſtates "pluvias, quoniam otium eſt, matu- "rari poteſt: per ſerenas, quoniam "tempus inſtat, properari neceſſum "eſt."

262. *Cavat arbore lintres.*] Moſt of the commentators think *lintres* means boats in this place; which were anciently ſcooped out of trees. Thus Virgil ſpeaks of hollowed alders, when he mentions the beginning of navigation:

"Tunc *alnos* primum fluvii ſenſere "cavatas."

But I believe navigation was ſo far improved in Virgil's time, that the Romans made no uſe of hollow trees for boats. Therefore I rather think he meant troughs, which ſeem more immediately to concern the farmer than boats.

263. *Pecori*

Aut pecori ſignum, aut numeros impreſſit acervis.
Exacuunt alii vallos, furcaſque bicornes,
Atque Amerina parant lentæ retinacula viti.
Nunc facilis rubea texatur fiſcina virga:
Nunc torrete igni fruges, nunc frangite ſaxo.

Quippe

263. *Pecori ſignum*] The way of marking the cattle was by burning them; as we find in the third Georgic.

" Poſt partum cura in vitulos tradu-
" citur omnis:
" Continuoque notas, et nomina
" gentis *inurunt*."

Numeros impreſſit acervis.] I take the Poet to mean numbering the ſacks of corn; perhaps in order to ſignify the quantity contained in each. For I cannot underſtand how the heaps of corn can be ſaid to be imprinted with numbers. Dr. Trapp, in his note on this paſſage ſays: " *Sacks*, or if " you pleaſe *Stacks*. *Acervis*. 'Tis " uncertain whether he ſpeaks of " corn *threſh'd* or *unthreſh'd*, of " *Barns*, or of *Granaries*."

264. *Exacuunt alii vallos.*] Servius interprets *vallos* the banks and ditches which are made round vineyards: " Foſſas et muros de terra " factos, et glebis, qui fiunt in cir-" cuitu cohortium et vinearum." He takes *exacuunt* to mean the cleaning of the ditches, and repairing of the banks. But this interpretation ſeems to be greatly forced: and beſides it is no work for wet weather: nor is it poſſible to be done within doors, which Virgil plainly expreſſes:

" Frigidus agricolam ſi quando *con-*
" *tinet* imber."

Valli certainly mean the ſtakes or poles, which ſerve to prop the vines.

265. *Amerina retinacula.*] Ameria is the name of a city in Italy where the beſt willows were ſaid to grow in abundance. It is a ſort of willow with ſlender red twigs, according to Columella: " Nec refert cujus ge-" neris vimen ſeras, dum ſit lentiſſi-" mum: putant tamen tria eſſe ge-" nera præcipue ſalicis, Græcæ, Gal-" licæ, Sabinæ, quam plurimi vocant " Amerinam. Græca flavi coloris " eſt, Gallica obſoleti purpurei, et " tenuiſſimi viminis. Amerina ſa-" lix gracilem virgam, et rutilam " gerit."

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace:

" Inde Rubos feſſi pervenimus."

Servius thinks that by *Rubea virga* is meant ſuch twigs as grow about *Rubi*. Indeed it ſeems natural for the Poet to mention theſe two cities of Italy, *Ameria* and *Rubi* juſt together. But at the ſame time it muſt be confeſſed, that *Rubi* is not any where, that I can find, celebrated for willows or oſiers. I rather believe the Poet meant twigs of *brambles*, becauſe the *bramble*, *rubus*, is mentioned by Pliny amongſt the bending twigs, which are fit for ſuch purpoſes as Virgil is here ſpeaking of. " Siquidem et geniſtæ, et po-" puli, et ulmi, et ſanguinei frutices, " et betulæ, et harundo fiſſa, et " harundinum folia, ut in Liguria, " et vitis ipſa, *reciſiſque aculeis Rubi* " *alligant*, et intorta corylus." Mr. B——— is the only tranſlator, who has followed this laſt interpretation:

" Now with the *bramble* weave the
" baſket's round."

267. *Nunc torreto igni fruges.*] He ſpeaks here not of baking, but of parching the corn, in order to

Quippe etiam feſtis quædam exercere diebus
Fas et jura ſinunt. Rivos deducere nulla
Religio vetuit, ſegeti prætendere ſepem,
Inſidias avibus moliri, incendere vepres,
Balantumque gregem fluvio merſare ſalubri.
Sæpe oleo tardi coſtas agitator aſelli
Vilibus aut onerat pomis; lapidemque revertens
Incuſum,

grind it. We have the ſame expreſſion in the firſt Æneid:

" —— —— Frugeſque receptas
" Et torrere parant flammis, et fran-
" gere ſaxo."

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268. *Quippe etiam, &c.*] Here the Poet enumerates thoſe works which are lawful to be done on feſtival days.

" Nay even on ſacred days divine
" and human laws permit ſome works
" to be done. No ſtrictneſs ever for-
" bad to drain the fields, to defend
" the corn with a hedge, to lay ſnares
" for birds, to fire the thorns, and
" to dip the bleating flock in the
" wholeſome river. The driver
" alſo of the ſlow-paced aſs often
" loads his ribs with oil or common
" fruit; and when he returns from
" the city, brings back with him an
" indented millſtone, or a maſs of
" black pitch."

269. *Rivos deducere.*] Moſt of the tranſlators have erred about this paſſage. May tranſlates it, *To dig a dike:* Dryden, *to float the meadows:* Mr. B——

" To lead the torrent o'er the thirſty
" plain."

To dig ditches or to float the ground was not allowed by the High-Prieſts to be done on holy days. But to drain and cleanſe ditches was lawful, as we find in Columella: " Feriis
" autem ritus majorum etiam illa
" permittit.—Piſcinas, lacus, foſſas
" veteres tergere, et purgare." And indeed the true meaning of *rivos deducere* is *to drain:*

" — — — Quique paludis
" Collectû humorem bibula *deducit*
" arena."

For *floating* is called *inducere:*

" Deinde ſatis fluvium *inducit* rivoſ-
" que ſequentes."

See verſe 106, and 113, of this Georgic. Dr. Trapp has juſtly tranſlated theſe words: *To drain the fields.*

270. *Segeti prætendere ſepem.*] Columella differs from Virgil, in this particular: " Quanquam Pon-
" tifices negent ſegetem feriis ſepiri
" debere."

272. *Balantumque gregem fluvio merſare ſalubri.*] Columella obſerves, upon this paſſage, that it was unlawful to waſh the ſheep on holy days, for the ſake of the wool; but that it was allowed to waſh them, to cure them of their diſeaſes. Hence Virgil mentions the *wholeſome river*, to ſhew that he meant it by way of medicine: " Vetant quoque lanarum
" cauſa lavari oves, niſi propter
" medicinam. Virgilius, quod li-
" ceat feriis flumine abluere gregem,
" præcepit, et idcirco adjecit, *flu-*
" *vio merſare ſalubri.* Sunt enim
" vitia, quorum cauſa pecus utile ſit
" lavare." *Balantum gregem* is here uſed for *ſheep*, with great propriety: for it is obſervable that ſheep make a great bleating, when they are waſhed.

274. *Vilibus pomis.*] *Vilis* ſignifies

Incuſum, aut atræ maſſam picis urbe reportat.
Ipſa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenideſque ſatæ: tum partu terra nefando
Coeumque Iapetumque creat, ſævumque Typhoëa,
Et conjuratos cælum reſcindere fratres.
Ter ſunt conati imponere Pelio Oſſam
Scilicet,

fies *common*, *mean*, or *cheap*. *Pomum* is uſed by the Ancients not only for *apples*, but for all eſculent fruits. *Fruit* is uſed by Botaniſts to ſignify the ſeeds of any plant, with their covering: but in common acceptation it agrees exactly with what the ancients meant by *Pomum*. See my *firſt Lecture of a Courſe of Botany*, page 19, 20, 21.

Lapidem incuſum.] This Servius interprets a ſtone cut with teeth, for a hand-mill to grind corn. The King's and the Bodleian manuſcript, and ſome of the old printed editions have *incuſſum*.

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276. *Ipſa dies &c.*] Now the Poet gives an account of thoſe days, which were reckoned lucky and unlucky by the Ancients.

" The very Moon has given ſome " days in different degrees lucky for " work. Avoid the fifth: pale Or- " cus and the Furies were born on " that day: then did the earth with " a horrid labour bring forth Coeus " and Iapetus, and fierce Typhoeus, " and the brethren who conſpired to " deſtroy heaven. Thrice truly did " they endeavour to lay Oſſa upon " Pelion, and to roll the ſhady O- " lympus upon Oſſa: thrice did Ju- " piter ſcatter aſunder the heaped " mountains with his thunder-bolt. " The ſeventeenth is lucky to plant " the vine, and to tame oxen, and " to begin to weave. The ninth is " better for flight, but adverſe to " theft."

277. *Quintam fuge.*] The fifth day is ſet down as unlucky, by Heſiod:

Πέμπτας δ' ἐξαλέασθαι, ἐπὶ χαλεπαί τε κὶ αἰναί.
Ἐν πέμπῃ γὰρ φάσιν, Ἐρινύας ἀμφιπολεύειν,
Ὅρκον τιτυμένας, τὸν Ἔρις τέκε πῆμα ἐπιόρκοις.

278. *Tum.*] One of Dr. Mead's manuſcripts has *cum*.

279. *Coeumque, Iapetumque creat, ſævumque Typhoëa.*] Theſe are ſaid alſo by Heſiod, to be the ſons of the Earth. Virgil imitates the Greek Poet in mentioning Coeus and Iapetus without any epithet.

Κοῖόν τε, Κρεῖόν θ', Ὑπερίονά τ', Ἰαπετόν τε.

But he beſtows the epithet of *ſævus* on Typhoëus: and indeed Heſiod gives a terrible deſcription of this giant.

281. *Ter ſunt conati imponere Pelio Oſſam.*] The fable of the war of the giants againſt the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them:

Ὄσσαν ἐπ' Οὐλύμπῳ μίμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' ἀβατὸς ἀμβατὸς εἴη.

" Heav'd on Olympus tott'ring Oſſa " ſtood;
" On Oſſa Pelion nods with all his " wood." Mr. Pope.

Olympus

Scilicet, atque Oſſæ frondoſum involvere Olympum:
Ter pater extructos disjecit fulmine montes.
Septima poſt decimam felix et ponere vitem,

Et

Olympus ſeems the fitteſt for the foundation, being the biggeſt of the three mountains. Longinus brings theſe verſes of Homer, as an inſtance of the Sublime, and obſerves that the Poet, not content with barely mentioning this attempt of the giants immediately adds that they had almoſt effected what they deſigned: Καὶ νὺ κεν ἐξετέλεσσαν. But, with all due ſubmiſſion to that excellent Critic, I think the ſublimity of this paſſage is rather diminiſhed than augmented by the following line:

Καὶ νὺ κεν ἐξετέλεσσαν ἐὶ ἥβης μέτρον ἵκοντο.

" They would have brought to paſs
" what they deſigned, if they had
" arrived to their full ſtrength."

Surely what idea ſoever this gives of the ſtrength of the giants, it diminiſhes the power of Jupiter and the reſt of the gods, who with ſo much difficulty ſubdued a few boys who had not yet arrived to their full ſtrength. Virgil has enlarged the idea of Homer, by ſaying that the giants made this attempt three times before they could be ſubdued. The labour of the giants in heaping mountain upon mountain is very beautifully expreſſed in the numbers of this verſe:

" Ter ſunt conati imponere Pelio
" Oſſam."

It is impoſſible to read it without a pauſe.

283. *Disjecit.*] Pierius ſays it is *dejecit* in the Roman manuſcript. The ſame reading is in the Cambridge, the Arundelian, and one of Dr. Mead's manuſcripts. Virgil has uſed *dejicit* in this Georgic:

" — — — Ille flagranti
" Aut Atho, aut Rhodopem, aut
" alta Ceraunia telo—
" Dejicit."

But there he is ſpeaking of ſingle mountains. *Disjecit* ſeems more proper in this place, to expreſs the ſcattering aſunder of theſe mountains. And we find, in Strabo, that Oſſa was really thought to have been torn from Olympus: Ὑπὸ μὲ σεισμῶν ῥήγματος γενομένου (τὰ νῦν καλούμενα Τέμπε) καὶ τὴν Ὄσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου. This might give the Poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima poſt decimam.*] Servius mentions three different interpretations of theſe words: 1. the ſeventeenth is lucky: 2. the ſeventh is lucky, but not ſo lucky as the tenth: 3. the fourteenth is lucky, that is the ſeventh doubled, which comes after the tenth. This laſt is ſo forced an interpretation, that I cannot be perſuaded that Virgil could mean any thing ſo obſcure. It muſt however be confeſſed that Heſiod has ſet down the fourteenth day as lucky for taming cattle:

- - - - Κούρῃ δὲ τε τετρὰς
Μέσση· τῇδὲ τε μᾶλλα, καὶ ἐιλίποδας ἔικας βοῦς
Καὶ κύνα καρχαρόδοντα, καὶ ὐρῆας ταλαεργοὺς
Πρηύνειν, ἐπὶ χεῖρα τιθεῖς.

The laſt words agree with *prenſos domitare*. The ſecond interpretation is generally received; and indeed Heſiod ſays the ſeventh and the tenth days are both lucky:

Πρῶτον

Et prenſos domitare boves, et licia telæ
Addere: nona fugæ melior, contraria furtis.
Multa adeo gelida melius ſe nocte dedere,
Aut cum ſole novo terras irrorat Eous.
Nocte leves melius ſtipulæ, nocte arida prata
Tondentur:

Πρῶτον ἕνη, τετράς τε, καὶ ἑβδόμη, ἱερὸν ἦμαρ.

and

Ἐσθλὴ δ' ἀνδρογόνος δεκάτη.

But he no where ſays that the ſeventh is inferior to the tenth; nor does he mention either of them as fortunate for any part of huſbandry. I prefer the firſt interpretation, becauſe it ſeems the moſt plain. Heſiod allows it alſo to be one of the lucky days:

Μίσση δ' ἑβδομάτη Δημήτερος ἱερὸν ἀκτὴν
Εὖ μάλ' ὀπιπτεύοντα εὐτροχάλῳ ἐν ἀλωῇ
Βάλλειν. ὑλοτόμον τε ταμεῖν θαλαμήϊα δοῦρα,
Νῆά τε ξύλα πολλὰ, τά τ' ἀρμενα νηυσὶ πέλονται.

Et.] One of the Arundelian manuſcripts has *eſt*. Pierius ſays it is *eſt* in the Lombard manuſcript, but it is altered from *et* with a different hand.

Vitem.] Pierius ſays it is *vites* in the Lombard manuſcript. It is the ſame in the King's and both Dr. Mead's manuſcripts, and in ſeveral printed editions.

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287. *Multa adeo &c.*] The Poet proceeds to mention what ſort of works are to be done in the night, both in winter and ſummer.

"Many things alſo may be done "better in the cool night, or when "the morning bedews the earth at "ſun-riſing. By night the light ſtub-"ble, by night the parched mea-"dows are better cut: the clammy "dew is never known to fail in the "night. Some ſit up late by the "light of a winter fire, and point "torches with a ſharp knife: whilſt "their wives, eaſing their long la-"bour with ſinging, run thro' the "loom with the rattling reed, or "boil away the moiſture of the "ſweet muſt over the fire, and ſcum "with leaves the wave of the trem-"bling kettle."

Gelida melius.] Thus it is in the Medicean and other ancient manuſcripts, according to Pierius: and in all the manuſcripts, which I have collated, except one of Dr. Mead's. Heinſius, La Cerda, Ruæus, and moſt of the editors have *gelida melius*. In ſome few editions it is *melius gelida*.

288. *Aut.*] Pierius ſays it is *vel* in ſome ancient manuſcripts: but that moſt copies have *aut*. One of Dr. Mead's manuſcripts alſo has *vel*.

Irrorat.] In one of the Arundelian manuſcripts it is *irrigat*.

Eous.] Servius, and moſt of the commentators interpret this the *Morning Star*. Some take it to mean one of the horſes of the ſun of that name. He is mentioned by Ovid:

"Interea volucres Pyrœis, et *Eous*,
"et Æthon,
"Solis equi, quartuſque Phlegon."

289. *Nocte leves melius ſtipulæ.*] Heinſius is almoſt ſingular, in printing the words in this order. Pierius however obſerves that the ſame diſpoſition is in all the ancient manuſcripts which he had ſeen: and that it

Tondentur: noctes lentus non deficit humor.
Et quidam ſeros hyberni ad luminis ignes
Pervigilat, ferroque faces inſpicat acuto.
Interea longum cantu ſolata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis muſti Vulcano decoquit humorem,
Et foliis undam trepidi deſpumat aheni.
At rubicunda Ceres medio ſuccciditur æſtu,

Et

it is more elegant than the common reading.

Nocte arida prata tondentur.] Pliny alſo obſerves that a dewy night is fitteſt for mowing:

" Noctibus roſcidis ſecari melius."

290. *Noctes*] In ſome manuſcripts it is *noctis:* which may be either the genitive caſe ſingular, or the accuſative plural. Pierius proves it is the accuſative plural, from a paſſage in Aruſianus Meſſus, *de Elocutionibus Virgilii:* where, obſerving that *deficit illam rem* is an elegant expreſſion, he quotes the authority of Virgil, who wrote *Noctes lentus non deficit humor.*

292. *Faces inſpicat.*] The torches of the ancients were ſticks, cut to a point.

295. *Dulcis muſti Vulcano decoquit humorem.*] Muſt is the new wine before it is fermented. We find in Columella, that it was uſual to boil ſome of the muſt till a fourth part, or a third, or even ſometimes half was evaporated. This Virgil expreſſes by *decoquit humorem.* The uſe of this boiled muſt is to put into ſome ſorts of wine to make them keep. Columella is very copious on this ſubject, in *Lib.* 12. *cap.* 19, 20, 21. He recommends the ſweeteſt muſt for this purpoſe: thus *dulcis* is no idle epithet to *muſti* in this paſſage.

La Cerda obſerves that *Vulcan* is never uſed by Virgil for *fire*; but when he would expreſs a large fire. This is certain, that Columella directs the fire to be gradually encreaſed to a conſiderable heat.

296. *Undam trepidi aheni.*] The wave of the trembling kettle is a poetical expreſſion; the boiling of a pot reſembling the waves of the ſea. Pierius ſays it is *trepidis deſpumat aënis* in the Roman manuſcript, and *trepidi* in the Medicean and ſome other manuſcripts. The Cambridge manuſcript has *trepidi:* in the other manuſcripts which I have conſulted it is *tepidi.* Servius, Heinſius, La Cerda, Maſvicius, and ſeveral good editors read *trepidi.* Ruæus and many others prefer *tepidi.*

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297. *At rubicunda Ceres &c.*] From the mention of works to be done in the night, he paſſes to thoſe which are to be done in the day time, both in ſummer and winter: and enlarges upon the enjoyments of huſbandmen in the winter ſeaſon:

" But reddened Ceres is cut down
" in the heat of noon, and the roaſt-
" ed corn is threſhed in the heat
" of noon. Plow naked, and ſow
" naked: winter is a time of leiſure
" for the huſbandman. In cold
" weather the farmers generally en-
" joy what they have gotten: and
" rejoicing one with another make
" mutual feaſts. The genial winter
" invites them, and diſſolves their

" cares

Et medio toſtas æſtu terit area fruges.
Nudus ara, ſere nudus: hyems ignava colono.
Frigoribus

" cares. As when the laden ſhips " have juſt reached the port, and " the joyful mariners have crown- " ed their ſterns. But yet then is " the ſeaſon to gather acorns, and " bay-berries, and bloody myrtle " berries. Then is the ſeaſon to lay " ſnares for cranes, and nets for " ſtags, and to purſue the long- " eared hares: then is the ſeaſon for " the Balearic ſlinger to pierce the " does, when the ſnow lies deep, " when the rivers roll down the " ice."

By *rubicunda Ceres* the Poet means the ſtanding corn, which is of a red-diſh yellow, or golden colour, when ripe.

Succiditur.] Mr. B——— would fain read *ſuccingitur*. " Several co- " pies, *ſays he*, have *ſuccinditur*, " but it is a very improper expreſſion " to ſay corn is hewed down: but " Ceres repreſented by a ſheaf of " corn is very poetically ſaid to be " girt or bound." In conſequence of this criticiſm, he tranſlates this line thus:

" But bound is Ceres at the noon of
" heat."

I do not find any other authority than this gentleman's conjecture, for reading *ſuccingitur*. All the manuſcripts and printed copies which I have ſeen have *ſucciditur*, which ſignifies *is cut down*. The participle of this verb is applied by Virgil, in the ninth Æneid to a flower cut down by a plow:

" Purpureus veluti cum flos *ſucciſus*
" aratro
" Langueſcit moriens."

Cædo and its compounds are frequently applied by Columella to the cutting down of hay and corn. The title of the nineteenth chapter of his ſecond book is, *Quemadmodum ſucciſum fœnum tractari et condi debeat.* In that chapter we find *cum fœnum* cecidimus. In the twenty-firſt chapter, which treats of harveſt, we find *ſi tempeſtive* deciſa *ſint:* and *ſin autem ſpicæ tantummodo* reciſæ *ſunt.*

298. *Et medio toſtas æſtu terit area fruges.*] Thus Columella: " Quod " ſi falcibus ſeges cum parte culmi " demeſſa ſit, protinus in acervum, " vel in nubilarium congeritur, et " ſubinde *opportunis ſolibus torrefacta* " proteritur."

I make uſe of the word *threſh* in my tranſlation, as being moſt familiar to the Engliſh reader: tho' it is certain that the Romans ſeldom made uſe of a flail or ſtick to beat out their corn. I have already deſcribed the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor to tread the corn out with their feet. Varro, immediately after his deſcription of the *tribulum*, adds: " Apud alios " exteritur grege jumentorum inacto, " et ibi agitato perticis, quod ungu- " lis e ſpica exteruntur grana." Columella mentions all theſe ways, of threſhing, treading, and rubbing with the *tribulum*. " Sin autem " ſpicæ tantummodo reciſæ ſunt, " poſſunt in horreum conferri, et " deinde per hyemem, vel baculis " excuti, vel exteri pecudibus. At " ſi competit, ut in area teratur fru- " mentum, nihil dubium eſt, quin " equis melius, quam bubus ea res " conficiatur, et ſi pauca juga ſunt, " adjicere tribulam et traham poſſis, " quæ res utraque culmos facillime " comminuit."

299. *Nudus ara, ſere nudus.*] Thus Heſiod:

Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter ſe læti convivia curant.
Invitat genialis hyems, curaſque reſolvit:
Ceu preſſæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ impoſuere coronas.
Sed tamen et quernas glandes tum ſtringere tempus,
Et lauri baccas, oleamque, cruentaque myrta.
Tum gruibus pedicas et retia ponere cervis,
Auritoſque ſequi lepores; tum figere damas,

Stuppea

" —Γυμνὸν σπείρειν, γυμνὰν δὲ βοωτεῖν,
" Γυμνὸν δ' ἀμᾶσθαι.

By ſaying theſe works ſhould be performed naked, the Poets mean that they ought to be done, when the weather is exceeding hot. According to Pliny, Cincinnatus was found plowing naked, when the dictatorſhip was brought to him: " Aranti quatuor ſua jugera in vaticano, quæ prata Quintia appellantur, Cincinnato viator attulit dictaturam, et quidem, ut traditur, *nudo*, pleneque pulveris etiamnum ore. Cui viator, vela corpus, inquit, ut proferam Senatus Populique Romani mandata."

Colono.] Pierius ſays that in the Medicean copy it is *colono eſt.*

304. *Puppibus et læti nautæ impoſuere coronas.*] This whole line is repeated in the fourth Æneid, ver. 418.

305. *Quernas glandes.*] *Glans* ſeems to have been uſed by the Romans in the ſame ſenſe that we uſe *Maſt.* Thus the fruit of the Beech is called *glans:* " Fagi *glans* nuclei ſimilis," ſays Pliny. But ſtrictly ſpeaking it means only ſuch fruits as contain only one ſeed, which is covered at the lower part with a huſk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans.* " Glandem, *ſays Pliny*, quæ propriè intelligitur, ferunt robur, quercus, eſculus, cerrus, ilex, ſuber."

Stringere.] This word ſignifies to gather with the hand: thus we find in the ninth Eclogue:

" ——— Hic ubi denſas
" Agricolæ *ſtringunt* frondes."

306. *Lauri baccas.*] Tranſlators frequently confound the Laurel and the Bay; as if they were the ſame tree, and what the Romans called *Laurus.* Our Laurel was hardly known in Europe, till the latter end of the ſixteenth century; about which time it ſeems to have been brought from Trebizond to Conſtantinople, and from thence into moſt parts of Europe. The Laurel has no fine ſmell, which is a property aſcribed to the *Laurus*, by our Poet in the ſecond Eclogue:

" Et vos, o Lauri, carpam, et te
" proxime, myrte,
" Sic poſitæ, quoniam *ſuaves* miſcetis *odores:*

and in the ſixth Æneid:

" *Odoratum* Lauri nemus."

Nor is the Laurel remarkable for crackling in the fire; of which there is abundant mention with regard to the *Laurus.* Thus Lucretius;

" Aridior porro ſi nubes accipit ignem,
" Uritur ingenti ſonitu ſuccenſa repente:
" Lauricomos ut ſi per montes flamma vagetur,

" Turbine

Stuppea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudunt.
Quid tempeſtates autumni, et ſidera dicam?

Atque

" Turbine ventorum comburens im-
" pete magno.
" Nec res ulla magis, quam Phœbi
" Delphica Laurus
" Terribili ſonitu flamma crepitante
" crematur."

But if the cloud be dry, and thunder fall,
Riſes a crackling blaze, and ſpreads o'er all;
As when fierce fires, preſs'd on by winds, do ſeize
Our laurel groves, and waſte the virgin trees;
The leaves all crackle; ſhe that fled the chace
Of Phœbus love, ſtill flies the flames embrace.

CREECH.

Theſe characters agree very well with the Bay-tree, which ſeems to be moſt certainly the *Laurus* of the Ancients; and is at this time frequent in the woods and hedges in Italy. The firſt diſcoverers of the Laurel gave it the name of *Lauroceraſus*, becauſe it has a leaf ſomething like a Bay, and a fruit like a Cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their vinous juice. There are ſeveral ſpecies of myrtle; but Ray informs us that he obſerved no other ſort in Italy, than the common myrtle, or *myrtus communis Italica C. B.*

309. *Balearis.*] The Balearides are two iſlands near Spain, now known by the names of Majorca and Minorca. The inhabitants of theſe iſlands are ſaid to have been famous for ſlinging: their name being derived from βάλλειν.

311. *Quid tempeſtates autumni, &c.*] The Poet having barely mentioned the ſtormy ſeaſons: the latter end of ſpring, and the beginning of autumn, proceeds to an elegant deſcription of a ſtorm in the time of harveſt.

" Why ſhould I ſpeak of the ſtorms
" and conſtellations of Autumn, and
" what Vigilance is neceſſary in men,
" when the days grow ſhorter, and
" the heat more moderate? Or when
" the ſhowery Spring concludes,
" when the ſpiky harveſt now briſtles
" in the fields, and when the milky
" corn ſwells on the green ſtem?
" Often have I ſeen, when the huſ-
" bandman had brought the reaper
" into the yellow fields, and was
" reaping the barley with brittle
" ſtems, all the fury of the winds
" engage, and tear up the heavy
" corn by the very roots far and near,
" and toſs it on high, juſt as a black
" whirlwind would carry away the
" light ſtraw, and flying ſtubble.
" Often alſo an immenſe flood of
" waters falls from the heavens, and
" clouds gathered out of the deep
" thicken the tempeſt with black
" ſhowers: the lofty ſky pours down,
" and with a vaſt quantity of rain
" waſhes away the joyful crops, and
" labours of the oxen: the ditches
" are filled, and the hollow rivers
" ſounding ſwell, and the ſea boils
" with toſſing waves. Jupiter him-
" ſelf in the midſt of the thickeſt
" darkneſs lances the thunders with
" his fiery right hand: with the
" violence of which the whole earth
" trembles: the beaſts are fled, and
" hearts of men in all nations are
" ſunk

Atque ubi jam breviorque dies, et mollior æſtas,
Quæ vigilanda viris? vel cum ruit imbriferum ver:
Spicea

" ſunk with humble fear: he caſts " down Athos, or Rhodope, or the " high Ceraunia with his burning " bolt: the ſouth winds redouble; " and the ſhower thickens exceeding- " ly: now the woods, and now " the ſhores reſound with the vaſt " wind."

Tempeſtates autumni, et ſidera.] The Autumn was reckoned to begin about the twelfth of Auguſt, at the coſmical ſetting of Fidicula and the Dolphin: which was accounted a ſtormy ſeaſon, according to Columella: "Pridie Idus Auguſti fidis " occidit mane, et autumnus inci- " pit. . . . . Idibus Auguſti delphini " occaſus tempeſtatem ſignificat. De- " cimo nono Calendas Septembris " ejuſdem ſideris matutinus occa- " ſus tempeſtatem ſignificat. De- " cimo tertio Calendas Septembris " ſol in Virginem tranſitum facit. " Hoc et ſequenti die tempeſtatem " ſignificat, interdum et tonat. Hoc " eodem die fidis occidit. Decimo " Calendas Septembris ex eodem " ſidere tempeſtas plerumque oritur " et pluvia." Homer mentions the Autumn as a ſtormy ſeaſon:

Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
Ἤματ' ὀπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ
Ζεύς.

" — When in Autumn Jove his fury " pours
" And earth is loaden with inceſſant " ſhow'rs." Mr. POPE.

One of the Arundelian manuſcripts has *frigora* inſtead of *ſidera*.

312. *Atque ubi jam breviorque dies, et mollior æſtas*] One of Dr. Mead's manuſcripts has

" Atque ubi jam breviorque dies, " *jam* mollior æſtas,"

which is not amiſs. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with *mollior æſtas*, unleſs we ſuppoſe *æſtas* to be put poetically for warm weather, as it ſeems to be in the ſecond Georgic:

" Prima vel autumni ſub frigore, " cum rapidus ſol
" Nondum hyemem contingit equis, " jam præterit æſtas."

313. *Vel cum ruit imbriferum ver.*] One of Dr. Mead's manuſcripts has *et* inſtead of *vel*. Servius interprets *ruit, præcipitatur, in finem eſt*. The latter end of the ſpring is about the end of April, and beginning of May, which is a rainy ſeaſon, according to Columella: "De- " cimo quinto Calendas Maias ſol in " taurum tranſitum facit, pluviam " ſignificat. Decimo quarto Calen- " das Maias ſuculæ ſe veſperi ce- " lant, pluviam ſignificat. Undeci- " mo Calendas Maias ver bipartitur, " pluvia et nonnunquam grando. " Decimo Calendas Maias vergiliæ " cum ſole oriuntur, africus vel au- " ſter, dies humidus. Nono Calendas " Maias prima nocte fidicula apparet, " tempeſtatem ſignificat. Quarto Ca- " lendas Maias auſter fere cum plu- " via. Tertio Calendas Maias mane " capra exoritur, auſtrinus dies, in- " terdum pluviæ. . . . Quinto No- " nas Maias centaurus totus apparet, " tempeſtatem ſignificat. Tertio " Nonas Maias idem ſidus pluviam " ſignificat. . . . Septimo Idus Maias " Æſtatis initium, favonius, aut co- " rus, interdum etiam pluvia." Lucretius mentions both Autumn and Spring, as ſtormy ſeaſons:

" Autumnoque magis ſtellis fulgen- " tibus alta
" Concutitur cæli domus undique, " toraque tellus;
" Et cum tempora ſe Veris florentia " pandunt."

" Now

Spicea jam campis cum meſſis inhorruit, et cum
Frumenta in viridi ſtipula lactentia turgent?
Sæpe ego cum flavis meſſorem induceret arvis
Agricola, et fragili jam ſtringeret hordea culmo,

Omnia

" *Now ſpring and autumn frequent*
" *thunders hear*;
" *They ſhake the riſing and the dying*
" *year.*"

CREECH.

314. *Spicea jam campis, &c.*] Some underſtand the Poet to ſpeak of the ripe corn in this paſſage. But he plainly means the firſt appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he ſpeaks of the *milky corn*, and the *green ſtems*, puts it out of all Queſtion.

Inhorruit] Servius interprets this *intremiſcit*, in which he is followed by Ruæus. Dr. Trapp adheres to this Interpretation:

" —— When the *trembling* ears
" Wave with the wind."

He obſerves upon this paſſage, that " *Trembling* in animals being the " effect of *fear*; the Word *inhor-* " *ruit* is elegantly transferred to " corn, &c. *trembling* with the " wind" See the note on *ſegniſque horreret in arvis carduus*, ver. 151. Virgil has uſed *inhorruit*, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth Æneids, he uſes it to expreſs a horrid darkneſs overſpreading the ſea in a ſtorm:

" —— Cæruleus ſupra caput aſtitit
" imber
" Noctem hyememque ferens: et
" *inhorruit* unda tenebris."

In the tenth Æneid he uſes it to deſcribe a wild boar erecting his briſtles:

" —— Poſtquam inter retia ven-
" tum eſt,
" Subſtitit, intremuitque ferox, et
" *inhorruit* armos."

Thus I take it in this place to ſignify the *briſtling* of the bearded ears of corn; as Mr. B——— has tranſlated it:

" Or when the harveſt *briſtles* into
" ears."

315. *Lactentia.*] The Bodleian and one of Dr. Mead's manuſcripts have *lactantia*. Servius obſerves that *lactans* ſignifies that which yields milk, *lactens* that which receives milky nouriſhment.

316. *Sæpe ego cum flavis, &c.*] The meaning of the Poet ſeems to be that the ſtorms of Autumn and Spring have nothing extraordinary in them; being uſually expected in thoſe ſeaſons. Therefore he chooſes to enlarge upon thoſe ſtorms which he has often ſeen even in the time of harveſt: and deſcribes the terrible effects of them in a very poetical manner.

317. *Fragili jam ſtringeret hordea culmo*] *Stringere* ſignifies to gather with the hand, as is obſerved in the note on that word, *ver.* 305. Servius ſeems to take it in this ſenſe. But Ruæus interprets it to *bind:* " Et jam ligaret hordea paleis fragi- " libus." Moſt of our tranſlators implicitly follow this interpretation. Dryden tranſlates this verſe:

" Ev'n while the reaper fills his gree-
" dy hands,
" And *binds* the golden ſheaves *in*
" *brittle bands.*"

Thus he takes *fragili culmo* to mean the *band of the ſheaf*. I rather believe

Omnia ventorum concurrere prælia vidi,
Quæ gravidam late ſegetem ab radicibus imis
Sublime expulſam eruerent: ita turbine nigro
Ferret hyems culmumque levem, ſtipulaſque volantes.
Sæpe etiam immenſum cælo venit agmen aquarum;
Et fœdam glomerant tempeſtatem imbribus atris
Collectæ ex alto nubes: ruit arduus æther,

Et

lieve the Poet means the ſtem or ſtraw of the growing barley by *culmus*, and uſes the epithet *fragilis* to expreſs its ripeneſs; as he adds *flavis* to *arvis* in the foregoing verſe, for the ſame reaſon. Mr. B—— leaves out the brittle ſtraw, and ſays only,

" —— And now bound the grain."

Dr. Trapp follows Dryden:

" ——— And *bound*
" His ſheaves with *brittle ſtraw*."

May underſtood it in the ſame ſenſe which I have given it:

" —— When corn was ripe to mow,
" And now in dry, and brittle ſtraw
" did grow."

318. *Concurrere*.] It is *conſurgere* in one of Dr. Mead's manuſcripts, and in the Roman manuſcript, according to Pierius. But *concurrere* is a better word; and we have the authority of Pliny that it is the word which Virgil uſed in this place: " Etenim " prædicta ratione ventorum, ne " ſæpius eadem dicantur, tranſire " convenit ad reliqua tempeſtatum " præſagia, quoniam et hoc placuiſſe " Virgilio magnopere video. Siquidem in ipſa meſſe ſæpe *concurrere* " prælia ventorum damnoſa imperitis " refert."

320. *Ita turbine nigro, &c.*] This no doubt is to be underſtood as a ſimile. The Poet, to magnify the ſtorm he is deſcribing, repreſents it as whirling aloft the heavy corn with its ears and roots, juſt as an ordinary whirlwind would toſs ſome light empty ſtraw. Ruæus ſeems to take the whirling up of the light ſtraw to be a part of Virgil's ſtorm: " Quæ " diſſiparent in auras plenam ſegetem " extirpatam radicitus tam denſo " nimbo jactabat procella calamos " leves, et ſtipulas volantes." Dryden follows Ruæus:

" The heavy harveſt from the root
" is torn,
" And whirl'd aloft the lighter ſtub-
" ble born."

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any ſort of countenance:

" With ſuch a force the flying rack
" is driv'n,
" And ſuch a winter wears the face
" of heav'n."

Dr. Trapp tranſlates it as if by *ita turbine* was meant *tali turbine*:

" *With ſuch a guſt* a hurricane would
" drive
" Light, flying ſtubble."

324. *Collectæ ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; becauſe that pole appears elevated to us. But, as Ruæus juſtly obſerves, ſtorms generally come from the ſouth; and the Poet a few lines afterwards ſays *ingeminant auſtri*. Some take *ex alto* to mean the upper regions of the air; of which opinion Dr. Trapp ſeems to be:

" —— Gather'd clouds
" Brew the black ſtorm *aloft*."

But it ſeems moſt probable that Virgil means the ſea; out of which the clouds may properly be ſaid to be gathered. In this ſenſe Dryden has tranſlated it;

" And

Et pluvia ingenti ſata læta, boumque labores
Diluit: implentur foſſæ, et cava flumina creſcunt
Cum ſonitu, fervetque fretis ſpirantibus æquor.
Ipſe pater, media nimborum in nocte, coruſca
Fulmina molitur dextra: quo maxima motu
Terra

" And oft whole ſheets deſcend of
" fluicy rain,
" Suck'd by the ſpongy clouds from
" off the *main*."

and Mr. B——

" Oft gather from the *deep* the
" thick'ning clouds."

Ruit arduus æther] Servius takes this to ſignify thunder: *Tonitribus percrepat.* I take it rather to be a poetical deſcription of the greatneſs of the ſhower, as if the very ſky deſcended. Virgil uſes *ruit*, in the third Æneid for the going down of the ſun:

" Sol ruit interea, et montes umbran-
" tur opaci."

In the fifth Æneid, he uſes it for the falling of a great ſhower in a tempeſt:

" —— Effuſis imbribus atra
" Tempeſtas ſine more furit: toni-
" truque tremiſcunt
" Ardua terrarum, et campi: *ruit*
" æthere toto
" Turbidus imber aqua, denſiſque
" nigerrimus auſtris."

Martial uſes *cælum ruebat*, when he is ſpeaking of a very great ſhower of rain:

" Imbribus immodicis cælum nam
" forte ruebat."

Virgil is thought, in this deſcription of a flood, to have had in his mind a paſſage of the ſixteenth Iliad:

Τῶν δὲ τε πάντες μὲν ποταμοὶ πλῆθουσι ῥέοντες,
Πολλὰς δὲ κλιτὺς τοτ' ἀποτμήγουσι χαράδραι,
Εἰς δ' ἅλα πορφυρέην μεγάλα ςοναχουσι ῥέουσαι
Ἐξ ὀρέων ἐπὶ παρ· μινύθει δὲ τ' ἔργ' ἀνθρώπων.

" From their deep beds he bids the
" rivers riſe,
" And opens all the floodgates of the
" ſkies:
" Th' impetuous torrents from their
" hills obey,
" Whole fields are drown'd and
" mountains ſwept away;
" Loud roars the deluge till it meets
" the main;
" And trembling man ſees all his la-
" bours vain."

Mr. Pope.

In both Poets are mentioned the deſtruction of the fields, and labours of huſbandry, and at laſt the deluge ſpending its force upon the ſea.

325. *Sata læta, boumque labores.*] We find the ſame words in the ſecond Æneid, where he alludes to a torrent ruſhing down from the mountains:

" —— Rapidus montano flumine
" torrens
" Sternit agros, ſternit *ſata læta*
" *boumque labores.*"

328. *Ipſe pater, &c.*] The Poet has already given us the whirlwind, the rain and the deluge, which make as terrible a deſcription of a ſtorm, as perhaps is to be met with in any other Poet. But to increaſe the horror of his deſcription, he introduces Jupiter himſelf lancing his thunders, and ſtriking down the mountains; the earth trembling, the beaſts flying, and men ſtruck with horror: then the ſouth wind redoubles its violence,

the

Terra tremit: fugere feræ: mortalia corda
Per gentes humilis ſtravit pavor: ille flagranti
Aut

the rain increaſes, and the woods and the ſhores groan with the violence of the tempeſt.

Nimborum in nocte.] Thus Lucretius:

" Uſque adeo tetra nimborum nocte
" coorta."

In is wanting in one of the Arundelian manuſcripts. Pierius obſerved the ſame in ſome ancient manuſcripts: but he ſays it is *nimborum in nocte*, in the Medicean and moſt other copies; and prefers that reading as much more numerous and elegant.

Coruſca fulmina molitur dextra.] Servius, and after him ſome other commentators make *coruſca* agree with *fulmina*. Thus we find in Horace:

" Igni coruſco nubila dividens."

Ruæus joins it with *dextra*. This alſo has a parallel in Horace:

" ——— Rubente
" Dextera ſacras jaculatus arces."

It appears to be more poetical to ſay that *Jupiter lances the thunders with his fiery right hand*, than that he *lances the fiery thunders with his right hand*. May has tranſlated it in this ſenſe:

" In midſt of that tempeſtuous night
" great Jove
" From a *bright hand* his winged
" thunder throws."

and Dr. Trapp:

" Great Jove himſelf amidſt the
" night of clouds,
" Hurls with his *red right hand* the
" forky fire."

Dryden ſeems to follow the other interpretation:

" The father of the Gods his glory
" ſhrowds,
" Involv'd in tempeſts and a night of
" clouds,
" And from the middle darkneſs
" flaſhing out
" By fits he deals his *fiery bolts* a-
" bout."

and Mr. B——

" Amidſt a night of clouds his *glit-*
" *t'ring fire*,
" And rattling thunder hurls th' eter-
" nal fire."

330. *Fugere feræ, mortalia corda &c.*] So I venture to read it with the Cambridge and one of the Arundelian manuſcripts. The common reading is *fugere feræ, et mortalia corda &c.* but the making a pauſe at *feræ*, and leaving out the conjunction, ſeems to me more poetical:

Dr. Trapp juſtly obſerves that *fugêre* being put in the preter-perfect tenſe has a wonderful force: " *We* " ſee, ſays he, the beaſts *ſcudding* " *away*: and they are *gone*, and *out* " *of ſight* in a *moment*." It is pity that learned gentleman did not preſerve the force of this tenſe in his tranſlation. He has not only uſed the preſent tenſe, but has diminiſhed the ſtrength and quickneſs of the expreſſion, which Virgil has made to conſiſt only of two words *fugere feræ*, by adding an epithet to beaſts, and mentioning the place they fly to:

" — *Savage* beaſts *to coverts* fly."

Dryden has been guilty of the ſame overſight:

" And flying *beaſts in foreſts ſeek*
" *abode*."

" The Latin, ſays Mr. B—— is as
" quick and ſudden as the flight.
" *Fugere feræ*, they are all vaniſh-
" ed in an inſtant. But in Mr. Dry-
" den's tranſlation, one would ima-
" gine theſe creatures were drove
" out

Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant auſtri, et denſiſſimus imber:
Nunc nemora ingenti vento, nunc littora plangunt.
Hoc metuens, cæli menſes et ſydera ſerva:
Frigida

" out of ſome incloſed country, and " were ſearching for entertainment " in the next foreſt." But Mr. B—— did not obſerve the beauty of the tenſe:

" Far ſhakes the earth: beaſts *fly*:
" and mortal hearts
" Pale fear dejects."

332. *Atho.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead's manuſcripts have *Athon*, the other Arundelian manuſcript has *Aton*. Pierius obſerves that it is *Athon* in the Roman, the Medicean, and ſome other ancient manuſcripts. Servius, Heinſius, la Cerda, Ruæus, and moſt of the good editors have *Atho*. It is certain that the accuſative caſe of ἄθως is generally ἄθω, tho' ſometimes it is ἄθων. Theocritus has ἄθω, in a verſe of the ſeventh Idyllium, which Virgil is thought in this place to have imitated:

Ἦ Ἄθω, ἢ Ῥοδόπαν, ἢ Καύκασον ἰσχατόωντα.

Athos is a mountain of Macedonia, making a ſort of Peninſula in the Ægean ſea, or Archipelago.

Rhodopen.] Rhodope is a mountain of Thrace.

Alta Ceraunia.] The *Ceraunia* are ſome high mountains in Epirus, ſo called becauſe they are frequently ſtricken with thunder: for κεραυνὸς ſignifies a thunder-bolt.

333. *Denſiſſimus imber.*] One of Dr. Mead's manuſcripts has *denſiſſimus æther.*

334. *Plangunt.*] Servius reads *plangit*, and interprets it *reſonare facit:* but he acknowledges that others read *plangunt.* Pierius ſays it is *plangit* in the Roman and ſome other very ancient manuſcripts; and ſeems to ſuppoſe *denſiſſimus imber* to be the nominative caſe to *plangit.* If this interpretation be admitted, we muſt render the paſſage now under conſideration thus: " The ſouth " winds redouble; and the exceed- " ing thick ſhower now makes the " woods, and now the ſhores re- " ſound." He adds " that in the " Medicean copy *plangunt* is para- " phraſed *ſcindunt:* thus the verb " muſt agree both with *auſter* and " *imber.*" But to ſay either that the *ſhower*, or the *ſouth-wind and the ſhower* make the woods and ſhores reſound with a *great wind*, ſeems to me to be a tautology. If we were to admit *plangit*, I ſhould rather with Mr. B——, underſtand Jupiter: tho' I think he is miſtaken in aſcribing this interpretation to Pierius. Maſvicius alſo has admitted *plangit:* but as *plangunt* ſeems to be full as good as the other reading, and as it is generally received, I have choſen to adhere to it.

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335. *Hoc metuens.*] After this deſcription of a tempeſt, the Poet propoſes two methods of avoiding ſuch misfortunes: one by a diligent obſervation of the heavens; the other by a religious worſhip of the gods, eſpecially of Ceres.

" In fear of this, obſerve the " monthly ſigns, and the conſtella- " tions: obſerve whether the cold " planet of Saturn retires: into what " circle of heaven Mercury wanders. " Firſt of all worſhip the gods, and

Frigida Saturni ſeſe quo ſtella receptet:
Quos ignis cæli Cyllenius erret in orbes.
In primis venerare Deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ ſub caſum hyemis, jam vere ſereno.

Tum

" repeat the annual ſacrifices to great " Ceres, offering upon the joyful " turf, when Winter is ended, and " Spring grows mild. Then the " lambs are fat, and then the wines " are mellow; then ſleep is ſweet, " and the ſhades are thick on the " hills. Let all thy rural youths " adore Ceres: for her do thou mix " the honey-comb with milk, and " ſoft wine; and let the happy vic- " tim be led thrice round the new " fruits, accompanied by the whole " crowd of ſhouting companions; " and let them loudly invite Ceres " under their roofs: nor let any one " put the ſickle to the ripe corn, " before he has crowned his head " with wreaths of oak, and danced " in uncouth meaſures, and ſung " ſongs to Ceres."

Cæli menſes.] By the *months of heaven.* I take the Poet to mean the twelve ſigns of the Zodiac, thro' each of which the ſun is about a month in paſſing.

336. *Frigida.*] Thus Pliny, " Saturni autem ſidus gelidæ ac rigen- " tis eſſe naturæ." Saturn may well deſerve the epithet of cold, its orb being at a greater diſtance from the ſun than that of any of the other planets.

Receptet.] Servius commends the ſkill of Virgil in making choice of this verb, which he thinks is deſigned to expreſs Saturn's returning twice to each ſign: " Sane perite ait re- " ceptet, ut ex frequentativo verbo " nobis oſtenderet Saturnum bis ad " unumquodque ſignum reverti, quod " alii planetæ minime faciunt. Solus " enim eſt qui et longius a ſole diſce- " dat, et bis ad unumquodque ſignum " revertat." Pliny has quoted this paſſage of our Poet: " Ideo Virgilius " errantium quoque ſiderum rationem " ediſcendam præcipit, admonens ob- " ſervandum frigidæ Saturni ſtellæ " tranſitum." I cannot think Virgil is to be underſtood to mean that we are to obſerve what part of the Zodiac Saturn is in, and thereby to predict a ſtorm. That planet is almoſt two years and a half paſſing thro' each ſign: therefore ſurely we are not to expect a continuance of the ſame weather for ſo long a time. I rather think he means that we ſhould obſerve the aſpects of the planets in general; and mentions Saturn and Mercury for the whole number. Thus in a former verſe he mentions Maia, one of the Pleiades, for the whole conſtellation:

" Multi ante occaſum Maiæ cœ- " pere."

337. *Ignis Cyllenius.*] By the *Cyllenian fire* he means Mercury, who was ſaid to be born to Cyllene, a mountain of Arcadia.

Erret.] The *wandering* of a *Planet* is a very proper expreſſion; the word being derived from πλάνη, *wandering.*

338. *Annua magnæ ſacra refer Cereri.*] The Poet here gives a beautiful deſcription of the *Ambarvalia*; ſo called becauſe the victim was led round the fields: *quod victima ambiret arva.* In ver. 345, Virgil mentions its being led three times round.

340. *Caſum.*] All the ancient manuſcripts which Pierius had ſeen, except

Tum pingues agni, et tum molliſſima vina :
Tum ſomni dulces, denſæque in montibus umbræ.
Cuncta tibi Cererem pubes agreſtis adoret :
Cui tu lacte favos, et miti dilue Baccho ;
Terque novas circum felix eat hoſtia fruges,
Omnis quam chorus, et ſocii comitentur ovantes ;
Et Cererem clamore vocent in tecta : neque ante
Falcem maturis quiſquam ſupponat ariſtis,

Quam

cept the Medicean, have *caſu*. It is *caſu* alſo in the King's, the Bodleian, and in both Dr. Mead's manuſcripts.

341. *Tum pingues agni, et tum molliſſima vina.*] Pierius ſays that all the ancient manuſcripts he had ſeen agree in reading *pingues agni et*, without a Synalœpha, and that ſome have *tunc* and others *tum*. He obſerves alſo that in the Medicean copy it is *tunc* in this verſe, but in the next it is *Tum ſomni dulces*. In one of the Arundelian manuſcripts it is *Tunc pingues agni tum ſunt*. In one of Dr. Mead's it is *Tum pingues agni ſunt, tum*. In the other it is *Tum pingues agni, et tum:* which reading is admitted by Heinſius, from whom I ſeldom deviate. The other manuſcripts, which I have collated, and moſt of the common editions have *Tunc agni pingues, et tunc*.

344. *Miti dilue Baccho.*] Montfaucon quotes this paſſage, to ſhew that Ceres and Bacchus were worſhipped jointly. "Virgile marque "auſſi le culte des deux dans les "Georgiques, où il parle des trois "tours qu'on faiſoit faire à la victime "autour des moiſſons avant que de "l'immoler. Cette cérémonie des "trois tours étoit encore obſervée "en d'autres ſacrifices, comme nous "verrons plus bas: il met Cerès et "Bacchus enſemble, et dit que dans "la cérémonie on invoquoit Cerès à "haute voix." This learned author ſeems to have viewed the paſſage under our conſideration too haſtily, and to have taken *Baccho* to be put for the name of the god, and to be the dative caſe, coupled with *cui*. All the commentators agree, and I think it cannot be doubted that *Baccho* is here put figuratively for wine, and that it is the ablative caſe, coupled with *lacte*. Nor could that famous antiquary be eaſily led into this miſtake, if he took *Bacchus* in this place to ſignify wine, by concluding that the ſacrifice muſt be to Bacchus, as well as to Ceres, to whom wine did not uſe to be offered, as ſome have imagined. For it is plain, from the account which Cato gives of the ſacrifices before harveſt, not only that wine was offered to Ceres ; but alſo that Bacchus was not one of the deities, to whom they ſacrificed on that occaſion. "Priuſquam meſſim facies, "porcam præcidaneam hoc modo "fieri oportet. Cereri porca præ"cidanea, porco fœmina, priuſquam "haſce fruges condantur, far, triti"cum, ordeum, fabam, ſemen ra"picium, thure, vino, Jano, Jovi, "Junoni præfato. . . . Poſtea porcam "præcidaneam immolato. Ubi exta "profecta erunt, Jano ſtruem com"morato, mactatoque item uti prius "obmoveris. Jovi ferctum obmo"veto, mactatoque item uti prius "feceras. Item Jano vinum dato, et "Jovi vinum dato, ita uti prius "datum ob ſtruem obmovendam, et "ferctum libandum. Poſtea *Cereri*

Quam Cereri torta redimitus tempora quercu,
Det motus incompoſitos, et carmina dicat.
Atque hæc ut certis poſſimus diſcere ſignis,
Æſtuſque, pluviaſque, et agentes frigora ventos;
Ipſe pater ſtatuit, quid menſtrua Luna moneret,
Quo ſigno caderent auſtri: quid ſæpe videntes
Agricolæ, propius ſtabulis armenta tenerent.

Continuo

" exta, et *vinum* dato." It is very certain that Ceres and Bacchus were frequently joined together in the ſame ſacrifice: but it is no leſs certain, that this paſſage of Virgil is no proof of it.

349. *Torta redimitus tempora quercu.*] They wore wreaths of oak in honour of Ceres, becauſe ſhe firſt taught mankind the uſe of corn inſtead of acorns: thus our Poet:

" —— Veſtro ſi munere tellus
" Chaoniam pingui glandem mutavit ariſta."

351. *Atque hæc, &c.*] La Cerda, and after him Ruæus, and ſeveral other commentators, underſtand the Poet in this paſſage to ſay, there are two ways of predicting the weather, one by Aſtrology, to which purpoſe he mentions the moon; the other by common obſervation. But he has already inſiſted ſufficiently on the uſe of the aſtrological ſcience, and now intends only to ſhew the huſbandman, how without ſcience he may be able in a good meaſure to foreſee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has juſtly paraphraſed the paſſage under our conſideration to this purpoſe: " Sed quoniam ruſtici " homines, et operarii ex Saturni " cæterorumque ſyderum converſio- " nibus parum aut nihil poſſunt col- " ligere, ea de tempeſtatum indiciis, " ac prænotionibus dicam, quæ ſunt " pene ad vulgarem popularemque " ſenſum accommodata, &c." The literal meaning of Virgil's words is this:

" And that we may know theſe " things by manifeſt tokens, both " heat and rain, and cold winds; " Jupiter himſelf has appointed what " the monthly moon ſhould adviſe, " what ſhould be a ſign of the ſouth- " winds falling, what the huſbandmen " often obſerving, ſhould keep their " herds nearer the ſtall."

352. *Pluviaſque.*] It is *pluviaſ* without *que*, in one of Dr. Mead's manuſcripts, and in the old Nuremberg edition: Grimoaldus alſo has the ſame reading.

353. *Moneret.*] It is *moveret* in one of Dr. Mead's manuſcripts, and in ſome of the old printed editions.

354. *Quo ſigno.*] " Vel *quo ſub* " *ſidere*; vel melius *quo indicio* intel- " ligi poſſet ventos deficere," ſays Ruæus. I have already obſerved that Virgil has no aſtrological meaning in this paſſage: whence we muſt prefer with Ruæus, this latter interpretation. Dr. Trapp adheres to the former:

" ——— *Beneath what ſtar,*
" Auſter's rough blaſts ſhould fall."

Caderent.] La Cerda obſerves, that from the context of Virgil it appears, that *caderent* muſt ſignify not the ceaſing or falling of the wind, but its ruſhing down to occaſion ſtorms. He quotes a paſſage of Terentius Varro *in Seſquiulyſſe*, to confirm this interpretation: *Adverſi venti cecide- runt, quod ſi pergunt diutius mare vol- vere,*

Continuo ventis ſurgentibus aut freta ponti
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor; aut reſonantia longe
Littora miſceri, et nemorum increbreſcere murmur.

Jam

vere, vereor, &c. I cannot find that Virgil has ever uſed *cado* in this ſenſe: but he has uſed it for the ceaſing of the wind in the ninth Eclogue:

" Et nunc omne tibi ſtratum ſilet æquor, et omnes,
" Aſpice, ventoſi *ceciderunt* murmuris auræ."

Mr. B—'s tranſlation agrees with La Cerda:

" — When ſouthern tempeſts riſe."

Quid.] Both the Arundelian and one of Dr. Mead's manuſcripts have *quod*. Servius has the ſame reading, and it is in ſome of the old printed editions. Pierius ſays it is *quid* in the Roman and Medicean manuſcripts.

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356. *Continuo ventis &c.*] Here the Poet gives us the ſign of the winds riſing.

" When the winds are riſing, either " the ſtraits of the ſea work and be" gin to ſwell, and a dry crackling is " heard in the mountains; or the far " reſounding ſhores begin to echo, " and the murmur of the groves to " thicken. Now can the wave hard" ly forbear the bending ſhips, when " the cormorants fly ſwiftly from the " middle of the ſea, and come cry" ing to the ſhore: and when the ſea" coots play on the dry land: and " the heron forſakes the well known " fens and flies above the lofty cloud. " When wind impends, you ſhall " alſo often ſee the ſtars fall headlong " from heaven, and long tracts of " flame whiten after them thro' the " ſhade of night. Often ſhall you ſee " the light chaff and falling leaves fly " about, or floating feathers dance " on the ſurface of the water."

It is more eaſy to admire than deſcribe the beauty of theſe lines of our Poet. The very motion of the ſwelling ſea is expreſſed in theſe words, which ſeem to riſe gradually with the waves:

" ——— Freta ponti
" Incipiunt agitata tumeſcere.

We hear the crackling of the mountains in

" ——— Aridus altis
" Montibus audiri fragor:

and the ruſtling of the woods in

" —— Nemorum increbreſcere mur" mur."

Theſe beauties are too frequent in Virgil, to eſcape the obſervation of moſt readers; but it would be unpardonable in a commentator not to take notice of them.

The ſwelling of the ſea, the reſounding of the coaſts, and the roaring of the mountains are mentioned as prognoſtics of wind by Aratus, whom Virgil has imitated in his predictions of the weather:

Σῆμα δὲ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
Γιγνέσθω· καὶ μακρὸν ἐπ' ἀιγιαλοὶ βοάσῃς,
Ἀκταί τ' εἰνάλιοι, ὅποτ' ἔνδιοι ἠχήεσσαι
Γίγνονται, κορυφαί τε βοώμεναι οὔρεος ἄκραι.

357. *Aridus fragor.*] Pierius ſays it is *arduus* in the Roman manuſcript. *Aridus fragor* means a dry crackling ſound, like that of trees, when they break.

360. *Jam*

Jam ſibi tum a curvis male temperat unda carinis,
Cum medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad littora: cumque marinæ
In ſicco ludunt fulicæ: notaſque paludes
Deſerit, atque altam ſupra volat ardea nubem.
Sæpe etiam ſtellas, vento impendente, videbis
Præcipites cælo labi, noctiſque per umbram
Flammarum longos a tergo albeſcere tractus.
Sæpe levem paleam et frondes volitare caducas,
Aut ſumma nantes in aqua colludere plumas.

At

360. *Jam ſibi tum a curvis.*] In all the manuſcripts I have conſulted the prepoſition *a* is omitted; as alſo in many printed editions. Pierius ſays it is *a curvis* in the Roman manuſcript. Heinſius retains the prepoſition: and in the only paſſage, beſide this, where Virgil uſes *tempero* in the ſame ſenſe, we find *a* before the ablative caſe:

" ——— Quis talia fando,
" Myrmidonum Dolopumve aut duri
" miles Ulyſſei
" *Temperet a* lachrymis."

361. *Mergi.*] What Virgil ſays of the cormorant, Aratus aſcribes to the ἐρωδιὸς.

Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἐρωδιὸς ὠὸ κατὰ κόσμον
Ἐξ ἁλὸς ἔρχηται, φαιῇ περὶ πολλὰ λαλήκῃς,
Κυμαίνου κε θάλασσαν ὑπερφορέοιτ' ἀνέμοιο.

Now' ἐρωδιὸς is generally underſtood to mean a heron: but La Cerda interprets it a *mergus* or cormorant. It is ſaid to be called ἐρωδιὸς *quaſi* ἑλωδιὸς, becauſe it delights in fenny places; but this agrees with the heron, as well as with the cormorant. The ſame author will have the αἴθυιαι of Aratus to be the *fulica* of Virgil, becauſe they are ſo called, as he ſays, *a fuligine*, from their blackneſs: tho' the αἴθυια is generally thought to be the ſame with the *mergus*. The κέπφος of Aratus he takes to be the heron. For the learned reader's ſatisfaction I ſhall ſet down what Aratus had ſaid of theſe ſea fowl, immediately after the three verſes juſt now quoted:

Καὶ ποτε καὶ κέπφοι, ὁπότ' ἔυδιοι ποτέωνται,
Αντία μελλόντων ἀνέμων ἐιλιπὰ φέρονται.
Πολλάκι δ' ἀγριάδες νῆσσαι, ἢ εἰν ἁλὶ δῖναι
Αἴθυιαι χερσαῖα τινάσσονται πτερύγεσσιν.

365. *Sæpe etiam ſtellas &c.*] This prognoſtic of wind taken from the ſtars ſeeming to fall is borrowed alſo from Aratus:

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀςέρες ἄϊσσουσι
Ταρφέα, τοὶ δ' ὄπισθεν ῥυμοὶ ὑπολευκαίνονται
Δειδέχθαι κείνοις ἀυτὴν ὁδὸν ἐρχομένοιο
Πνεύματος.

Vento impendente.] One of Dr. Mead's manuſcripts has *impellente*.

366. *Umbram.*] So I read it with Heinſius. I find the ſame reading in the Cambridge and in one of the Arundelian manuſcripts. In the King's, the Bodleian, the other Arundelian, and in both Dr. Mead's manuſcripts, and in ſome printed editions it is *umbras*. Pierius ſays it is *umbram* in the Roman and Medicean manuſcripts; and prefers that reading.

368. *Sæpe levem paleam &c.*] What Virgil ſays of chaff, falling leaves, and feathers, Aratus has ſaid of the down of thiſtles.

Ἤδη

At Boreæ de parte trucis cum fulminat, et cum 370
Eurique Zephyrique tonat domus; omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Numquam imprudentibus imber
Obfuit:

Ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
Σῆμ' ἐγένοντ' ἀνέμου, καφῆς ἁλὸς ὀππότε πολλὰ
Ἄκροι ἐπιπλείωσι, τὰ μὲν πάρος ἄλλα δ' ὀπίσσω.

370. *At Boreæ &c.*] In these lines we have the prognostics of rain.

" But when it lightens from the " quarter of fierce Boreas, and when " the house of Eurus and of Zephy- " rus thunders; then all the country " swims with full ditches, and every " mariner on the sea gathers up the " wet sails. Never did a storm of " rain fall upon any without giving " them warning: either the airy " cranes avoided it in the bottom of " the vallies as it rose: or the heifer " looking up to heaven has snuffed " in the air with wide nostrils: or " the chattering swallow has flown " round about the lakes: or the " frogs have croaked out their anci- " ent moan in the mud. Often also " has the pismire making a narrow " road brought forth her eggs " out of the hidden recesses; and " the rainbow has drank deep; and " the army of ravens departing from " their food in a vast body has made " a great noise with clapping their " wings. Now may you see various " sea fowl, and those which search " for food about the Asian meadows " in the sweet lakes of Cayster, strive " to pour a plenty of water over " their shoulders, and now plunge " into the sea, and then run upon the " waves, and wantonly wash them- " selves in play. Then does the " unlucky crow call the rain with a " loud voice, and wanders by herself " alone on the dry sand. Nor are " the maids who perform their night- " ly tasks ignorant of the approach- " ing storm, when they see the oil " sputter in the lamp, and fungous " excrescencies grow about the " wick."

In these lines the Poet plainly imitates Aratus:

Αὐτὰρ ὅτ' ἐξ ὕψοιο κὶ ἐκ νότου ἀςράπῆσιν
Ἄλλοτε δ' ἐκ ζεφύροιο, κὶ ἄλλοτε πάρ βορέαο,
Δὴ τότε τὶς πελάγει ἔνι δείδιε ναυτίλος ἀνὴρ,
Μὴ μιν, τῆ μὲν ἔχῃ πέλαγος, τῆ δ' ἐκ Εὐρὸς ὕδωρ·
Ὑδατι γὰρ τοσσαίδε περὶ ςεροπαὶ φορέονται.

The Cambridge, one of the Arundelian, and one of Dr. Mead's manuscripts have *aut* instead of *at*, at the beginning of ver. 370.

373. *Legit.*] Heinsius has *legunt*, in which, I think, he is almost singular.

Imprudentibus.] Some interpret this *unwise*, as if the Poet's meaning was that these signs are so plain, that the most unwise must observe them. Thus Dryden:

" Wet weather seldom hurts the *most* " *unwise*,
" So plain the signs, such prophets " are the skies."

But *imprudens* signifies not only *imprudent* or *unwise*, but also *unadvised*, *uninformed*, or *unaware*, in which sense this passage is generally understood. Virgil's meaning seems to be, that the signs are so many, that

Obfuit: aut illum ſurgentem vallibus imis
Æriæ fugere grues: aut bucula cælum
Suſpiciens patulis captavit naribus auras:
Aut

that none can complain of a ſhower's falling on him unawares.

374. *Aut illum ſurgentem vallibus &c.*] This paſſage is variouſly interpreted. Some take the prognoſtic of rain to be the cranes leaving the vallies, and flying on high, reading this paſſage *grues fugere* ex *imis vallibus*. Of this opinion are Servius, Grimoaldus, Ruæus, and ſeveral others. Dryden tranſlates it in this ſenſe:

" The wary crane foreſees it firſt,
" and fails
" Above the ſtorm, and leaves the
" lowly vales:

and Dr. Trapp:

" —— Or them aërial cranes
" Fled, riſing from the vales."

La Cerda takes the meaning to be that the ſhowers riſe out of the vallies; interpreting it thus: " Grues " volatu ſuo altiſſimo indicant imbrem " ſurgere ab imis vallibus." In this ſenſe May tranſlates it:

" For from the vallies, e'er it *thence*
" *ariſe*,
" The cranes do fly."

Servius was aware of this interpretation and condemned it: " Dicit " autem grues de vallibus ſurgere, " non pluviam de vallibus ſurgere." A third interpretation is, that the cranes left their aërial flight, and fled or avoided the coming ſtorm, by retreating to the low vales. In this ſenſe only Mr. B—— has tranſlated it:

" Cranes, as it roſe, flew downwards
" to the vale."

This interpretation is agreeable to what Ariſtotle has ſaid, in the ninth book of his hiſtory of Animals, where treating of the foreſight of cranes, he ſays they fly on high, that they may ſee far off, and if they perceive clouds and ſtorms, they deſcend, and reſt on the ground: Εἰς ὕψος πέτονται, πρὸς τὸ καθορᾶν τὰ πόρρω. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμέρια, καταπτᾶσι ἡσυχάζουσιν. From this high flight of the cranes, we ſee the propriety of the epithet *aeriæ*; and we alſo find that not their flying on high, but their deſcent is to be eſteemed a ſign of rain. Aratus alſo, whom our Poet imitates in his ſigns of weather, ſays, the cranes leave their airy flight, and return in winding mazes:

Οὐδ' ὑψοῦ γεράνων μακραὶ σίχες αἵτε κέλευθα
Τείνονται· σροφάδες δὲ παλιμπετὲς ἀπονέονται.

375. *Aut bucula cælum &c.*] Thus alſo Aratus:

Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδιοῶσι,
Οὐρανὸν εἰσανιδόντες, ἀπ' ἀιθέρος ἀσφήσαντο.

Virgil has imitated and almoſt tranſcribed ſome verſes of Varro Atacinus, which I ſhall here ſet down, as I find them in Servius, and Fulvius Urſinus:

" Tum liceat pelagi volucres, tar-
" dæque paludis
" Cernere inexpleto ſtudio certare
" lavandi:
" Et velut inſolitum pennis infundere
" rorem:
" Aut arguta lacus circumvolitavit
" hirundo:
" Et bos ſuſpiciens cælum, mirabile
" viſu,
" Naribus aërium patulis decerpſit
" odorem:
" Nec tenuis formica cavis non extu-
" lit ova.

Theſe lines of Varro are undoubtedly borrowed from Aratus: and the prognoſtics

Aut arguta lacus circumvolitavit hirundo:
Aut veterem in limo ranæ cecinere querelam.
Sæpius et tectis penetralibus extulit ova
Anguſtum formica terens iter; et bibit ingens
Arcus; et e paſtu decedens agmine magno
Corvorum increpuit denſis exercitus alis.
Jam varias pelagi volucres, et quæ Aſia circum

Dulcibus

prognoſtics contained in them are in the ſame order, as in the Greek Poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus, &c.*] Thus Aratus:

Ἢ λίμνην περὶ δηθὰ χελιδόνες αἰσσονται,
Γαςέρι τύπτουσαι ἄυτως εἰλυμένον ὕδως.

This line of Virgil is exactly the ſame with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo, &c.*] It is generally read *et veterem:* but Pierius obſerved *aut* in ſeveral ancient manuſcripts. I find *aut* in the Bodleian and in one of the Arundelian manuſcripts. We find this prognoſtic alſo in Aratus:

Ἢ μᾶλλον δειλαὶ γενεαὶ, ὕδροισιν ὀπιπαρ,
Αὐτοθεν ἐξ ὕδατος, πατέρες βοόωσι γυρίνων.

As to the *frogs croaking out their ancient moan in the mud*, the Poet no doubt alludes to the ſtory of the Lycian countrymen being turned into frogs by Latona; which is mentioned by Ovid:

" —— Et nunc quoque terpes
" Litibus exercent linguas: pulſoque
" pudore,
" Quamvis ſint ſub aqua, ſub aqua
" maledicere tentant.
" Vox quoque jam rauca eſt."

379. *Sæpius et tectis penetralibus &c.*] Thus Aratus:

Καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὦια πάντα
Θᾶσσον ἀνηνέγκαντο.

See alſo the laſt of the verſes quoted from Varro, in the note on *ver.* 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongſt the ancients, that the rainbow drew up water with its horns. We find frequent alluſions amongſt the Poets to this erroneous opinion. I ſhall content myſelf with one quotation from the Curculio of Plautus; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus ſays, ſee how the bow drinks! we ſhall certainly have rain to day:

" —— Ecce autem bibit arcus!
" pluet
" Credo hercle hodie."

Aratus mentions the rain-bow appearing double, as a ſign of rain:

Ἢ διδύμη ἔζωσε διὰ μέγαν ὐρανὸν Ἶρις:

in which he is followed by Pliny: " Arcus, cum ſunt duplices, pluvias " nunciant."

382. *Corvorum increpuit denſis exercitus alis.*] Thus alſo Aratus:

Δὴ ποτε καὶ γενεαὶ κοράκων, καὶ φῦλα κολοιῶν,
Ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,
Φαινόμενοι ἀγεληδὰ, κὶ ἰρήκεσσιν ὁμοῖον
Φθεγξάμενοι· καὶ που κόρακες δίους ςαλαγμοὺς
Φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο·
Ἢ ποτὲ καὶ κρώξαντε μυρείῃ δισσάκι, φωνῇ
Μακρὴν ἐπιῤῥοιζεῦσι τιναξάμενει πτερὰ πυκνά.

383. *Jam varias pelagi volucres, &c.*] Pierius ſays that in ſome ancient manuſcripts, the words are placed thus: *Jam volucres pelagi varias*; and that in ſome it is *atque Aſia*

Dulcibus in ſtagnis rimantur prata Cayſtri,
Certatim largos humeris infundere rores ;
Nunc caput objectare fretis, nunc currere in undas,
Et ſtudio incaſſum videas geſtire lavandi
Tum cornix plena pluviam vocat improba voce,
Et ſola in ſicca ſecum ſpatiatur arena.
Nec nocturna quidem carpentes penſa puellæ
Neſcivere hyemem ; teſta cum ardente viderent

Scin-

ſet quæ Aſia. He obſerves alſo that it is *variæ* in the Roman manuſcript. I find the ſame reading in the Bodleian, and in one of the Arundelian manuſcripts: but the grammatical conſtruction will hardly allow it not to be *varias*. The other Arundelian manuſcript has *tum* inſtead of *jam*.

Aratus has mentioned this prognoſtic alſo of the water-fowl ducking themſelves before rain :

Πολλάκι λιμναῖαι ἢ ἐναύλιαι ὄρνιθες
Ἅπληστον κλύζονται ἐπ' ἠϊόνας ὑδάτεσσιν·

Virgil ſeems to have imitated this verſe of the ſecond Iliad :

Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα.

The *Aſia palus* or *Aſius campus* is the name of a fenny country, which receives the overflowings of the Cayſter. The firſt ſyllable of this adjective is always long ; as in the paſſage now before us ; and in the fourth Georgic :

" Atque Ephyre, atque Opis, et *Aſia*
" Deïopeia :"

and in the ſeventh Æneid :

" ——— Sonat amnis et *Aſia* longe
" Pulſa palus."

The firſt ſyllable of *Aſia*, the name of a quarter of the world, is ſhort ; as in the ſecond Georgic :

" Qui nunc extremis *Aſiæ* jam victor
" in oris"

Cayſter or *Cayſtrus* is the name of a river of Aſia, which riſes in Phrygia major, paſſes thro' Lydia, and falls into the Ægean ſea near Epheſus The country about this river, being marſhy, abounds with water-fowl. Swans are frequently mentioned by the Poets : Homer, in the paſſage, to which we juſt now referred, ſpeaks of geeſe, cranes, and ſwans :

——— Ὀρίθων πετεηνῶν ἔθνεα πολλὰ
Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων
Ἀσίῳ &c.

386. *Undas.*] Pierius ſays that ſome of the ancient manuſcripts have *undis*, and others *undas*. One of Dr. Mead's manuſcripts has *undis*, and the other has *undam*.

388. *Tum cornix plena, &c.*] The crow is mentioned alſo by Aratus :

Ἤπου καὶ λακέρυζα παρ' ἠϊόνι προυχούσῃ
Χείματος ἀρχομένου χέρσῳ ὑπέκυψε κορωνη·
Ἤπου καὶ ποταμοῖο ἐδάψατο μέχρι παρ' ἄκρης
Ὦμους ἐκ κεφαλῆς· ἢ καὶ μάλα πᾶσα κολυμβᾷ
Ἡ πολλὴ ῥέφεται παρ' ὕδωρ παχέα κράζουσα.

The ancients thought that crows not only predicted rain but called it. Thus Lucretius, ſpeaking of the different voices of birds :

" Et partim mutant cum tempeſtati-
" bus una
" Rauciſonos cantus, cornicum ut
" ſæcla vetuſta,
" Corvorumque greges, ubi *aquam*
" dicuntur *et imbres*

" *Poſcere*,

Scintillare oleum, et putres concreſcere fungos.
Nec minus eximbres ſoles, et aperta ſerene
Proſpicere, et certis poteris cognoſcere ſignis.

Nam

" *Poſcere*, et interdum ventos auraſ-
" que *vocare*."

Sometimes at change of air, they charge their voice
Thus daws, and om'nous crows, with various noiſe,
Affright the farmers; and fill all the plain,
Now calling *for rough winds, and now for* rain.

CREECH.

Servius reads *rauca* inſtead of *plena*; but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuſcripts, after *ver.* 388, have

" Aut caput objectat querulum veni-
" entibus undis."

The King's and one of Dr. Mead's manuſcripts have *et caput, &c.* In the Cambridge manuſcript this verſe is mutilated; *Aut caput querulum jactat, &c.* In the old Nurenberg edition *et caput, &c.* is added after ver. 389

392. *Scintillare oleum, et putres concreſcere fungos.*] This alſo is mentioned by Aratus:

Ἢ λύχνοιο μύκητες ἀγείρονται περὶ μυξαν,
Νύκτα κατὰ σκοτίην, μηδ' ἠὼ ὑπὸ χείματος ἄρῃ,
Λύχνων ἄλλοτε μὲν τε φάος κατὰ κυσμον ὀρώρῃ,
Ἄλλοτε δ' ἀίσσωσιν ἀπὸ φλόγες, ἠΰτε κοῦφαι
Πεμφίλυγες.

The ſputtering of the lamps, being occaſioned by the moiſture of the air, may well predict rain.

393 *Nec minus, &c.*] After the ſigns of wind and rain, the Poet now proceeds to give us thoſe of fair weather.

" Nor is it leſs eaſy to foreſee
" unſhowery ſuns, and fair open
" weather, and to know them by
" manifeſt ſigns. For then the light
" of the ſtars does not ſeem dim,
" nor does the moon ſeem to riſe,
" as if ſhe was indebted to her bro-
" ther's beams: nor thin fleeces of
" wool ſeem to be carried thro' the
" ſky. Nor do Theris's beloved
" Halcyons ſpread open their wings
" to the warm ſun, along the ſhore:
" nor do the filthy ſwine remember
" to unbind and toſs about the bun-
" dles of ſtraw with their ſnouts.
" But the miſts deſcend, and lie on
" the plain: and the owl obſerving
" the ſetting ſun from the top of the
" roof, forbears to ſing her nightly
" ſong. Niſus ſoars aloft in the clear
" ſky, and Scylla is puniſhed for the
" purple hair: wherever ſhe flying
" cuts the light air with her wings,
" behold Niſus her cruel enemy
" purſues with a great noiſe thro'
" the air: where Niſus mounts the
" ſky, ſhe ſwiftly flying cuts the light
" air with her wings. Then do the
" ravens preſs their throats, and
" three or four times redouble a
" clearer ſound; and often rejoicing,
" in their lofty habitations, with
" I know not what unuſual ſweet-
" neſs, ruſtle amongſt the leaves:
" they delight, when the ſhowers
" are driven away, to reviſit their
" little offſpring, and their ſweet
" neſts. Not that I think they have

Nam neque tum ſtellis acies obtuſa videtur;
Nec fratris radiis obnoxia ſurgere Luna:
Tenuia nec lanæ per cælum vellera ferri.
Non tepidum ad ſolem pennas in littore pandunt
Dilectæ

" any genius from heaven, or extra-
" ordinary knowledge of things by
" fate: but when the ſtorm and
" moveable moiſture of the heaven
" have changed their courſes, and
" the air moiſt with ſouth winds
" condenſes what juſt before was
" rare, and rarifies what was denſe;
" the images of their minds are
" changed, and their breaſts now re-
" ceive a different impreſſion, from
" that which they had when the wind
" drove away the clouds. Hence
" the birds join in concert in the
" fields, and the cattle rejoice, and
" the ravens exulting croak."

Eximbres.] So Pierius found it in ſome ancient manuſcripts. Almoſt all the editions have *ex imbri*; taking the Poet's meaning to be that theſe are ſigns of fair weather following the ſhower; or that they are to be obſerved during the rain. May's tranſlation is,

" By no leſs true, and certain ſigns
" may we
" Fair dayes and ſun-ſhine *in a ſtorm*
" foreſee."

Dryden has

" Then *after ſhow'rs*, 'tis eaſy to
" deſcry
" *Returning* ſuns, and a ſerener
" ſky."

Dr. Trapp tranſlates it:

" Nor leſs ſerenity *ſucceeding ſhow'rs*,
" And ſunny ſkies, by ſure unfailing
" ſigns
" Thou may'ſt foreſee."

Mr. B— alone adheres to *eximbres*:

" Nor from leſs certain ſigns, the
" ſwain deſcrys
" *Unſhow'ry ſuns*, and bright ex-
" panded ſkies."

This reading ſeems more poetical, than the common: and it is certain, that Virgil's meaning could not be, that theſe obſervations are to be made during the rain. At ſuch a time it would be impoſſible to obſerve the brightneſs of the moon and ſtars; which are the firſt prognoſtics mentioned by our author.

395. *Nam neque tum ſtellis acies obtuſa videtur.*] Aratus mentions the dimneſs of the light of the ſtars as a ſign of foul weather:

Ἥμος δ' ἀστερόεν καθαρὴν φάος ἀμβλύνηται.

396. *Nec fratris radiis obnoxia ſurgere luna.*] Servius thinks that *obtuſa* is to be underſtood here: and that the ſenſe is: " For then neither
" does the light of the ſtars ſeem
" dim, nor that of the moon, which
" is beholden to her brother's beams."
Ruæus ſeems to have found the true meaning of this paſſage; that " the
" moon riſes with ſuch an exceed-
" ing brightneſs, that one would
" rather think her light to be her
" own, than only borrowed from
" the ſun." See Aulus Gellius, *l.* 7. *c.* 17.

397. *Tenuia nec lanæ per cælum vellera ferri.*] By *thin fleeces of wool* the Poet means the *fleecy clouds*, which Aratus mentions as a ſign of rain:

Πολλάκι δ' ἐρχομένων ἑτέων νέφεα προπάροιθεν,
Οἷα μάλιϛα πύκοισιν ἐοικότα ὑδάλλονται.

398. *Non.*] In one of Dr. Mead's manuſcripts it is *nec*.

Dilectæ Thetidi Halcyones.] The fable of Ceyx and his wife Halcyone

Dilectæ Thetidi Alcyones: non ore ſolutos
Immundi meminere ſues jactare maniplos.
At nebulæ magis ima petunt, campoque recumbunt:
Solis et occaſum ſervans de culmine ſummo
Nequicquam ſeros exercet noctua cantus.

Apparet

cyone being turned into theſe birds is beautifully related in the eleventh book of Ovid's Metamorphoſes. The mutual love of theſe perſons ſubſiſted after their change, in honour of which, the gods are ſaid to have ordained, that whilſt they ſit on their neſt, which floats on the ſea, there ſhould be no ſtorm. Some ſay this laſts ſeven days, others nine, others eleven, and others fourteen. Ovid mentions ſeven:

" —Et tandem, ſuperis miſerantibus,
" ambo
" Alite mutantur. Fatis obnoxius
" iſdem
" Tunc quoque manſit amor. Nec
" conjugiale ſolutum
" Fœdus in alitibus: coëunt, fiunt-
" que parentes:
" Perque dies placidos hiberno tem-
" pore ſeptem
" Incubat Halcyone, pendentibus
" æquore nidis.
" Tum via tuta maris: ventos cuſ-
" todit, et arcet
" Æolus egreſſu: præſtatque nepo-
" tibus æquor.

—— *The gods commiſerate*
And change them both obnoxious to like fate.
As erſt they love: their nuptial faiths they ſhew
In little birds; ingender, parents grow.
Seven winter days with peaceful calms poſſeſt,
Alcyon ſits upon her floating neſt.
Then ſafely ſail: then Æolus in-
caves
For his, the winds; and ſmooths the ſtooping waves.

SANDYS.

Hence they are ſaid to be beloved by the ſea-nymphs. Thus Theocritus:

Χ' ἀλκυόνες ϛορεσεῦντι τὰ κύματα, τάν τε θάλασσαν,
Τόν τε νότον, τόν τ' ἐῦρον ὃς ἔσχατα φυκία κινεῖ.
Ἀλκυόνες, γλαυκαῖς Νηρηΐσι ταῖτε μάλιϛα
Ὀρνίθων ἐφίλαθεν ὅσαις τέ πᾳ' ἐξ ἁλὸς ἄγρα.

" Let Halcyons ſmooth the ſeas, the
" ſtorms allay,
" And ſkim the floods before him all
" the way:
" The nymphs lov'd bird, of all that
" haunt the flood,
" Skim o'er the waves, and dive for
" ſwimming food."

CREECH.

399. *Ore ſolutos.*] Servius ſays that ſome read *ore ſoluto*, that is, *with very wide ſnouts*, or *mouths*. In this ſenſe Mr. B— has tranſlated it:
" Nor mindful are the ſwine, *with*
" *jaws diſplay'd*
" To gripe the ſtraw, and toſs their
" ruſtling bed."

403. *Nequicquam.*] I have obſerved, in the note on *ver.* 192. that *nequicquam* is ſeldom uſed by Virgil for *non*: but here I think it is plainly uſed in that ſenſe. Aratus ſays that the ſinging of the Owl is a ſign of the ſtorms ceaſing:

——Νυκ-

Apparet liquido ſublimis in aëre Niſus,
Et pro purpureo pœnas dat Scylla capillo : 405
Qua-

——— Νυκτερὶη γλαὺξ
Ἠυχον ἀείδουσα, μαραινομένου χειμῶνος
Γηθεῖ τοι σῆμα.

Pliny ſays the chattering of the owl, in rain, is a ſign of fair weather; and in fair weather, of a ſtorm: " Grues ſilentio per ſublime volan-" tes [præſagiunt] ſerenitatem. Sic " noctu in imbre garrula: at ſere-" no, tempeſtatem." We have ſeen already in the note on *eximbres*, that the prognoſtics here ſet down relate to the continuance of fair weather, not of its ſucceeding a ſtorm. Therefore the ſilence of the owl is a ſign of the continuance of fair weather. If we underſtand the Poet to be ſpeaking during the rain, the hooting of the owl will be a ſign of fair weather, according to Aratus. But then *Nequicquam* muſt be wrong, whether we take it to mean *not* or *in vain*. If we underſtand the Poet to ſpeak of the continuance of fair weather, *nequicquam* muſt ſignify *not*; becauſe, according to Pliny, the hooting of the owl, at ſuch a time would be a ſign of rain. May has tranſlated *nequicquam*, *not*:

" The fatal owl high mounted at
" ſun-ſet,
" Does *not* the baleful evening ſong
" repeat."

Dryden has tranſlated this paſſage moſt wretchedly:

" And owls, that mark the ſetting
" ſun, declare,
" A ſtar-light evening, and a morn-
" ing fair."

Dr. Trapp tranſlates *nequicquam*, *in vain*:

" —— And now the bird
" Of night, obſervant of the ſetting
" ſun,
" Sings her late ſong from ſome high
" tow'r *in vain*."

" *Nequicquam* (ſays this learned gen-" tleman) for *non* is intolerable: and " Servius gives us no authority for " it but Perſius's; which conſidering " the obſcurity of that writer, is " nothing at all. Beſides; 'tis well " known that the muſic of the owl " (ſuch as it is) is a prognoſtic of dry " weather. I therefore take it thus; " that dark bird delighting in rain " and clouds makes this noiſe, by " way of complaint, not of joy (for " 'tis a diſmal di ty indeed) at the " approach of fair weather: but " does it *nequicquam*, in vain: for " that weather will come, for all " her *hooting*." This interpretation ſeems to be very much forced, and not to be ſupported by any good authority. Mr. B——'s interpretation is not very different. " Virgil em-" belliſhes this mean ſubject in a very " extraordinary manner. When he " is to ſay that the *hooting of owls* " at night is a ſign of fair weather, " he takes occaſion to make a deli-" cate reflection upon ſuperſtitious " people. Owls were ſuppoſed by " ſuch perſons always to forebode " ſome calamity by their noiſe; but " now, ſays he, they ſing *nequic-" quam*, *in vain*; for no body is " ſo weak as to expect bad weather " from their muſic."

404 *Aëre.*] In one of Dr. Mead's manuſcripts it is *æthere*: it is the ſame alſo in the Roman manuſcript, according to Pierius.

405. *Et pro purpureo pœnas dat Scylla capillo.*] The ſtory of Niſus and Scylla is related in the eighth book of Ovid's Metamorphoſes. Niſus was king of Alcathoë or Megara. He had on his head a purple hair, in which the ſecurity of the kingdom lay. Scylla, his daughter, falling

deſperately

Quacunque illa levem fugiens ſecat æthera pennis,
Ecce inimicus atrox magno ſtridore per auras
Inſequitur Niſus: qua ſe fert Niſus ad auras,
Illa levem fugiens raptim ſecat æthera pennis.
Tum liquidas corvi preſſo ter gutture voces,
Aut quater ingeminant, et ſæpe cubilibus altis,
Neſcio qua præter ſolitum dulcedine læti,
Inter ſe foliis ſtrepitant: juvat imbribus actis
Progeniem parvam, dulceſque reviſere nidos.
Haud equidem credo, quia ſit divinitus illis
Ingenium, aut rerum fato prudentia major:

Verum,

deſperately in love with Minos, who beſieged the city, ſtole the purple hair, and fled with it to him. But that juſt Prince, abhorring the crime, rejected her with indignation, and ſailed to Crete, leaving her behind. Scylla, in deſpair, plunged into the ſea after him, and took faſt hold of the ſhip. Her father, who had juſt been changed into the *Haliaëtos*, which is thought to be the Oſprey; a rapacious bird of the eagle kind, hovering over her to tear her in pieces, ſhe let go her hold, and was immediately changed into the Ciris. Some take this bird to be a Lark; others think it is a ſolitary bird, with a purple creſt on its head, which continually haunts the rocks, and ſhores of the ſea.

406. *Æthera.*] In one of the Arundelian manuſcripts it is *aëra*.

410. *Corvi.*] This prognoſtic of the ravens is taken alſo from Aratus:

Καὶ κόρακες μοῦνοι μὲν, ἐρημαῖοι βοόωντες
Διασσάκις. ἀυτὰρ ἔπειτα μεταθρόα κεκλήγοντες.
Πλεύτεροι δ' ἀγελῆδὸν ἐπὴν κόρτοιο μέδωνται
Φωνῆς ἔμπλειοι, χάιρειν κέ τις ὦῖσσειτο,
Εἶα τὰ μὲν, βοόωσι, λιγαινομένοισιν ὁμοῖα.
Πολλὰ δὲ δευδρείοιο περὶ φλοὸν ἄλλοτ' ἐπ' ἀυτὸν
Ἠχὴ τῇ κείωσιν, καὶ ὑπότροποι φοιτεύσιται.

413. *Inter ſe foliis.*] So I read it with Heinſius, and moſt of the good editors. Pierius ſays it is *inter ſe in foliis*, in the Medicean and moſt of the ancient manuſcripts. The prepoſition *in* is retained alſo in one of the Arundelian, and both Dr. Mead's manuſcripts: but in the reſt, which I have conſulted, *in* is omitted. It is more agreeable to Virgil's ſtile to leave it out.

415. *Haud equidem credo &c.*] Here Virgil ſpeaks as an Epicurean: he does not allow any divine knowledge or foreſight to be in birds; but juſtly aſcribes theſe changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and denſity, have upon their bodies.

416. *Rerum fato prudentia major.*] This paſſage has been variouſly interpreted by the commentators. Servius interprets it "prudentia *quæ* "*eſt* major rerum fato;" *a knowledge which is greater than the fate of things.* La Cerda explains it much to the ſame purpoſe; "prudentia "quibus fata ſuperent;" *a know-* "*ledge by which they ſurpaſs fate.* Ruæus follows Servius: "prudentia "*quæ* potentior *eſt* fato." May tranſlates

Verum, ubi tempeſtas, et cæli mobilis humor
Mutavere vias, et Jupiter uvidus auſtris
Denſat erant quæ rara modo, et quæ denſa relaxat;
Vertuntur ſpecies animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si vero ſolem ad rapidum, lunaſque ſequentes
Ordine reſpicies; nunquam te craſtina fallet
Hora, neque inſidiis noctis capiere ſerenæ.
Luna revertentes cum primum colligit ignes,

Si

tranſlates it according to the ſame conſtruction; but with a ſort of paraphraſe:

" I do not think that all theſe crea-
" tures have
" More wiſdom than the fates to
" mankind gave."

Dryden's tranſlation is ſcarce ſenſe:

" Not that I think their breaſts with
" heav'nly ſouls
" Inſpir'd, as man, *who deſtiny con-*
" *trouls.*"

Mr. B—— propoſes a new interpretation, " major prudentia in fato," or " in futuro;" and accordingly " tranſlates this paſſage,

" Not that I think the gods to them
" diſpenſe
" Of things *in fate* a more diſcern-
" ing ſenſe."

Dr. Trapp is of the ſame opinion:

" Prudence greater than fate (as this
" is generally rendered) is flat non-
" ſenſe. Take it thus: *A greater*
" *knowledge* [than we have] in the
" fate of things." His tranſlation runs thus:

" Not that I think an ingeny divine
" To them is giv'n or preſcience of
" events
" *In fate* ſuperior."

Grimoaldus ſeems to have found the true ſenſe of this paſſage: that theſe animals have no particular inſtruction from the gods, or ſuperior knowledge *by fate.*

418. *Mutavere vias.*] In one of the Arundelian manuſcripts, it is *mutavere vices.*

Jupiter uvidus.] So I read it with Heinſius: almoſt all the editions have *Jupiter humidus.* Maſvicius reads *uvidus.*

419 *Denſat.*] La Cerda contends, that *denſet* is the true reading. I find *denſet* in one of the Arundelian, and in one of Dr. Mead's manuſcripts.

420. *Pectora.*] It is *pectore* in the Cambridge, and in one of Dr. Mead's manuſcripts. Pierius found *pectore* in ſeveral ancient copies: he obſerves that in the Medicean manuſcript *pectore* is written in a different hand.

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424. *Si vero &c.*] Having ſhewn how the changes of weather are predicted by animals, he now proceeds to explain the prognoſtics from the ſun and moon; and begins with the moon:

" But if you regard the rapid ſun,
" and the moons which follow in or-
" der; the next day will never de-
" ceive you, nor will you be caught
" by the ſnares of a fair night.
" When the moon firſt collects the
" returning

Si nigrum obſcuro comprenderit aëra cornu
Maximus agricolis pelagoque parabitur imber.
At, ſi virgineum ſuffuderit ore ruborem,
Ventus erit: vento ſemper rubet aurea Phœbe.
Sin ortu quarto, namque is certiſſimus auctor,
Pura,

" returning rays, if ſhe incloſes " black air with darkened horns, a " great ſtorm of rain will invade " both land and ſea. But if ſhe " ſpreads a virgin bluſh over her " face, there will be wind: for gol- " den Phœbe always reddens with " wind. But if at her fourth riſing, " for that is the ſureſt ſign, ſhe ſhines " clear, and not with blunted horns, " that whole day, and all the reſt of " the month will be free from rain " and wind: and the ſailors eſcaping " ſhall pay their vows on the ſhore " to Glaucus, and Panopea, and to " Melicerta the ſon of Ino."

428. *Aëra.*] Pierius would fain read *aëre*; tho' he allows at the ſame time, that it is *aëra* in all the ancient manuſcripts. He thinks *nigrum* agrees with *cornu*, becauſe Varro has ſaid *obatrum cornu*; and then *obſcuro* will agree with *aëre*. The *horn of the moon black with dark air* would certainly not be amiſs: but then there is ſome difficulty in making *cornu* follow *comprenderit*. For tho' we may ſay the moon contains or incloſes dark air with her horns; yet we cannot ſay that the moon contains or incloſes her horns with dark air. Varro, as he is quoted by Pliny, ſpeaks of the dark part of the moon's orb incloſing a cloud: *Si caligo orbis nubem incluſerit.* This ſeems to be the ſame with the horns incloſing black air; *ſi nigrum comprenderit aëra cornu.* Soon after he ſays; if the Moon riſes with the upper horn blackiſh, there will be rain after the full; *naſcens luna, ſi cornu ſuperiore obatro ſurget, pluvias decreſcens dabit.* This I ſuppoſe is the paſſage to which Pierius alludes. Virgil has comprehended both theſe preſages in one line: the latter being fully expreſſed by the epithet *obſcuro* added to *cornu.* The moſt that we can grant to Pierius ſeems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuſcript to juſtify it, and as the common reading is ſenſe, and very intelligible, I ſee no reaſon to make ſuch an alteration.

429. *Agricolis.*] La Cerda reads *Agricolæ.*

430. *Virgineum.*] La Cerda reads *virgineo.*

432. *Sin ortu quarto.*] La Cerda, Ruæus, and ſeveral other editors read *ortu* in *quarto.* But the prepoſition is omitted in moſt of the ancient manuſcripts, according to Pierius. It is omitted alſo in the King's, the Cambridge, one of the Arundelian, and both Dr. Mead's manuſcripts. Servius, Heinſius, and ſeveral of the old editors alſo leave it out. It is retained in the Bodleian, and in the other Arundelian manuſcript. It is more agreeable to the ſtile of Virgil, to leave out the prepoſition.

Other authors differ from Virgil in this particular, and propoſe other days of the moon's age, as equally or more certain prognoſtics of the enſuing weather. The poet follows the opinion of the Egyptians, according to Pliny: *Quartam eam maxime obſervat Ægyptus.*

Pura, neque obtuſis per cælum cornibus ibit,
Totus et ille dies, et qui naſcentur ab illo,
Exactum ad menſem, pluvia ventiſque carebunt :
Votaque ſervati ſolvent in litore nautæ
Glauco, et Panopeæ, et Inoo Melicertæ.

Sol

434. *Naſcentur.*] It is *naſcetur* in the Roman, and *naſcuntur* in the Lombard Manuſcript, according to Pierius. It is *naſcetur* in the King's manuſcript: La Cerda alſo has the ſame reading.

436. *Votaque ſervati ſolvent in litore nautæ.*] Pierius ſays it is *ad litora* in the Roman Manuſcript.

It was a cuſtom amongſt the ancient mariners to vow a ſacrifice to the ſea-gods on the ſhore, provided they returned ſafe from their voyage. This cuſtom is alluded to by our poet in the third Æneid:

" Quin, ubi tranſmiſſæ ſteterint trans
" æquora claſſes,
" Et poſitis aris jam vota in littore
" ſolves."

But when your ſhips reſt wafted o'er the main,
And you on altars rais'd along the ſhore
Pay your vow'd off'rings.
Dr. Trapp.

and again in the fifth:

" Dii quibus imperium eſt pelagi,
" quorum æquora curro;
" Vobis lætus ego hoc candentem in
" littore taurum
" Conſtituam ante aras voti reus,
" extaque ſalſos
" Porriciam in fluctus, et vina li-
" quentia fundam.

Ye gods, who rule the ocean which I ſail;
Victor, before your Altars on the ſhore,
To you a ſnow white bull I will preſent,
Oblig'd by vow; and on the briny deep
Scatter the entrails, pouring pureſt wine.
Dr. Trapp.

437. *Glauco, et Panopeæ, et Inoo Melicertæ.*] This Verſe is taken from Parthenius, according to Aulus Gellius.

Γλαύκῳ, καὶ Νηρεῖ, καὶ ἰναλίῳ Μελικέρτῃ.

Macrobius reads ἰνώῳ inſtead of ἰναλίῳ. Lucilius alſo has almoſt the ſame words in one of his epigrams:

Γλαύκῳ, καὶ Νηρεῖ, καὶ Ἰνοῖ, καὶ Μελικέρτῃ
Καὶ βυθίῳ Κρονίδῃ, καὶ Σαμοθρηξὶ θεοῖς,
Σωθεὶς ἐκ πελάγους Λευκίλλιος, ἄθη κεκαρμὰς
Τὰς τρίχας ἐκ κεφαλῆς. ἄλλο γὰρ οὐδὲν ἔχω.

Virgil leaves the vowels open, after the manner of the Greek poets.

Glaucus was a Fiſherman, who, obſerving that his fiſh, by touching a certain herb, recovered their ſtrength, and leaped again into the water, had the curioſity to taſte of it himſelf; upon which he immediately leaped into the water and became a ſea-god. Panopea was one of the Nereids. She is mentioned in the fifth Æneid:

" Dixit; eumque imis ſub fluctibus
" audiit omnis
" Nereidum Phorcique chorus, Pa-
" nopeaque virgo;
" Et pater ipſe manu magna Por-
" tunus euntem
" Impulit."

Ino

Sol quoque et exoriens, et cum ſe condit in undas,
Signa dabit; ſolum certiſſima ſigna ſequuntur;
Et quæ mane refert, et quæ ſurgentis aſtris.
Ille

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her huſband, who had already torn one of their children in pieces, ſhe threw herſelf into the ſea, with her ſon Melicerta. They were both changed into ſea deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palæmon, and by the Romans Portunus.

438. *Sol quoque, &c.*] In this paſſage are contained the predictions drawn from the riſing and ſetting of the ſun.

" The ſun alſo, both when he " riſes, and when he dips himſelf in " the waves, will give ſigns: The " ſureſt ſigns attend the ſun; both " thoſe which he brings in the " morning, and thoſe when the ſtars " ariſe. When at his firſt riſing he " appears ſpotted, and hid in a cloud, " and withdraws half his orb; you " may ſuſpect ſhowers: for the ſouth-" wind pernicious to trees, and corn, " and cattle, preſſes from the ſea. " Or when at his riſing the rays " ſcatter themſelves diverſely among " thick clouds, or when Aurora riſes " pale, as ſhe leaves the ſaffron bed " of Tithonus; alas, the vine-leaf " will but poorly defend the ripen-" ing grapes, ſo thick will horrid " hail bound rattling upon the roofs. " It will alſo be more profitable to " obſerve this, when the ſun having " meaſured the heavens is now go-" ing down: for we often ſee vari-" ous colours wander over his face. " The blue foretells rain; the fiery " foretells wind: but if the ſpots be-" gin to be mixed with fiery red, then " you may expect a ſtorm of wind and " rain. That night let none adviſe " me to go upon the ſea, or to looſe " my cable from the ſhore. But if " his orb ſhall be clear, both when " he brings on the day, and when he " carries it back again, in vain ſhall " you be afraid of ſhowers, and you " will ſee the woods wave with the " clear north-wind. Laſtly, the ſun " will give you ſigns of what the late " evening will produce, from whence " the wind drives the bright clouds, " what the moiſt ſouth wind is me-" ditating. Who dares accuſe the " ſun of falſhood? he alſo often " foretells the approach of dark tu-" mults, and the growth of treache-" ry, and hidden wars.

The three firſt lines are taken from as many of Aratus:

Ἡελίοιο δὲ τοι μελέτω ἑκάτερθεν ἰόντος
Ἡελίῳ κὲ μᾶλλον ἐοικότα σήματα κεῖται,
Ἀμφότερον, δύνοντι, κὲ ἐκ περάτης ἀνίοντι.

Condit.] It is *condet* in one of the Arundelian, and both Dr. Mead's manuſcripts: ſeveral printed editions have the ſame reading. I follow Heinſius.

439. *Sequuntur.*] It is *ſequentur* in the Cambridge, one of the Arundelian, one of Dr. Mead's manuſcripts, and in ſeveral printed editions. Pierius ſays it is *ſequuntur* in the Roman, the Medicean, and the Lombard manuſcript, and thinks this the beſt reading. Servius, La Cerda, and ſome others read *ſequentur*. Heinſius,

Ille ubi naſcentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe;
Suſpecti tibi ſint imbres; namque urget ab alto
Arboribuſque ſatiſque Notis pecorique ſiniſter.
Aut ubi ſub lucem denſa inter nubila ſeſe
Diverſi rumpent radii, aut ubi pallida ſurget
Tithoni croceum linquens Aurora cubile;

Heu

ſius, Ruæus, and others read *ſequuntur*.

441. *Maculis variaverit ortum.*] Thus Aratus:

Μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούρας
Κύκλος, ὅτ' ἐυδίου κεχρημένος ἤματος εἴης,
Μηδέ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς ἁπάντη.

442. *Conditus in nubem.*] Thus Aratus:

Μηδ' ὅτε δὴ λίγη νεφέλη πάρος ἀντέλλῃσι,
Τὴν δὲ μετ' ἀκτίνων κεχρωσμένος; αὐτὸς ἀερθῇ,
Ἀμνησεῖν ὑετοῖο.

443. *Ab alto.*] La Cerda explains this *ab alto aëre*. Ruæus interprets it *e mari*. Mr. B—— ſeems to follow La Cerda:

" —— The ſouth comes pow'ring
" *down*."

and Dr. Trapp:

" —— Notus *from above*
" Threatens."

See the note on *collectæ ex alto nubes*, ver. 324.

445. *Seſe diverſi rumpent radii.*] Pierius ſays it is *rumpunt* in the Roman manuſcript; and *rumpent* in the Medicean, and other ancient manuſcripts. It is *rumpent* in the King's, the Cambridge, and both the Arundelian manuſcripts. Heinſius, Maſvicius, and ſeveral other editors, have the ſame reading. Servius, La Cerda, Ruæus, and others read *erumpent*.

This prognoſtic of the ſcattering of the rays of the ſun is taken alſo from Aratus:

Ἀλλ' οὐχ ὁππότε κοῖλος ἐειδόμενος περὶ τέλλῃ,
Οὐδ' ὁπότ' ἀκτίναν, αἱ μὲν νότου, αἱ δὲ βορῆα
Σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μίσσα φαείνῃ,
Ἀλλά που ἢ ὑετοῖο διέρχεται, ἢ ἀνέμοιο.

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuſcripts, tho' he ſays, there are ſome, that read *ſurgit*. One of the Arundelian, and both Dr. Mead's manuſcripts have *ſurgit*. Almoſt all the printed editions have *ſurget*.

447. *Tithoni croceum linquens Aurora cubile.*] This verſe is repeated in the third and ninth Æneids. Tithonus was the ſon of Laomedon, king of Troy. Aurora or the morning is fabled to have fallen in love with him. Homer ſpeaks of Aurora riſing from the bed of Tithonus, in the eleventh Iliad:

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
Ὄρνυθ'.

" The ſaffron morn, with early
" bluſhes ſpread,
" Now roſe refulgent from Titho-
" nus' bed."

Mr. POPE.

448. *De-*

Heu male tum mites defendet pampinus uvas,
Tam multa in tectis crepitans ſalit horrida grando.
Hoc etiam, emenſo cum jam decedet Olympo,
Profuerit meminiſſe magis : nam ſæpe videmus
Ipſius in vultu varios errare colores.
Cæruleus pluviam denunciat, igneus euros :
Sin maculæ incipient rutilo immiſcerier igni ;
Omnia tunc pariter vento nimbiſque videbis
Fervere. Non illa quiſquam me nocte per altum
Ire, neque a terra moneat convellere funem.
At ſi, cum referetque diem, condetque relatum,
Lucidus orbis erit, frùſtra terrebere nimbis,
Et claro ſylvas cernes aquilone moveri.
Denique, quid veſper ſerus vehat, unde ſerenas

Ventus

448. *Defendet.*] Servius reads *defendit:* but Pierius has obſerved, that it is the future tenſe, in the Mēdicean, and almoſt all the other ancient manuſcripts.

449. *Tam.*] It is *tum* in ſeveral manuſcripts : but *tam* is generally received.

450. *Emenſo cum jam decedet Olympo, profuerit meminiſſe magis.*] Thus Aratus :

Ἑσπερίοις κὲ μᾶλλον ἀκηθέα τεκμήραιο
Ἑσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί.

452. *Varios errare colores.*] The various colours of the ſun are mentioned alſo by Aratus: only, where Virgil ſpeaks of blue, the Greek Poet mentions black :

Ἢ ἔιπου μελανεῖ, καὶ σοί τα μὲν, ὕδατος ἔςω
Σήματα μέλλοντος· τὰ δ' ἐρευθέα πάντ' ἀνέμοιο.
Εἰγε μὲν ἀμφοτέροις ἄμυδις κεχρωσμένος εἴη,
Καί κεν ὕδωρ φορέοι, κὲ ὑπηνέμιος ταναοίτο.

456. *Non illa quiſquam, &c.*] This kind of excurſion is uſed by Virgil in other Places. Thus in the ſecond Georgic :

" Nec tibi tam prudens quiſquam perſuadeat auctor
" Tellurem Borea rigidam ſpirante movere."

And in the third :

" Ne mihi tum molles ſub dio carpere ſomnos,
" Neu dorſo nemoris libeat jacuiſſe per herbas."

458. *At ſi, &c.*] Thus Aratus :

Εἰ δ' ἄυτως καθαρὸν μὲν ἔχοι βουλύσιος ἄρη,
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
Καὶ μὲν ἐπερχομένης νυὸς ἔθ' ὑπεύδιος εἴη.

461. *Vebat.*] Pierius ſays it is *ferat* in the Roman manuſcript; which he takes to have been put in by way of paraphraſe. I find the ſame reading in the Cambridge manuſcript.

462. *Agat.*

Ventus agat nubes, quid cogitet humidus auſter,
Sol tibi ſigna dabit: Solem quis diſcere falſum
Audeat? ille etiam cæcos inſtare tumultus
Sæpe monet, fraudemque et operta tumeſcere bella.
Ille etiam extincto miſeratus Cæſare Romam,

Cum

462. *Agat.*] It is *agit* in the King's manuſcript; but *agat* is certainly much better.

Quid cogitet humidus Auſter.] Pierius ſays that ſome would fain read *quid* cogat *et humidus Auſter:* but that moſt of the ancient manuſcripts have *cogitat.*

465. *Operta.*] The Bodleian manuſcript has *aperta.* Dryden ſeems to have read *aperta*, for he tranſlates it *open wars.* But I have not ſeen *aperta* in any other manuſcript, or in any printed edition. In Mr. B—'s edition, it is *operta*, and yet he tranſlates it *audacious wars.*

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466. *Ille etiam, &c.*] Having juſt obſerved that the ſun foretells wars and tumults, he takes occaſion to mention the prodigious paleneſs of the ſun after the death of Julius Cæſar. Then he digreſſes into a beautiful account of the other prodigies which are ſaid to have appeared at the ſame time. But tho' he repreſents theſe extraordinary appearances, as conſequences of the murder of Cæſar; yet at the ſame time he ſhews, that they predicted the civil war of Auguſtus and Anthony, againſt Brutus and Caſſius. The reader cannot but obſerve how judiciouſly Virgil takes care to ſhew that he had not forgot the ſubject of his Poem in this long digreſſion. At the cloſe of it he introduces a huſbandman in future ages ploughing up the field of battle, and aſtoniſhed at the magnitude of the bones of thoſe, who had been there buried.

" He [the ſun] alſo, pitied Rome,
" at the murder of Cæſar, when he
" covered his bright head with a
" duſky redneſs, and impious mortals
" were afraid the darkneſs would
" be eternal. Tho' at that time the
" earth alſo, and the ſea, and omi-
" nous dogs, and ſore-boding birds
" preſaged. How often have we
" ſeen Ætna pour a burning Deluge
" from her burſten furnaces over the
" fields of the Cyclops, and roll
" down globes of fire and melted
" ſtones! Germany heard a claſhing
" of arms throughout the ſky; the
" Alps trembled with unuſual ſhak-
" ings. A mighty voice was alſo fre-
" quently heard thro' the ſilent
" groves, and ſpectres horridly pale
" were ſeen in the duſk of evening,
" and cattle ſpoke, a dire omen! the
" rivers ſtop, and the earth gapes:
" and the mournful ivory weeps in
" the temples, and the brazen ſta-
" tues ſweat. Eridanus, the king of
" rivers, whirling down whole woods
" with his mad torrent, poured
" forth and bore away the herds with
" their ſtalls all over the plains: nor
" at the ſame time did threaten-
" ing fibres fail to appear in the ſad
" entrails; or wells to flow with
" blood; and cities loudly to re-
" ſound with howling wolves by
" night. Never did more lightnings
" fall from a clear ſky; nor dread-
" ful comets ſo often blaze. There-
" fore did Philippi a ſecond time ſee
" the Roman forces engage with
" equal arms: nor were the gods
" diſpleaſed that Emathia, and the

" broad

Cum caput obſcura nitidum ferrugine texit,
Impiaque æternam timuerunt ſæcula noctem.
Tempore quamquam illo tellus quoque, et æquora ponti,
Obſcœnique

" broad plains of Hæmus ſhould
" twice be fattened with our blood.
" Nay, and the time will come, when
" in thoſe countries the huſbandman,
" labouring the earth with his crooked
" plough, ſhall find javelins half con-
" ſumed with eating ruſt; or ſhall
" ſtrike empty helmets with his heavy
" harrows; and ſhall wonder at the
" greatneſs of the bones, when he
" digs up the graves."

Servius takes the prodigies here mentioned to have predicted the death of Julius Cæſar; and mentions a darkneſs of the ſun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkneſs laſted ſeveral hours: " Conſtat autem occiſo Cæſare in " Senatu, pridie Iduum Martiarum " Solis fuiſſe defectum, ab hora ſexta " uſque ad noctem. Quod quia " multis protractum eſt horis, dicit " in ſequentibus, *æternam timuerunt* " *ſæcula noctem.*" Ovid relates theſe prodigies, as preceding Cæſar's death, but the greateſt part of them, and eſpecially the extraordinary dimneſs of the ſun, are related by Hiſtorians, as happening after that murder. Servius is generally underſtood to mean an eclipſe in this paſſage by the word *defectus*; but it is no where mentioned as an eclipſe, that I remember, nor can I gueſs upon what authority Servius could relate either that there was an eclipſe about that time, or that it happened the day before Cæſar's murder. Ovid ſpeaks of a paleneſs of the ſun:

" —— Phœbi quoque triſtis imago
" Lurida ſollicitis præbebat lumina
" terris."

Pliny makes uſe indeed of the word *defectus*, but he cannot poſſibly be underſtood to mean what is properly called an eclipſe; becauſe he ſpeaks of its laſting a whole year: " Fiunt " prodigioſi et longiores ſolis defec- " tus, qualis occiſo dictatore Cæſare, " et Antoniano bello, totius pene anni " paliore continuo." Tibullus alſo ſays the miſty year ſaw the darkened ſun drive pale horſes:

" Ipſum etiam ſolem defectum lumine
" vidit
" Jungere pallentes nubilus annus
" equos."

Plutarch, in his life of Julius Cæſar, goes farther. He not only mentions the paleneſs of the ſun, for a whole year after Cæſar's death: but adds, that for want of the natural heat of the ſun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the ſun predicted Cæſar's death:

" He firſt the fate of Cæſar did *fore-*
" *tel*,
" And pity'd Rome when Rome in
" Cæſar fell."

467. *Cum.*] In the King's manuſcript it is *tum.*

Ferrugine] *Ferrugo* does not properly ſignify *darkneſs*, or *blackneſs*, but a *deep redneſs*. Thus *ferrugineus* is applied to the flower of the Hyacinth, which is alſo called *purpureus*, the colour of blood.

468. *Impia ſæcula.*] By *ſæcula* the poet means *men*, in imitation of Lucretius, who frequently uſes that word, for *kind*, *ſpecies*, or *ſex*. Out of

Obſcœnique canes, importunæque volucres
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaque volvere ſaxa!
Armorum

of many examples I ſhall ſelect a few in the fifth book he calls mankind *hominum ſæcla :*

" Quod ſi forte fuiſſe antehac eadem
" omnia credis :
" Sed periiſſe *hominum* torrenti *ſæcla*
" vapore."

In the fourth book he calls the female ſex *muliebre ſæclum :*

" Et *muliebre* oritur patrio de ſemine
" *ſæclum.*"

In the ſecond book, *ſæcla* is uſed for the ſeveral kinds of animals:

" —— Effœtaque tellus
" Vix animalia parva creat, quæ
" cuncta creavit
" *Sæcla*, deditque ferarum ingentia
" corpora partu,
" Haud ut opinor enim *mortalia fæ-*
" *cla* ſuperne
" Aurea de cælo demiſit funis in
" arva."

In the ſame book *ſæva ſæcla* is uſed for *beaſts of prey*, and *bucera ſæcla* for *bulls* and *cows :*

" Principio genus acre leonum, *ſæ-*
" *vaque ſæcla*
" Tutata 'ſt virtus, vulpes dolus, et
" fuga cervos;
" At leviſomna canum fido cum pec-
" tore corda,
" Et genus omne, quod eſt veterino
" ſemine partum,
" Lanigeræque ſimul pecudes, et
" *bucera ſæcla*
" Omnia ſunt hominum tutelæ tradi-
" ta, Memmi."

Cornicum ſæcla vetuſta is uſed alſo in the ſame book for the ſpecies of *crows*. In the ſecond book *ſæcla pavonum* is uſed for *peacocks :*

" Aurea *pavonum* ridenti imbuta le-
" pore
" *Sæcla* novo rerum ſuperata colore
" jacerent."

I ſhall produce but one quotation more from this author, where *ſæcla* is uſed for inanimate things:

" Nam ſua cuique locis ex omnibus
" omnia plagis
" Corpora diſtribuuntur, et ad ſua
" *ſæcla* recedunt:
" *Humor ad humorem*, *&c.*"

Virgil ſeems to have uſed *ſæcula* for *mankind* alſo, in the firſt Æneid :

" Aſpera tùm poſitis miteſcent *ſæcula*
" bellis."

470. *Obſcœnique canes.*] Heinſius reads *obſcœnæ*, in which he is almoſt ſingular. *Obſcœnus* amongſt the Augurs was applied to any thing that was reputed a bad omen. Appian mentions dogs howling like wolves, after the death of Cæſar. Ovid ſpeaks of dogs howling by night in the Forum, and about houſes, and the temples of the gods :

" Inque foro, circumque domos, et
" templa Deorum
" Nocturnos ululaſſe canes."

Importunæque

Armorum ſonitum toto Germania cælo
Audiit, inſolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgo exaudita ſilentes
Ingens, et ſimulacra modis pallentia miris
Viſa

Importunæque volucres.] Ovid mentions the owls as giving omens.

" Triſtia mille locis ſtygius dedit
" omina bubo."

Some omens of birds are mentioned by the Hiſtorians, as preceding the death of Cæſar.

474. *Armorum ſonitum toto Germania cælo audiit.*] Ovid ſpeaks of the claſhing of arms, and the noiſe of trumpets and horns:

" Arma ferunt inter nigras crepitan-
" tia nubes,
" Teribileſque tubas, auditaque cor-
" nua cælo
" Præmonuiſſe neſas."

Appian alſo mentions great ſhouts in the air, and claſhing of arms, and ruſhing of horſes. Perhaps this was ſome remarkable *Aurora borealis* ſeen about that time in Germany. The learned M. Celſius, Profeſſor of Aſtronomy at Upſal in Sweden, has aſſured me, that in thoſe northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a ruſhing ſound in the air, ſomething like the clapping of a bird's wings. Before theſe phænomena were ſo frequent amongſt us as they now are, it was no unuſual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's and one of Dr. Mead's manuſcripts, and Schrevelius read *montibus*.

476. *Vox quoque per lucos vulgo exaudita ſilentes ingens.*] In the King's manuſcript it is *vulgo eſt audita.*

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil here ſpeaks, was the voice of the gods leaving, or threatening to leave, their habitations. He underſtands Ovid to mean the ſame thing, when he ſpeaks of threatening words being heard in the ſecond groves:

" — — Cantuſque feruntur
" Auditi, ſanctis et *verba minacia*
" lucis.

He takes this to be farther explained by a paſſage in Tibullus, *lib. 2. eleg.* 5. where he ſays the groves foretold a flight:

" Atque tubas, atque arma ferunt
" ſtrepitantia cælo
" Audita, et lucos præcinuiſſe fu-
" gam."

The threatening words, ſays he, of Ovid are explained by the flight of the gods in Tibullus. He ſtrengthens this obſervation by a quotation from Joſephus's ſeventh book of the Jewiſh war; where ſpeaking of the prodigies, which preceded the deſtruction of Jeruſalem, he ſays the prieſts heard a voice in the night-time, ſaying, *Let us go hence.*

477. *Simulacra modis pallentia miris viſa ſub obſcurum noctis.*] Thus Lucretius:

" Sed quædam ſimulacra modis pal-
" lentia miris."

Plutarch ſpeaks of ghoſts walking in the night, before Cæſar's death.

Viſa ſub obſcurum noctis, pecudeſque locutæ,
Infandum! ſiſtunt amnes, terræque dehiſcunt:
Et mœſtum illacrymat templis ebur, æraque ſudant.
Proluit inſano contorquens vortice ſylvas
Fluviorum Rex Eridanus, campoſque per omnes
Cum

Ovid alſo mentions the ſame thing:

" ——— Umbraſque ſilentum
" Erraviſſe ferunt."

478. *Pecudeſque locutæ.*] By *pecudes* the Poet ſeems to mean oxen: for thoſe are the cattle, which are ſaid to have ſpoken on this occaſion. Appian ſays expreſly that an ox ſpoke with human voice. Tibullus alſo mentions oxen:

" Fataque vocales præmonuiſſe boves."

479. *Siſtunt amnes.*] Horace mentions the overflowing of the Tiber at this time:

" Vidimus flavum Tiberim, retortis
" Littore Etruſco violenter undis
" Ire dejectum monumenta regis
" Templaque Veſtæ,
" Iliæ dum ſe nimium querenti
" Jactat ultorem: vagus, et ſiniſtra
" Labitur ripa, Jove non probante,
" Uxorius amnis."

Terræque dehiſcunt.] Ovid mentions an earthquake at Rome:

" ——— Motamque tremoribus
" urbem."

480. *Et mœſtum illacrymat templis ebur, æraque ſudant.*] " In the " ancient oblong manuſcript it is " *lacrimat*. But in the Roman, " Medicean, and ſome other ancient " manuſcripts, it is *illacrimat*, which " is more like Virgil. For our Poet " loves to join to the verbs thoſe " prepoſitive particles which he has " taken from before the nouns." *Pierius.*

Appian ſays that ſome ſtatues ſweated, and that ſome even ſweated blood. Ovid mentions the ivory images ſweating in a thouſand places:

" Mille locis lacrymavit ebur."

Tibullus ſpeaks of the ſtatues of the gods weeping:

" Et ſimulacra Deum lacrymas fu-
" diſſe tepentes."

482. *Fluviorum Rex Eridanus.*] The firſt two ſyllables of *fluviorum* are ſhort: the Poet therefore puts two ſhort ſyllables for one long one. Dr. Trapp obſerves that this redundancy of the ſyllables elegantly expreſſes the overflowing of the river; and has accordingly imitated it in his verſion;

" ——— Eridanus ſupreme of ri-
" vers."

Eridanus is the Greek name for the Po. It riſes from the foot of Veſulus, one of the higheſt mountains of the Alps, and paſſing thro' the Ciſalpine Gaul, now part of Italy, it falls into the Adriatic ſea, or gulf of Venice. It is the largeſt and moſt famous of all the rivers of Italy; whence Virgil calls it the king of rivers; ſee Pliny, *lib.* 3. *c.* 16.

483. *Tulit.*

Cum ſtabulis armenta tulit: nec tempore eodem
Triſtibus aut extis fibræ apparere minaces;
Aut puteis manare cruor ceſſavit; et alte
Per noctem reſonare, lupis ululantibus, urbes.
Non alias cælo ceciderunt plura ſereno
Fulgura; nec diri toties arſere cometæ.

Ergo

483. *Tulit.*] In the King's manuſcript it is *trahit.*

484. *Triſtibus aut extis fibræ apparere minaces.*] Several authors mention a victim wanting a heart, before Cæſar's death. Ovid adds that none of the ſacrifices were propitious:

" Victima nulla litet: magnoſque inſtare tumultus
" Fibra monet."

485. *Puteis manare cruor.*] Ovid ſpeaks of its raining blood:

" Sæpe inter nimbos guttæ cecidere cruentæ."

Alte per noctem reſonare lupis ululantibus urbes.] Servius reads *altæ*, and interprets it *magnæ*. If this reading be admitted, we muſt render this paſſage, *and great cities to reſound with bowling wolves by night.*

Appian mentions wolves running along the Forum. La Cerda thinks that the Poet means by *wolves* the *ghoſts of the departed.* In confirmation of this he quotes ſome paſſages where the verb *ululare* is applied to ſpectres. But that real wolves ſhould come into the cities ſeems no more improbable than many of the other prodigies.

487. *Non alias cælo ceciderunt plura ſereno fulgura.*] Thunder from a clear ſky was always looked upon as a prodigy, by the ancients: tho' not always accounted an ill omen. Horace ſpeaks of Jupiter's ſending a great deal of ſnow and hail on this occaſion, and affrighting the city with his thunder and lightning:

" Jam ſatis terris nivis, atque diræ
" Grandinis miſit Pater: et rubente
" Dextera ſacras jaculatus arces,
" Terruit urbem."

Appian alſo mentions the temples and ſtatues of the gods being frequently ſtricken with thunder-bolts.

488. *Nec diri toties arſere cometæ.*] Comets are to this day vulgarly reputed dreadful preſages of future wars. Thus Tibullus:

" Hæ fore dixerunt belli mala ſigna
" cometen."

Virgil is generally thought to mean that comet which appeared for ſeven nights after Cæſar's death. But he ſpeaks of ſeveral comets: wherefore I rather believe he means ſome fiery meteors, which were ſeen about that time. Ovid calls them *torches:*

" Sæpe faces viſæ mediis ardere ſub aſtris."

Beſides, the famous comet, which is ſaid to have appeared for ſeven days, was eſteemed a good omen, and was fancied to be Cæſar's ſoul converted into a blazing ſtar by Venus. Thus Ovid:

" Vix ea fatus erat; media cum ſede Senatus

" Conſtitit alma Venus nulli cernen-
" da: ſuique
" Cæſaris eripuit membris, nec in
" aëra ſolvi
" Paſſa recentem animam, cæleſtibus
" intulit aſtris.
" Dumque tulit; lumen capere, atque
" igneſcere ſenſit:
" Emiſitque ſinu. Luna volat altius
" illa:
" Flammiferumque trahens ſpatioſo
" limite crinem
" Stella micat."

This ſaid: inviſible ſair Venus ſtood
Amidſt the Senate; from his corps, with blood
Defil'd, her Cæſar's new fled ſpirit bare
To heav'n, nor ſuffer'd to reſolve to air.
And, as in her ſoft boſom born, ſhe might
Perceive it take a power, and gather light,
Then once let looſe, it forthwith upward flew;
And after it long blazing treſſes drew.
SANDYS.

Pliny ſays it was worſhipped in a temple at Rome, and has ſet down the very words in which Auguſtus Cæſar gave an account of this comet's appearing, whilſt he was celebrating the games to *Venus genitrix*, ſoon after Cæſar's death, in the college which he had founded: " Iis ipſis
" ludorum meorum diebus, ſidus
" crinitum per ſeptem dies in regi-
" one cæli, quæ ſub ſeptentrionibus
" eſt, conſpectum. Id oriebatur
" circa undecimam horam diei, cla-
" rumque et omnibus terris conſpi-
" cuum fuit. Eo ſidere ſignificari
" vulgus credidit, Cæſaris animam
" inter deorum immortalium numina
" receptam: quo nomine id inſigne
" ſimulacro capitis ejus, quod mox
" in foro conſecravimus, adjectum
" eſt." We ſee here that Auguſtus does not mention this ſtar, or comet, as being the ſoul of Cæſar, but only as a ſign, that his ſoul was received into the number of the gods. Yet Suetonius, after Ovid, has related it to have been thought the very ſoul of Cæſar: " In deorum numerum
" relatus eſt, non ore modo decer-
" nentium, ſed et perſuaſione vulgi.
" Siquidem ludis, quos primo conſe-
" cratos ei hæres Auguſtus edebat,
" ſtella crinita per ſeptem dies conti-
" nuos fulſit, exoriens circa undeci-
" mam horam. Creditumque eſt, *ani-*
" *mam eſſe Cæſaris* in cælum recepti:
" et hac de cauſa ſimulacro ejus in ver-
" tice additur ſtella." Cicero however, in his ſecond book *de natura deorum* mentions the appearance of ſome comets, in Auguſtus's war, which " were predictions of great calamities:
" Stellis iis, quas Græci *cometas*,
" noſtri crinitas vocant: quæ nuper
" bello Octaviano, magnarum cala-
" mitatum fuerunt prænuntiæ." Before we part with theſe prodigies, it may not be amiſs to obſerve, that it is very common not only with Poets but with Hiſtorians alſo to introduce them as attending upon great wars, and eſpecially upon the deſtruction of cities and great perſons. Lucan makes them wait on the battle of Pharſalia, and Joſephus is not ſparing of them at the deſtruction of Jeruſalem. The wiſeſt men however amongſt the ancients had little faith in them: and only made uſe of them to lead the ſuperſtitious vulgar. Virgil has related them as a Poet, with a deſign to flatter his patron Auguſtus: for it cannot be ſuppoſed that he, who was not only a Philoſopher, but an Epicurean alſo, could have any real faith in ſuch predictions. If Hiſtorians have thought it not unbecoming their gravity to make ſuch relations, ſurely a Poet may be indulged in making uſe of popular opinions,

Ergo inter ſeſe paribus concurrere telis
Romanas

pinions, when they ſerve to adorn his work, and ingratiate himſelf with thoſe, who have inclination and power to confer benefits upon him.

489. *Ergo inter ſeſe, &c.*] There ſeems to be no ſmall difficulty, in explaining what Virgil means, by ſaying Philippi ſaw two civil wars between the Romans, and Emathia and the plains of Hæmus were twice fattened with Roman blood. Ruæus ſays that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other; in the firſt of which Caſſius was routed, and in the ſecond Brutus. But that learned Commentator gives up this interpretation; becauſe he thinks the fields cannot be ſaid to have been twice fattened in one year. He ſeems to me to give it up on rather too ſlight grounds: and I cannot help allowing it as no ill ſolution of the difficulty. It is however very probable, that the Poet alludes to the two great civil wars, the firſt of which was decided at Pharſalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning: but then the great diſtance between thoſe two places cauſes an almoſt inextricable difficulty. Servius indeed ſays that both battles were fought at Philippi, and makes it a city of Theſſaly: "*Philippi* civitas eſt Theſſaliæ; in "qua primo Cæſar et Pompeius, "poſtea Auguſtus et Brutus cum "Caſſio dimicaverunt." Some others, as Ruæus obſerves, finding in Stephanus, that the Theſſalian Thebes, near Pharſalus, was alſo called Philippi, have ſuppoſed this to be the place, where Brutus and Caſſius were overthrown. But this is certainly a miſtake, for whoſoever rightly conſiders the account delivered by Hiſtorians of that overthrow, will find that no other Philippi could be meant but that which is on the confines of Thrace, and by ſome Authors is placed in Thrace, and by others in Macedon. Plutarch plainly deſcribes the march of Brutus and Caſſius from Aſia thro' Thrace, to the plains of Philippi. There they were near deſtroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coaſts of Thaſſus, which is an iſland between Lemnos and Abdera, a city of Thrace. Caſſius alſo was ſent to Thaſſus to be buried. The ſituation of Pharſalia is no leſs evidently in Theſſaly, being deſcribed by Julius Cæſar himſelf, as near Lariſſa: and beſides he ſays expreſsly that the deciſive battle between him and Pompey was fought in Theſſaly. Hence it appears, that the whole country of Macedon lay between the fields in which thoſe great battles were fought. Ruæus has thought of a new way to ſolve the difficulty. He refers *iterum*, not to Philippi but to the Roman armies; and makes the ſenſe to be, that *Philippi ſaw the Roman armies engage a ſecond time:* that it was indeed the firſt time, that Philippi ſaw them engage, but that it was the ſecond time of their engaging. This ſolution is very ingenious: but it ſeems to be attended with another difficulty. The Poet immediately, adds that Emathia and the plains of Hæmus were twice fattened with Roman blood. Servius ſays Emathia is Theſſaly: "Emathia Theſſalia eſt, dicta ab E-"mathio rege." If this be true, Emathia cannot be ſaid to have been twice fattened with Roman blood: it having been already proved, that the

Romanas acies iterum videre Philippi: 490
Nec

the ſecond war was in Thrace. Beſides Virgil mentions the plains of Hæmus, which every body knows to be in Thrace. But Pliny expreſsly ſays that Macedon was anciently called Æmathia: "Macedonia "poſtea et populorum, duobus in-"clyta regibus, quondamque terra-"rum imperio, Æmathia antea dic-"ta." Ruæus juſtly obſerves, that Macedon may be ſaid to have been twice fattened with Roman blood; becauſe the plains of Philippi and Pharſalia are both on the confines of Macedon. But this learned Commentator's interpretation with regard to Hæmus ſeems not very clear. He would have *bis* to refer only to Emathia, and not to Hæmus: as if Virgil had ſaid, *Emathia was twice fattened with Roman blood, but above all mount Hæmus once.* I cannot be perſuaded that the Poet had ſo obſcure a meaning, which ſeems little better than a mere quibble.

For my part, I believe Virgil is to be underſtood as uſing the latitude of a Poet, not the exactneſs of a Hiſtorian, or a Geographer. He ſeems to have conſidered all that part of Greece, which contains Theſſaly, Epirus, and Macedon, quite to the foot of Mount Hæmus, as one country. Strabo the Geographer tells us that ſome reckon Epirus a part of Macedon: ἔνιοι δὲ καὶ σύμπασαν τὴν μέχρι Κερκύρας, Μακεδονίαν προσαγορέυουσιν: and Pomponius Mela ſeems to ſpeak of Theſſaly as a part alſo of Macedon: "In Macedonia prima eſt "Theſſalia; deinde Magneſia, Ph-"thiotis." Nor is Virgil ſingular in aſcribing both wars to the ſame tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Cæſar, and telling her that Pharſalia ſhall feel Auguſtus, and that Philippi ſhall be moiſtened with a ſecond Emathian ſlaughter:

"—— Pharſalia ſentiet illum,
"Æmathiaque iterum madefient
"cæde Philippi."

Lucan mentions the ſeat of the war between Cæſar and Pompey, ſometimes under the name of Emathia, and ſometimes of Theſſaly. He begins his Poem with

"Bella per *Emathios* plus quam ci-
"vilia campos."

In the ſixth book he gives a particular deſcription of Theſſaly, as the field of battle, and repreſents Pharſalus, as belonging to Emathia:

"*Emathis* æquorei regnum *Pharſa-*
"*los* Achillis."

In the ſeventh book, when the trumpets ſound to battle, he makes not only Pelion, Pindus, and Æta, but alſo Hæmus and Pangæa, which are mountains of Thrace to re-echo:

"Excepit reſonis clamorem vallibus
"Æmus,
"Peliaciſque dedit rurſus geminare
"cavernis:
"Pindus agit gemitus, Pangæaque
"ſaxa reſultant,
"Oetæque gemunt rupes."

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* ſoil: and then makes an apoſtrophe to that country under the name of *Theſſaly*, and propheſies that its fields will be fattened a ſecond time with Roman blood:

"— Latia

Nec fuit indignum ſuperis, bis ſanguine noſtro
Emathiam,

" —— Latia pars maxima turbæ
" Faſtidita jacet; quam ſol, nimbi-
" que, dieſque
" Longior *Emathiis* reſolutam miſ-
" cuit arvis.
" *Theſſalica* infelix, quo tanto crimine
" tellus
" Læſiſti ſuperos, ut ne tot mortibus
" unam,
" Tot ſcelerum fatis premerent? quod
" ſufficit ævum,
" Immemor ut donet belli tibi damna
" vetuſtas?
" Quæ ſeges infecta ſurget non de-
" color herba?
" Quo non Romanos violabis vomere
" manes?
" Ante *novæ venient acies ſcelerique*
" *ſecundo*
" Præſtabis nondum ſiccos hoc ſan-
" guine campos."

In the eighth book he calls Philippi *Emathian:*

" Credet ab *Emathiis* primos fugiſſe
" Philippis."

In the firſt book he had deſcribed that place to lie under Mount Hæmus:

" —— Latoſque *Æmi* ſub rupe *Phi-*
" *lippos:*"

and in the tenth book he calls Hæmus Theſſalian:

" —— *Theſſalici* qui nuper rupe ſub
" *Hæmi.*"

Thus we find he ſpeaks of Emathia, Theſſaly, Hæmus, Pharſalus, and Philippi, as being in the ſame country. Florus alſo, the Hiſtorian, ſpeaks of Theſſaly, and the plains of Philippi, as the ſame place: " Sic præ-
" cipitantibus fatis, prælio ſumta eſt
" Theſſalia, et Philippicis campis,
" urbis, imperii, generis humani fata
" commiſſa ſunt." Perhaps both Pliny and Servius are in the right, of whom the former, as has been already obſerved, ſays Macedon was anciently called Emathia, and the latter ſays the ſame of Theſſaly: for it is not impoſſible that Macedon, Theſſaly, and Epirus might have been anciently included under the name of Emathia. And indeed it appears from Cæſar's own account of that war, that it extended over all thoſe countries. Soon after Cæſar was come into Greece we find all Epirus ſubmitting to him, and the two armies encamped between Dyrrhachium and Apollonia with the river Apſus between the two camps. There are ſeveral ſharp engagements in the neighbourhood of Dyrrhachium. After his defeat there, he marches to the river Genuſus where there was a ſkirmiſh between Cæſar's horſe, and thoſe of Pompey, who purſued him. We find Domitius marching as far as Heraclea Sentica, which is the farther part of Macedon, towards Thrace, whence, being cloſely purſued by Pompey, he narrowly eſcaped, and joined Cæſar at Æginium, on the borders of Theſſaly. Preſently after Cæſar beſieges Gomphi, a city of Theſſaly, near Epirus, and ſoon ſubdues all Theſſaly, except the city of Lariſſa, which was poſſeſſed by Scipio's army. Pompey in a few days marches into Theſſaly, and joins his army with that of Scipio. After the famous battle of Pharſalia, in Theſſaly, we find Cæſar purſuing Pompey, as far as Amphipolis, a city of Macedon, in the confines of Thrace, not far from Philippi. Thus we ſee the war was not confined to Theſſaly, but ſpread itſelf all over Epirus, and Macedon, even

to

Emathiam, et latos Hæmi pingueſcere campos.
Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exeſa inveniet ſcabra rubigine pila;
Aut gravibus raſtris galeas pulſabit inanes,
Grandiaque effoſſis mirabitur oſſa ſepulchris.
Dii patrii, Indigetes, et Romule, Veſtaque mater,

Quæ

to the borders of Thrace: ſo that the two wars may, with ſome latitude, be aſcribed to the ſame country; tho' there was ſo large a ſpace between the two ſpots, where they were decided.

Paribus telis.] By *equal arms* the Poet means a civil war; Romans being oppoſed to Romans.

492. *Latos.*] In the King's manuſcripts, and in ſome printed editions it is *lætos*.

493. *Cum.*] La Cerda has *quo*.

497. *Grandia oſſa.*] It was the opinion of the ancients, that mankind degenerated in ſize and ſtrength. In the twelfth Æneid the Poet repreſents Turnus throwing a ſtone of ſuch a ſize that twelve ſuch men as lived in his time could hardly lift from the ground:

" Nec plura effatus, ſaxum circum-
" ſpicit ingens;
" Saxum antiquum, ingens, campo
" quod forte jacebat
" Limes agro poſitus, litem ut diſ-
" cerneret arvis.
" Vix illud lecti bis ſex cervice ſubi-
" rent,
" Qualia nunc hominum producit
" corpora tellus.
" Ille manu raptum trepida torque-
" bat in hoſtem."

Then as he rowl'd his troubled eyes around,
An antique ſtone he ſaw; the common bound
Of neighb'ring fields; and barrier of the ground:
So vaſt, that twelve ſtrong men of modern days,
Th' enormous weight from earth cou'd hardly raiſe.
He heav'd it at a lift; and poiz'd on high,
Ran ſtagg'ring on, againſt his enemy.
DRYDEN.

In the paſſage now before us he repreſents their degenerate poſterity aſtoniſhed at the bones of the Romans, who fell at Pharſalia and Philippi, which in compariſon of thoſe of later ages may be accounted gigantic.

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498. *Dii patrii, &c.*] The Poet concludes the firſt book, with a prayer to the gods of Rome, to preſerve Auguſtus, and not to take him yet into their number, that he may ſave mankind from ruin.

" Ye tutelary gods of Rome, and
" ye *Indigetes*, O Romulus, and
" mother Veſta, who preſerveſt E-
" trurian Tiber, and the Roman
" palace, at leaſt do not hinder this
" young man from ſaving the ſink-
" ing world: already have we paid
" ſufficiently with our blood for the
" perjury of Laomedon's Troy.
" Already, O Cæſar, does the pa-
" lace of heaven envy us thy reign,
" and lament that thou ſtill regardeſt
" human triumphs. For here right
" and wrong are confounded: there
" are ſo many wars throughout the
" world: ſo many ſorts of wicked-
" neſs:

" neſs: the due honours are not
" paid to the plough: the huſband-
" men are carried away, and the
" fields lie neglected, and the crook-
" ed ſickles are beaten into cruel
" ſwords. Here Euphrates, and
" there Germany, makes war: the
" neighbouring cities break their
" leagues, and wage war with each
" other: impious Mars rages all
" over the globe. Thus when the
" four horſed chariots pour forth
" from the barriers, they encreaſe
" their ſwiftneſs in the ring, and the
" charioteer vainly pulls in the
" reins, but is carried away by the
" horſes, nor does the chariot regard
" the bridle."

The Commentators differ about the ſignification of the words *Dii patrii*, *indigetes*: ſome think the *Dii patrii* and the *indigetes* are the ſame: to which opinion Ruæus ſubſcribes. Servius, with better reaſon, ſeparates them, and obſerves that the *Dii patrii* are thoſe which preſide over particular cities, as Minerva over Athens, and Juno over Carthage. They are alſo called Penates: and in the ſecond Æneid our Poet himſelf ſeems to make the *Dii patrii* and *Penates* the ſame. Anchiſes invokes the *Dii patrii* to preſerve his family:

" *Dii patrii* ſervate domum, ſervate
" nepotem."

and immediately Æneas deſires him to take with him the *patrii Penates*:

" Tu, genitor, cape ſacra manu,
" *patrioſque Penates.*"

Ovid, at the end of his Metamorphoſis, has an invocation for the ſafety of Auguſtus; wherein he mentions theſe *Penates*, which Æneas carried with him, as different from the *Dii indigetes*:

" Dii precor, *Æneæ comites*, quibus
" enſis et ignis
" Ceſſerunt, *Diique indigetes*, geni-
" torque, Quirine,
" Urbis, et invicti genitor, Gradive,
" Quirini,
" Veſtaque Cæſareos inter ſacrata
" *Penates*;
" Et cum Cæſare tu, Phœbe domeſ-
" tice, Veſta,
" Quique tenes altus Tarpeias, Ju-
" piter, arces,
" Quoſque alios vati fas appellare
" piumque,
" Tarda ſit illa dies, et noſtro ſerior
" ævo,
" Qua caput Auguſtum, quem tem-
" perat, orbe relicto
" Accedat cælo: faveatque precan-
" tibus abſens."

You gods, Æneas mates, *who made your way*
Through fire and ſword; *you gods of men become*;
Quirinus father of triumphant Rome;
Thou Mars, inviſible Quirinus fire;
Chaſte Veſta, with thy ever-burning fire,
Among great Cæſar's houſhold gods *inſhrin'd*;
Domeſtic Phœbus, with his Veſta join'd;
Thou Jove, whom in Tarpeian towers we adore;
And you, all you, whom Poets may implore:
Slow be that day, and after I am dead,
Wherein Auguſtus, of the world the head,
Leaving the earth, ſhall unto heaven repair,
And favour thoſe that ſeek to him by prayer.

SANDYS.

There is indeed an inferior order of *Penates*, which preſide over private families, and are more frequently

Quæ Tuſcum Tiberim, et Romana palatia ſervas,
Hunc ſaltem everſo juvenem ſuccurrere ſæclo
Ne prohibete. Satis jampridem ſanguine noſtro

Laome-

mentioned: but thoſe ſpoken of in theſe quotations are plainly the greater ſort, which preſide over countries and cities. Ovid indeed ſpeaks of Veſta, as one of the *Penates* of Auguſtus Cæſar's family: but this ſeems to be a poetical compliment, making her peculiar to Auguſtus, who was public to all Rome; as appears from Cicero's ſecond book *de Natura Deorum:* "Nam Veſta "nomen Græcis: ea eſt enim, "quæ ab illis ἑστία dicitur. Vis "autem ejus ad aras, et focos per- "tinet. Itaque in ea dea, quæ eſt "rerum cuſtos intimarum, omnis et "precatio, et ſacrificatio extrema "eſt." The *Indigetes* are men, who on account of their great virtues have been deified: of theſe Cicero ſpeaks in the ſame book: "Suſcepit "autem vita hominum, conſuetudo- "que communis, ut beneficiis excel- "lentes viros in cælum fama, ac "voluntate tollerent. Hinc Her- "cules, hinc Caſtor, et Pollux, hinc "Æſculapius . . . . . Hinc etiam Ro- "mulus, quem quidem eunden eſſe "Quirinum putant: quorum cum "remanerent animi, atque æterni- "tate fruerentur, dii rite ſunt habiti, "cum et optimi eſſent, et æterni." And in the third book he ſpeaks of them as ſtrangers naturaliz'd in heaven: "In Græcia multos habent "ex hominibus deos. . . . Romulum "noſtri, alioſque complures: quos "quaſi *novos et adſcriptitios cives* "in cælum receptos putant." Ovid mentions Æneas as being made one of theſe *Indigetes*, by Venus, with the conſent of Jupiter:

"Luſtratum genitrix divino corpus
"odore
"Unxit, et ambroſia cum dulci
"nectare miſta
"Contigit os; fecitque Deum:
"quem turba Quirini
"Nuncupat *Indigetem*, temploque
"ariſque recepit."

——— *His mother. . . .*
Anoints with ſacred odours, and his lips
In Nectar, mingled with Ambroſia, dips;
So deifi'd: whom Indiges *Rome calls;*
Honour'd with altars, ſhrines and feſtivals.

SANDYS.

Livy alſo ſays that Æneas was called *Jupiter Indiges:* "Situs eſt, quem- "cunque eum dici jus faſque eſt, "ſuper Numicium flumen, *Jovem* "*Indigetem* appellant."

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or Penates, and the *Indigetes*, or deified men: and then that he enumerates one of the chief of each order. For we find that Veſta is a principal tutelary goddeſs of Rome; and Romulus is one of the chief of the *Indigetes*, being the founder of the city.

499. *Tuſcum Tiberim.*] The Tyber is ſo called, becauſe it riſes in Etruria.

Romana palatia.] It was on the Palatine hill that Romulus laid the foundation of Rome. Here he kept his court, as did alſo Auguſtus Cæſar: hence the word *Palatium* came to ſignify a royal ſeat or palace.

500. *Juvenem.*] He means Auguſtus Cæſar, who was then a young man, being about twenty-ſeven years

of

Laomedonteæ luimus perjuria Trojæ.
Jampridem nobis cæli te regia, Cæſar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas verſum atque nefas: tot bella per orbem:
Tam multæ ſcelerum facies: non ullus aratro
Dignus honos: ſqualent abductis arva colonis,
Et curvæ rigidum falces conflantur in enſem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter ſe legibus urbes
Arma ferunt: ſævit toto Mars impius orbe.
Ut cum carceribus ſeſe effudere quadrigæ,
Addunt in ſpatio, et fruſtra retinacula tendens
Fertur

of age, when Virgil began his Georgics, which he is ſaid to have finiſhed in ſeven years. But Mr. B—— and Dr. Trapp ſeem not very exact, who call him a *youth* in their tranſlations.

502. *Laomedonteæ luimus perjuria Trojæ.*] Laomedon King of Troy, when he was building a wall round his city, hired the aſſiſtance of Neptune and Apollo, and afterwards defrauded them of the reward he had promiſed.

506. *Non ullus aratro dignus honos.*] Here again the Poet ſlides beautifully into his ſubject. When he is ſpeaking of the whole world's being in arms, he expreſſes it by ſaying the huſbandmen are preſſed into the ſervice, the fields lie neglected, the plough is ſlighted, and the inſtruments of agriculture are turned into ſwords.

508. *Et curvæ rigidum falces conflantur in enſem.*] We have an expreſſion much like this in the prophet Joel: "Beat your plow-ſhares "into ſwords, and your pruning-"hooks into ſpears."

509. *Hinc movet Euphrates, illinc Germania bellum.*] This part of the Georgics muſt have been written, while Auguſtus and Anthony were drawing together their forces, to prepare for that war, which was decided by the defeat of Anthony and Cleopatra, at Actium. Anthony drew his forces from the eaſtern part of the empire, which Virgil diſtinguiſhes by the river Euphrates: Auguſtus drew his from the weſtern parts, which he expreſſes by Germany.

510. *Vicinæ ruptis inter ſe.*] The Cambridge manuſcript has *Vicinæ inter ſe ruptis jam.*

512. *Ut cum carceribus ſeſe effudere quadrigæ.*] Thus Horace:

Ut cum carceribus miſſos rapit ungula curras.

513. *Addunt in ſpatio.*] This paſſage is variouſly read, and almoſt as variouſly interpreted. Some read *addunt* ſe *in ſpatio*, which is not very eaſy to be underſtood. Both the Arundelian manuſcripts, and ſeveral printed editions, have *addunt ſe in ſpatia.* But *ſe* is left out in the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuſcripts; alſo in the Medicean, and ſeveral other ancient manuſcripts, according to Pierius. La Cerda endeavours to prove that *ſpatium* ſignifies the turning round the *meta*, which was uſually performed ſeven times; and that

Fertur equis auriga, neque audit currus habenas.

addere ſe in ſpatia or *addere in ſpatia* ſignifies the often turning round, and adding one circle to another. But Virgil ſeems to me to mean by *ſpatium* the whole ſpace that was allotted for the courſe. Thus, at the end of the ſecond Georgic, where he alludes to a chariot-race, he ſays,

" — Immenſum ſpatiis confecimus
" æquor."

which can relate only to the vaſt circumference of the whole ring. The paſſage in the third Georgic is to be underſtood in the ſame manner, where he is ſpeaking of a good horſe:

" Hic vel ad Elei metas et maxima
" campi
" Sudabit ſpatia."

In the fifth Æneid, where he deſcribes the foot-race, *ſpatium* is evidently uſed for the whole ring: for we find that the moment they ſtart, they enter the *ſpatia:*

" —— Locum capiunt ſignoque re-
" pente
" Corripiunt ſpatia audito, limenque
" relinquunt
" Effuſi."

If *addunt ſe in ſpatia*, be the right reading, I ſhould rather think it means *they enter the ring*, which is the meaning of *corripiunt ſpatia* or *campum*, as he expreſſes it in the third Georgic:

" —— Cum præcipiti certamine
" *campum*
" *Corripuere*, ruuntque effuſi carcere
" currus."

Heinſius and Ruæus, whom I have followed, read *addunt in ſpatio:* which I take to ſignify *they encreaſe their ſwiftneſs in the ring*, or *run faſter and faſter*. In this ſenſe Grimoaldus has paraphraſed this paſſage: " Quemadmodum tamen equorum " plus pluſque currendo curſus au- " getur." May's tranſlation is according to this reading:

" So when ſwift chariots from the
" liſts are gone,
" Their furious haſte *increaſes as*
" *they run.*"

Dryden's ſeems to have much the ſame meaning:

" So four fierce courſers ſtarting to
" the race,
" Scow'r thro' the plain, and *lengthen*
" *ev'ry pace.*"

Mr. B—— reads *addunt ſe in ſpatia*, and tranſlates it thus:

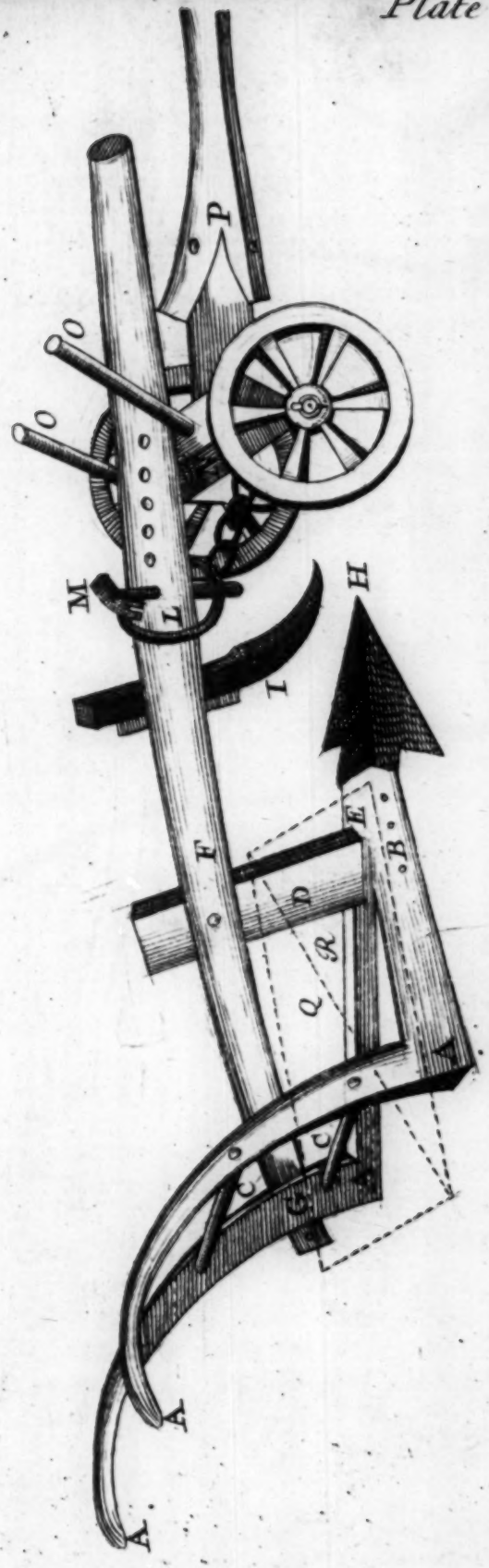
" As when the cars ſwift pow'ring
" thro' the race,
" Encounter furious on the duſty
" ſpace."

Dr. Trapp tranſlates it according to La Cerda's interpretation:

" As when the racers from their
" barriers ſtart,
" *Oft whirling round the goal.*"

After the ſheet, wherein the account of the ancient plough is contained, was printed, I had the favour of a Letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and deſcription of the plough, which is now uſed about Mantua, and Venice. There is a plough uſed in many parts of England, which differs very little from this: but yet, I believe, it will be

Plate 5



be no ſm
to find a
plough,
the land
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D is
the left
and to th
F is t
faſtened
H is t
the *Dent*
be inſert
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end of th
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ſerves fo
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ſhare goe
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Q, R,
plank, w
to the
placed
the earth
wider.
earth-boa

be no ſmall ſatisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are faſtened together with three wooden pins at B.

C, C, are two tranſverſe pieces of wood, which ſerve to hold the handles together at the back.

D is a piece of wood faſtened to the left handle, or *Siniſtrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is faſtened to the left handle, at G.

H is the plough-ſhare, into which the *Dentale*, or ſhare-beam, ſeems to be inſerted.

I is the coulter, being a piece of iron, ſquare in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an Iron chain, faſtened at one end of the plow-pillow, or *Meſolo* N; and, at the other, to the beam by an iron hammer M; the handle of which ſerves for a pin, and the more forward you place the hammer, the deeper the ſhare goes into the ground.

O, O, are two pieces of wood faſtened to the pillow, which ſerve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with prickt lines is a ſtrong plank, which is faſtened to D, and to the left handle. This being placed ſloping ſerves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he ſays there ſhould be two: but in this plough there ſeems to be but one.

I do not queſtion, but that the Mantuan plough was, in Virgil's time, more ſimple than that here deſcribed: but let us compare a little the Poet's deſcription with the figure now before us. Let the left handle A, A be ſuppoſed to be the *Buris*, the right handle A, A to be the *Stiva*, and A E, A B to be the two *Dentalia*. Here then we ſee the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huic a ſtirpe*, we ſee the pole is inſerted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the ſhare go lighter or deeper, which may be a modern improvement. The two handles may very well be ſuppoſed to be meant by the double back, to which the two ſhare-beams are joined. Upon this ſuppoſition we muſt make ſome alteration in interpreting the two following verſes:

" Huic a ſtirpe pedes temo protentus
" in octo:
" Binæ aures, duplici aptantur den-
" talia dorſo."

" From the bottom of this a beam
" is protended, eight feet in length:
" and two earth-boards, and ſhare-
" beams are fitted to the double
" back." The wheels were probably fixed immediately to the beam, and ſhew the propriety of the word *currus*, as in already obſerved in the note on ver. 174.

The End of the Firſt Book.


BRITISH MUSEUM
30
61
AUG

PUBLII

VIRGILII

MARONIS

GEORGICORUM

LIBER SECUNDUS.

HACTENUS arvorum cultus, et ſidera cæli:
Nunc te, Bacche, canam, nec non ſylveſtria tecum
Virgulta,

1. *Hactenus arvorum, &c.*] The Poet begins this book with a brief recapitulation of the ſubject of the firſt: he then declares that of the ſecond book to be vines, olives, and wild trees and ſhrubs; and invokes Bacchus to his aſſiſtance.

" Thus far of the culture of the " fields, and of the conſtellations of " heaven: Now, O Bacchus, will " I ſing of thee, and with thee alſo, " of wild ſhrubs, and the offspring " of the ſlow-growing olive. Come " hither, O father Lenæus; here all " is full of thy gifts; for thee the " field flouriſhes, laden with viny " autumn, and the vintage foams " with full vats. Come hither, O " father Lenæus; and take off thy " buſkins, and ſtain thy naked legs " with me in new muſt."

2. *Nec non ſylveſtria tecum, &c.*] " This introduction the Commenta- " tors have not ſufficiently taken " into their conſideration, and for " want of thoroughly explaining it, " it is not eaſy, for every reader, to " reconcile the concluſion of this " book with the beginning of it. " Virgil begins with theſe words, " *Nunc te, Bacche, canam*; but " about the latter end of the book, " he prefers olives, and fruit, and " timber trees, and even ſhrubs, to " the vine itſelf:

" *Quid mèmorandum æque Baccheïa*
" *dona tulerunt?*

" This is not eaſily underſtood, with- " out obſerving in how particular a " manner the poet immediately after

" *Nunc*

Virgulta, et prolem tarde creſcentis olivæ.
Huc, pater o Lenæe: tuis hic omnia plena
Muneribus; tibi pampineo gravidus autumno
Floret ager, ſpumat plenis vindemia labris.

Huc,

" *Nunc te Bacche canam*, adds *Nec non ſylveſtria tecum Virgulta*, &c. " The reaſon of which I conceive to " be this. Virgil, in order to raiſe " the dignity of the verſe, in this " place, above that of the propoſi- " tion, in the firſt Georgic, as he " there makes uſe of a figure, by " employing *ſydere* inſtead of *tem- " pore*, to here, he chuſes a nobler " figure, for the ſame purpoſe, three " times in the two firſt lines. But " this expreſſion, *nunc te, Bacche, " canam*, having the air of a Bac- " chique piece, which was not by " any means the Poet's intention, " he immediately gives it another " turn, by declaring he will cele- " brate equally with Bacchus, that " is, the vine, every twig of the fo- " reſt. This ſeems to be Virgil's " meaning, and this made the ſub- " ject worthy of Virgil. He under- " takes to diſcloſe all the bounties " of nature in her productions of " trees, and plants, and ſhrubs; and " this he does from the vine to the " furze." Mr. B———.

3. *Tarde creſcentis olivæ.*] The ancient Greek writers of agriculture ſpeak of the olive as a very ſlow grower; whence they have given it the epithets of ὀψίγονος, ὀψίκαρπος, ὀψιθαλὴς, ὀψιφυὴς. Pliny quotes a paſſage from Heſiod, wherein he ſays that the planter of an olive never lived to gather the fruit of it; but he adds, that in his time they planted olives one year, and gathered the fruit the next: " Heſiodus quoque " in primis cultum agrorum docen- " dam arbitratus vitam, negavit O- " leæ ſatorem fructum ex ea perce- " piſſe quenquam. Tam tarda tunc " res erat. At nunc etiam in plan- " tariis ſerunt, tranſlatarumque al- " tero anno decerpuntur baccæ." But Heſiod no doubt ſpoke of ſowing the ſeeds of the olive; which will take off Pliny's objection, who ſeems to mean the tranſplanting of the truncheons. Varro mentions alſo the ſlow growth of olives; but it is plain that he ſpeaks of ſowing them; and therefore he obſerves that it is a better way to propagate them by truncheons: " Palma et cupreſſus, et " Olea in creſcendo tarda. . . . . " Simili de cauſa Oleæ ſemen cum " ſit nucleus, quod ex eo tardius " enaſcebatur colis, quam e *taleis*, " ideo potius in ſeminariis *taleas*, " quas dixi, ſerimus." It is not improbable that the ancients Grecians were unacquainted with any other method of propagating olives, than by ſowing them: and, as Mr. Miller informs me, they practiſe that method in Greece, to this day. This might occaſion thoſe epithets, mentioned at the beginning of this note. Hence alſo Virgil might make uſe of the epithet *ſlow-growing*; tho' in his time they had a quicker way of propagating olives.

4. *Pater o Lenæe.*] Bacchus is peculiarly called *Pater*; thus Horace:

" Romulus et *Liber Pater*, et cum
" Caſtore Pollux."

Virgil very judiciouſly makes uſe of the name *Lenæus* for Bacchus in this place, *Lenæus* being derived from ληνὸς *a wine-preſs*.

In

Huc, pater o Lenæe veni; nudataque muſto
Tinge novo mecum direptis crura cothurnis.
Principio, arboribus varia eſt natura creandis:
Namque aliæ, nullis hominum cogentibus, ipſæ
Sponte

In one of Dr. Mead's manuſcripts this verſe begins with *nunc* inſtead of *huc*.

Hic.] In one of the Arundelian manuſcripts it is *ſunt:* La Cerda reads *hæc.*

Tuis muneribus.] Bacchus is ſaid to have been the inventor of wine. This gift is aſcribed to him at the beginning of the firſt Georgic:

" *Liber* et alma Ceres, *veſtro* ſi *mu-*
" *nere* tellus
" Chaoniam pingui glandem muta-
" vit ariſta,
" *Poculaque inventis Acheloïa miſcuit*
" *uvis.*"

7. *Huc.*] It is *nunc* again, in Dr. Mead's manuſcript.

Nudataque muſto, &c.] This alludes to the cuſtom frequent even now, in Italy and other places, of treading out the grapes with their feet. Bacchus is repreſented frequently with Buſkins. Thus we find in Tacitus, that Silius wore buſkins in imitation of Bacchus: " At Meſ-
" ſalina non alias ſolutior luxu, a-
" dulto autumno, ſimulacrum vin-
" demiæ per domum celebrat; ur-
" geri præla, fluere lacus, et ſemi-
" næ pellibus accinctæ aſſultabant,
" ut ſacrificantes vel inſanientes
" Bacchæ: Ipſa crine fuſo, thyr-
" ſum quatiens, juxtaque Silius he-
" dera vinctus, *gerere cothurnos*,
" jacere caput, ſtrepente circum
" choro." Velleius Paterculus alſo tells us, that Mark Anthony would have himſelf called a new Father Bacchus, and was carried to Alexandria in a chariot, like Father Bacchus, crowned with ivy, adorned with a golden crown, holding a thyrſe, and wearing buſkins: " Cum ante,
" novum ſe Liberum Patrem appellari
" juſſiſſet, cum redimitus hederis,
" coronaque velatus aurea, et thyrſum
" tenens, cothurniſque ſuccinctus,
" curru, velut Liber Pater, vectus
" eſſet Alexandriæ."

" In the introduction, where Vir-
" gil makes an apoſtrophe to Bac-
" chus, Mr. Dryden makes one to
" his muſe; and where Virgil ſe-
" rioufly deſires Bacchus to partake
" of the labour of treading the
" grapes, which comprehends the
" whole ſubject, as to the vine, Mr.
" Dryden falls into a moſt extrava-
" gant rant,

" *Come ſtrip with me*, my God, *come*
" *drench all o'er*
" *Thy limbs in muſt of wine, and*
" *drink at ev'ry pore.*

" than which lines nothing was ever
" writ by man more wide from the
" author's ſenſe or character; nei-
" ther ſhould it paſs unobſerved in
" how ſhocking a manner the ex-
" preſſion, *my God*, is put into the
" mouth of a heathen Poet, addreſ-
" ſing himſelf to a heathen Deity,
" which I do not believe was ever
" done in any place but this." Mr. B———.

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9. *Principio arboribus, &c.*] The Poet begins with an account of the ſeveral methods of producing trees: and firſt he ſpeaks of the three ways, by which they are produced without

Sponte ſua veniunt, campoſque et flumina late
Curva tenent; ut molle ſiler, lentæque geniſtæ,
Populus,

culture; ſpontaneouſly, by ſeeds, and by ſuckers.

" In the firſt place the ways of " producing trees are various: for " ſome come up of their own accord, " without the labour of mankind, and " widely overſpread the plains and " winding rivers; as the ſoft oſier, " and the bending broom, the pop- " lar, and the willow with hoary " blueiſh leaves. Some are produced " by ſeeds; as the lofty Cheſnuts, " and the eſculus, which has the " largeſt leaves of all the groves of " Jupiter, and the oaks which were " reputed oracular by the Greeks. " Others have a thick wood a- " riſing from their roots; as cher- " ries, and elms: the little Par- " naſſian bay alſo ſhelters itſelf " under the great ſhade of its mother. " Nature firſt ſhewed theſe ways: by " theſe every kind of woods, and " ſhrubs, and ſacred groves flouriſh- " es."

Virgil, in this place plainly imitates Theophraſtus, who at the beginning of the ſecond book of his hiſtory of plants ſays, " The gene- " ration of trees and plants in gene- " ral, is either ſpontaneous, or by " ſeed, or by root, or by ſuckers, or " by ſetts, or by cuttings of the " young ſhoots, or by layers, or " even by cutting the wood into " ſmall pieces: for that way alſo a " plant will riſe. Among theſe the " ſpontaneous generation ſeems to " be the principal: and thoſe which " are by ſeed and root, appear the " moſt natural: for they are in a " manner ſpontaneous; and there- " fore ſuit with wild plants; where- " as the reſt are procured by the art " and induſtry of man." Αἱ γενέσεις τῶν δένδρων καὶ ὅλως τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ῥίζης, ἢ ἀπὸ παραφυάδος ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνὸς, ἢ ἀπ' αὐτοῦ τοῦ σχέδους ἐὰν, ἢ ἔτι τοῦ ξύλου κατακοπέντος εἰς μικρά· καὶ γὰρ οὕτως ἀναφύεται. τούτων δὲ ἡ μὲν αὐτόματος πρώτη τίς· ἡ δὲ ἀπὸ σπέρματος καὶ ῥίζης, φυσικώτατα δόξαιεν ἂν· ὥσπερ γὰρ αὐτόματοι καὶ αὗται. διὰ καὶ τοῖς ἀγρίοις ὑπάρχουσιν, αἱ δὲ ἄλλαι ἔχης, ἢ ἀπὸ προαιρέσεως.

11. *Sponte ſua veniunt.*] Tho' the ſpontaneous generation of plants is now ſufficiently exploded; yet it was univerſally believed by the ancient philoſophers. Inſtances of this are frequent in Ariſtotle, Pliny and many others.

12. *Siler.*] I have followed the general opinion, in tranſlating *Siler*, an *Oſier*. I do not meet with any thing certain, in the other Latin writers, to determine exactly what plant they meant. Pliny ſays only, that it delights in watry places: whence I wonder that Cæſalpinus ſhould imagine it to be the *Euonymus Theophraſti*, or *Spindle-tree*, which grows uſually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, becauſe he thinks it more elegant for the Poet to ſpeak of two which grow in the plains, and two in the rivers. But this ſeems too trifling an exactneſs, to be worth inſiſting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author, but that which grows in the water.

Lentæque geniſtæ.] I take the *Geniſta* to be what we call Spaniſh broom; which grows in great plenty, in moſt parts of Italy. The Italians weave baſkets of its ſlender branches. The flowers are very ſweet, laſt long,

and

Populus, et glauca canentia fronde ſalicta.
Pars autem poſito ſurgunt de ſemine; ut altæ
Caſtaneæ, nemorumque Jovi quæ maxima frondet Eſculus,

and are agreeable to bees. This agrees with what Virgil ſays of it afterwards in this Georgic:

" ——— Salices humileſque *Geniſtæ*,
" Aut illæ pecori frondem, aut paſtoribus umbram
" Sufficiunt; ſepemque ſatis, & pabula melli."

What Pliny ſays of the *Geniſta* agrees very well with the Spaniſh *broom*. In *lib.* 21. *c.* 9. he ſays it has a yellow flower, and is uſed in garlands: " Tranſeat ratio ad eas coronas, " quæ varietate ſola placent. Duo " earum genera, quando aliæ flore " conſtant, aliæ folio. Florem eſſe " dixerim *Geniſtas*: namque et iis " decerpitur *luteus*." In *lib.* 24. *c.* 9. he ſays the ſeed grows in pods, like kidney-beans: " Semen . . . . " in folliculis, Phaſeolorum modo, " naſcens:" and that the plant is uſed for withs to bind; and that the flowers are agreeable to bees: " Geniſta quoque vinculi uſum præſtat. " Flores apibus gratiſſimi." In *lib.* 16. *c.* 18. He ſays it is uſed in dying: " Tingendis veſtibus naſcentes " Geniſtæ." I do not know that the broom is ever uſed by our Dyers: but another plant of the ſame kind is much in uſe: they call it woodwax, and green-weed. It is the *Coroncola* of Cæſalpinus; and is called by other authors *Geniſta tinctoria*, *Geniſtella tinctoria*, and *Tinctorius flos*. I doubt not, but the Spaniſh broom might be uſed for the ſame purpoſes.

13 *Populus*.] This no doubt is the poplar, of which, according to Pliny, there are three ſorts: the white, the black, and the Lybian, which is our aſp: " *Populi tria genera, alba,* " nigra, et quæ Lybica appellatur, " minima folio, ac nigerrima, fungiſque enaſcentibus laudatiſſima."

Glauca canentia fronde Salicta.] This is a beautiful deſcription of the common willow: the leaves are of a blueiſh green; and the under ſide of them is covered with a white down. He uſes *Salictum* or *Salicetum* the place where willows grow, for *Salices*, the trees themſelves.

15. *Caſtaneæ*.] The *Caſtanea* no doubt is our cheſnut. Pliny deſcribes the fruit very plainly: " Nuces vocamus et Caſtaneas, quanquam accommodatiores glandium generi: " armatum iis echinato calyce vallum, " quod inchoatum glandibus."

Nemorumque Jovi quæ maxima frondet Eſculus.] It is no eaſy matter to determine certainly what the *Eſculus* is. This is certain that it is not our beech, as many have imagined, and as Dryden and Mr. B—— have rendered it in their tranſlations. What has given occaſion to this miſtake, is, that *Eſculus* ſeems to be derived from *eſca*, *food*, as φήγος is from φάγω, *to eat*: whence many learned authors have thought, and not without reaſon, that φήγος and *Eſculus* are the ſame plant. This being ſuppoſed, it has been imagined that *Fagus* is only φήγος expreſſed in Roman characters, and ſo that *Eſculus* is the ſame with Fagus. It is very plain, from Pliny, that *Fagus* is the beech: " Fagi " glans nuclei ſimilis, triangula cute " includitur. Folium tenue, ac leviſſimum, Populo ſimile." But it is no leſs plain that the *Eſculus* is

Eſculus, atque habitæ Graiis oracula quercus.
Pullulat ab radice aliis denſiſſima ſylva ;

Ut

a ſort of oak ; for Pliny reckons it amongſt thoſe trees which bear acorns: " Glandem, quæ proprie intelligitur, " ferunt Robur, Quercus, Eſculus, " Cerrus, Ilex, Suber." Theophraſtus alſo makes the φήγος to be a ſpecies of oak. Thus the φήγος and *Fagus* are two different trees: the firſt being a ſort of oak, and the other a beech. The *Eſculus* as our Poet deſcribes it, has large leaves; for that I take to be the ſenſe of *maxima frondet*. Ovid alſo ſpeaks of it, as a tree with abundance of large leaves:

" —— Eſculea *frondoſus* ab arbore
" ramus :

and

" —— *Frondibus* Eſculus *altis*."

Virgil ſpeaks of it in another place of this Georgic, as a large, ſpreading tree, with a very deep root. See ver. 291. Pliny ſays the acorn of the *Eſculus* is next in ſize and goodneſs to that of the *Quercus :* " Glans " optima in Quercu atque grandiſ- " ſima, mox Eſculo." He ſays alſo that it is not ſo common in Italy, as the *Quercus :* " Quippe cum Robur, " Quercumque vulgo naſci videamus, " ſed Eſculum non ubique." Horace however ſeems to ſpeak of it as common in Daunia :

" Quale portentum neque militaris
" Daunia in latis alit Eſculetis."

The ſame Poet repreſents the wood of the *Eſculus*, as being very hard :

" —— Nec rigida mollior Eſculo."

This tree was ſacred to Jupiter, thus Pliny: " Arborum genera numini- " bus ſuis dicata perpetuo ſervantur, " ut Jovi Eſculus." We find alſo in the ſame author, that the Romans made their civic crowns of it : " Ci- " vica iligna primo fuit, poſtea ma- " gis placuit ex Eſculo Jovi ſacra. " Variatumque et cum Quercu eſt, " ac data ubique quæ ſuerat, cuſto- " dito tantum honore glandis." I think it not improbable that the *Eſculus* may be that ſort of oak, which is known in ſome parts of England under the name of the *bay oak*. It has a broad, dark-green, firm leaf, not ſo much ſinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas, quæ brevi pediculo eſt*. In the common oak, the acorns grow on long ſtalks, and the leaves have ſcarce any tail, but grows almoſt cloſe to the branches: but in the bay-oak the acorns grow on ſhort ſtalks, and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiolus.

16. *Habitæ Graiis oracula Quercus.*] " It is very well known how " fond the Romans were of their " gods, and religious ceremonies, and " what a contempt they had for thoſe " of other nations. It is in this " manner Virgil uſes *habitæ Graiis* " *oracula Quercus*. He ſmiles at the " Greeks, as he calls them, for their " ſuperſtition ; but Mr. Dryden un- " happily applies this paſſage ſeriouſly, in theſe words,

Where Jove of old oraculouſly ſpoke.

Mr. B———.

18. *Ceraſis.*

Ut ceraſis, ulmiſque: etiam Parnaſſia laurus
Parva ſub ingenti matris ſe ſubjicit umbra.
Hos natura modos primum dedit: his genus omne
Sylvarum, fruticumque viret, nemorumque ſacrorum.
Sunt alii, quas ipſe via ſibi repperit uſus.

Hic

18. *Ceraſis.*] Cherries were a new fruit amongſt the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had ſubdued Mithridates: "Ceraſi "ante victoriam Mithridaticum L. "Luculli non fuere in Italia. Ad "urbis annum DCLXXX. Is primum "vexit e Ponto, anniſque CXX trans "Oceanum in Britanniam uſque "pervenere."

Ulmis.] Elms were in great requeſt amongſt the ancients, they being preferred before all other trees for props to their vines. Hence we find frequent mention of them amongſt the Poets.

Parnaſſia Laurus,] The fineſt bay-trees grew on mount Parnaſſus, according to Pliny: "Spectatiſſima "in monte Parnaſſo." I have endeavoured to prove, in the note on ver. 306, of the firſt Georgic, that the bay, and not the laurel, is the *Laurus* of the ancients. I ſhall add in this place, that the laurel is not ſo apt to propagate itſelf by ſuckers as the bay.

20. *Hos natura modos primum dedit.*] By this the Poet means, that theſe are the ways, by which trees are naturally propagated, without the aſſiſtance of art.

21. *Fruticum.*] The difference between a tree and a ſhrub is, that the tree riſes from the root, with a ſingle trunk, and the ſhrub divides itſelf into branches, as ſoon as it riſes from the root. Thus Theophraſtus: Δένδρον μὲν οὖν ἐςὶ τὸ ἀπὸ ῥίζης μονοξέλεχες, πολύκλαδον, ὀζωτὸν, ὁσα ἐναπόλυλυτον· ὅιον ἐλαία, συκῆ, ἄμπελος. Φρύγανον δὲ, τὸ ἀπὸ ῥίζης καὶ πολυξέλεχες, καὶ πολύκλαδον· ὅιον βάτος, παλίουρος.

22. *Sunt alii &c.*] Having already mentioned the ſeveral ways, by which plants naturally propagate their ſpecies; he now proceeds to mention thoſe methods, which are uſed by human induſtry. Theſe are by ſuckers, ſetts, layers, cuttings, pieces of the cleft wood, and ingrafting.

"There are other ways, which "experience itſelf has found out by "art. One cuts off the plants from "the tender body of their mother, "and puts them into the furrows: "another plants ſetts in the field, "either by ſplitting or ſharpening "the foot. Other trees expect the "bent down arches of a layer, and "to ſee a young nurſery in their "own earth. Others have no need "of any root; and the planter "makes no difficulty to plant the "young ſhoots in the ground. "Nay, and what is wonderful, if "you cut the trunk of an olive in "pieces, it will put forth new roots. "And we often ſee the branches of "one tree to turn with impunity "into thoſe of another, and a pear-"tree being changed to bear grafted "apples, and ſtony Cornelian cher-"ries to glow upon plumb-ſtocks. "Wherefore, O huſbandmen, learn "the culture which is proper to "each kind, and learn to tame the "wild fruits by cultivating them,

"that

Hic plantas tenero abſcindens de corpore matrum
Depoſuit ſulcis: hic ſtirpes obruit arvo,
Quadrifidaſque ſudes, et acuto robore vallos:
Sylvarumque aliæ preſſos propaginis arcus
Expectant, et viva ſua plantaria terra.

Nil

" that no land may lie idle. It is " worth the while to plant Iſmarus " with vines, and to crown the " great Taburnus with olives."

Pierius ſays it is *viam* in the Lombard manuſcript. If this reading be admitted the paſſage muſt be rendered thus: " There are other " methods which experience has " found out to be its way."

23. *Plantas tenero abſcindens de corpore matrum.*] In one of the Arundelian manuſcripts it is *Plantas teneras abſcindens corpore matrum.*

In theſe words the Poet plainly deſcribes the propagation of plants by ſuckers. I take this to be what Theophraſtus means by ἀπὸ παρασπάδος. The ſuckers are called *Stolones*, as Varro tells us, who adds that an anceſtor of C. Licinius Stolo had the ſurname of Stolo, becauſe he was very diligent in digging away the ſuckers from the roots of his trees " Nam C. Licinium Stolonem, et " Cn. Tremelium Scrofam video " venire, unum cujus majores de " modo agri legem tulerunt. Nam " Stolonis illa lex, quæ vetat plus " D. jugera habere civem Roma- " num, et qui propter diligentiam " culturæ Stolonum confirmavit " cognomen, quod nullus in ejus " fundo reperiri poterat Stolo, quod " effodiebat circum arbores, e radi- " cibus, quæ naſcerentur e ſolo, quos " Stolones appellabant." Pliny calls this way of planting *Avulſio*, and uſes *avellere* in the ſame ſenſe, that Virgil here uſes *abſcindere*: " Et aliud genus ſimile natura mon- " ſtravit, avulſique arboribus Sto- " lones vixere. Quo in genere et " cum perna ſua avelluntur, partem- " que aliquam e matris quoque cor- " pore auferunt ſecum fimbriato " corpore."

24. *Hic ſtirpes obruit arvo, quadrifidaſque ſudes, et acuto robore vallos.*] This is fixing the large branches, like ſtakes, into the earth. It is what Theophraſtus calls ἀπ' ἀκρέμονος. Ruæus divides this paſſage, and makes the *ſtirpes obruit arvo* to be one way of planting; and the *ſudes* and *valli* to be another. The firſt he takes to be *ſtocks*, the other *ſetts*.

" This line, *ſays Mr. B*——, has " very much puzzled the Commen- " tators, but there is no great diffi- " culty in it to any one that is the " leaſt verſed in huſbandry, and con- " ſequently knows that there are " two ways of planting ſetters. The " *quadrifidas ſudes* is when the bot- " tom is ſlit a-croſs both ways; the " *acuto robore* is when it is cut into " a point, which is called the *colt's-* " *foot.*"

26. *Sylvarumque aliæ &c.*] This is propagating by layers: which are called *propagines*. It is to be obſerved that, tho' we uſe the word *propagation* for any method of encreaſing the ſpecies, yet amongſt the Roman writers of agriculture *propagatio* is uſed only for layers. The common method, which Virgil ſeems to mean, is exactly deſcribed by

Colu-

Nil radicis egent aliæ; ſummumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus ſectis, mirabile dictu,
Truditur e ſicco radix oleagina ligno.

Et

Columella. "When you would lay "down a branch, ſays he, from "the mother tree, dig a trench four "feet every way, ſo that the layer "may not be hurt by the roots of "the other. Then leave four buds, to "come to the bottom of the trench, "and ſtrike roots: rub the buds off "that part which joins to the mo-"ther, to avoid ſuperfluous ſhoots. "Suffer that part, which is to appear "above ground, not to have above two "or at moſt three buds. Rub off all "the buds, except the four loweſt, "from that part which is put into "the ground, that the vine may not "ſtrike roots too near the ſurface. "If you propagate it in this man-"ner, it will quickly take root, and "the third year you may ſeparate it "from the mother." Pliny tells us that nature firſt taught this method by the bramble; the branches of which are ſo ſlender that they fall to the ground, and make layers of their own accord: "Eadem natura "et Propagines docuit. Rubi nam-"que curvati gracilitate, et ſimul "proceritate nimia, defigunt ruſſus "in terram capita, iterumque naſ-"cuntur ex ſeſe, repleturi omnia ni "reſiſtat cultura, prorſus ut poſſint "videri homines terræ cauſa geniti. "Ita peſſima atque execranda res, "Propaginem tamen docuit, atque "radicem acquiri viridem." This method of planting I take to be what Theophraſtus means by ἀπ' ἀυτοῦ τοῦ ϛιλέχους.

28. *Nil radicis egent aliæ &c.*] Here he plainly deſcribes what we call cuttings. This is what Theophraſtus means by ἀπὸ κλαδὸς. It is cutting the young ſhoots of a tree, and planting them into the ground; whence Virgil ſays they have no need of a root. They are called in Latin *Surculi*. Thus we find them called by Varro: "Tertium genus Se-"minis, quod ex arbore per *Surcu-"los* deſertur in terram, ſic in hu-"mum demittitur, ut in quibuſdam "tamen ſit videndum, ut eo tem-"pore ſit deplantatum quo oper-"tet."

30. *Quin et caudicibus ſectis &c.*] He ſpeaks of it juſtly as a wonder, that olive-trees ſhould ſtrike roots from dry pieces of the trunk. This is mentioned by Theophraſtus; τῶ ξύλου καταϰεϰαύντος εἰς μυρά. This ſentence of Virgil has been frequently underſtood to mean grafting: but of this he ſpeaks immediately after. La Cerda ſays, that what the Poet here ſpeaks of was practiſed in Spain in his time. They take the trunk of an olive, ſays he, deprive it of its root and branches, and cut it into ſeveral pieces, which they put into the ground, whence a root, and ſoon afterwards a tree is formed: "Hunc "ſextum modum cum ſeptimo con-"fundunt plurimi, et putant in his "caudicibus loqui Virgilium de in-"ſitione, et una cum illis Beroaldus. "Nihil unquam magis adverſum "menti Virgilii. Teſtes ſunt oculi "ſcientiſſimorum agricolarum, a qui-"bus id quæſivi: teſtis ars ipſa, "quæ nunc quoque in Hiſpania, "ubi ego ſum, viget. Secant agri-"colæ, ſcinduntque in partes plures "caudicem Olivæ, cui amputata

"radix,

Et ſæpe alterius ramos impune videmus
Vertere in alterius, mutatamque inſita mala
Ferre pyrum, et prunis lapidoſa rubeſcere corna.
Quare agite o proprios generatim diſcite cultus,
Agricolæ, fructuſque feros mollite colendo,
Neu ſegnes jaceant terræ. Juvat Iſmara Baccho

Con-

" radix, cui amputati rami: ita " conſectum infodiunt, ac inde for- " mat ſe radix, et mox arbor, " quod Poeta ſtupet, quia vere mi- " rum."

32. *Alterius ramos impune videmus vertere in alterius.*] In this paſſage he plainly ſpeaks of grafting, of which he ſubjoins two inſtances. This ſubject is farther explained; *ver.* 73.

33. *Mutatamque inſita mala ferre Pyrum.*] He ſpeaks of grafting apples upon a pear-ſtock, not of pears on an apple-ſtock, as Dryden has tranſlated it, who has added quinces alſo, tho' not in the original:

" Thus pears and quinces from the " crab-tree come."

Mutatam agrees with *Pyrum*; now it is the nature of the ſtock, not of the graft that is *changed:* wherefore the pear muſt be the ſtock ſpoken of in this place. The apples are ſaid to be *inſita*, ingrafted, which fully explains the meaning of this paſſage.

34. *Prunis lapidoſa rubeſcere corna.*] It is a doubt whether Virgil means, that cornels are ingrafted upon plumb-ſtocks, or plumbs upon cornel-ſtocks. May takes it in the former ſenſe:

" And hard red cornels from a " ſtock of plumb:"

and Dr. Trapp:

" And on the plumb's the ſtony " cornel glow."

Dryden takes it in the latter ſenſe:

" And thus the ruddy cornel bears " the plumb:

and Mr. B———:

" And ſtony cornels bluſh with " blooming plumbs."

I take the former to be the Poet's meaning: for the Cornelian cherry is a fruit of ſo beautiful a red colour, that the cornel cannot properly be ſaid to glow or redden with plumbs, which are not ſo red, as its own natural fruit. Beſides the epithet *ſtony* belongs very properly to the fruit of the cornel, not to the tree: wherefore if Virgil ſpeaks of that fruit, he muſt mean the ſtock of the plumb. Columella ſays the Cornelian cherries were uſed for olives: " Corna, qui- " bus pro olivis utamur."

37. *Juvat Iſmara Baccho conſerere.*] Iſmarus is a mountain of Thrace, not far from the mouth of Hebrus. That country was famous for good wines. Ulyſſes ſpeaks in commendation of ſome wine, which was given him by Maron, the prieſt of Apollo at Iſmarus:

——— Ἀτὰρ δίγεον ἄσκον ἔχον μέλανος

οἴνοιο

Ἡδέος,

Conſerere, atque Olea magnum veſtire Taburnum.
Tuque ades, inceptumque una decurre laborem,
O decus, O famæ merito pars maxima noſtræ, 40
Mæcenas,

Ἠδίος, ὅν μοι ἔδωκε Μάρων Εὐάνθεος υἱὸς
Ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβέβηκει.

" Then took a goat-ſkin fill'd with
" precious wine,
" The gift of Maron, of Evan-
" theus' line,
" The prieſt of Phœbus at th'
" Iſmarian ſhrine."

Mr. POPE.

31. *Olea magnum veſtire Taburnum.*] Taburnus is a mountain of Campania, which was very fruitful in olives. It is now called Taburo.

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39. *Tuque ades, &c.*] The Poet having invoked Bacchus, and propoſed the ſubject of this book, now calls upon his patron Mæcenas, to give him his aſſiſtance.

" And do thou, O Mæcenas, aſſiſt
" me, and bear a part of the labour
" which I have begun, thou, who
" art my glory, and juſtly the
" greateſt part of my fame, and
" flying ſpread the ſails to the open
" ſea. I do not hope to contain in
" my verſes all that could be ſaid on
" this ſubject: not, tho' I had a
" hundred tongues, a hundred
" mouths, and a voice of iron. Aſ-
" ſiſt me, and coaſt along the neareſt
" ſhore: the land is in ſight: I will
" not here detain you with poetical
" fiction, and circumlocutions, and
" long preambles."

" This allegory, ſays Ruæus, is
" generally thought to allude to the
" Cirque, which opinion is ſtrength-
" ened by the laſt verſes of this
" Book:

" *Sed jam tempus equum fumantia*
" *ſolvere colla*, &c.

" but I think that this, and the fol-
" lowing lines allude to Navigation.
" And indeed the verb *decurro* is uſed
" with water: Thus Catullus

" *Auſi ſunt vada ſalſa cita decur-*
" *rere puppi.*

" and Virgil, in the fifth Æneid;

" *Prona petit maria et pelago decur-*
" *rit aperto.*"

40. *O decus, O famæ merito pars maxima noſtræ.*] " In ſome ancient
" manuſcripts it is *noſtri*: if this be
" admitted, we muſt neceſſarily read,
" as ſome think it ſhould be,

" *O decus, O fama, et merito pars*
" *maxima noſtri.*

" But in the Medicean, and other
" correct copies it is *famæ noſtræ.*
" . . . . . The reading in ſome co-
" pies is extravagant,

" *O Deus, O famæ, merito pars maxi-*
" *ma noſtræ.*

" Surely it is better to read *decus* with
" *Horace*,

" *O et præſidium, & dulce decus*
" *meum.*"
Pierius.

Mæcenas, pelagoque volans da vela patenti.
Non ego cuncta meis amplecti verſibus opto:
Non, mihi ſi linguæ centum ſint, oraque centum,
Ferrea vox. Ades, et primi lege littoris oram:
In manibus terræ: non hic te carmine ficto,
Atque per ambages, et longa exorſa tenebo.

Sponte

41. *Pelagoque volans da vela patenti.*] Several commentators take theſe words to ſignify, that the Poet begs Mæcenas to favour him: "Simplici generi carminis præſta "favorem: ut Vela favorem accipiamus," ſays Servius. "Ut Mæcenas favoris vela explicet, aſpirans in patenti pelago totius "operis," ſays La Cerda. But if we carefully conſider the Poet's deſign in the whole paſſage now before us, we ſhall find, that by *da vela pelago* he does not mean *favour my undertaking*, but *ſet ſail* or *embark with me*: as two lines before he had deſired him to join with him in the labour he had undertaken: "inceptumque una decurre laborem." By *pelago patenti* Ruæus thinks he means an open ſea, not ſhut up with winds. I believe he uſes that metaphor to expreſs the copiouſneſs of his ſubject, comparing the immenſity of his undertaking to that of the ocean. For he adds immediately, that Mæcenas may not be diſcouraged by the vaſtneſs of the labour, that he has no intent to aim at comprehending the whole in his poem, and indeed, that, if he had ſuch a deſign, it would be impoſſible.

42. *Non ego cuncta meis.*] We have an expreſſion like this in the ſecond Iliad. Homer, when he is drawing up the Grecian army, ſays he ſhould not be able to recite all their numbers, tho' he had ten tongues, and ten mouths, a voice not to be broken, and a heart of braſs:

πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω
Οὐδ' εἴποι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη.

44. *Primi lege littoris oram.*] This expreſſion, of coaſting near the ſhore, is thought to contradict the open ſea juſt now mentioned: but I believe what I have ſaid in the note on *ver.* 41. will reconcile this ſeeming contradiction. Mr. B—— would have *primi* altered to the adverb *primo*: and indeed it is *primum* in the King's manuſcript, but there ſeems to be no occaſion for this alteration. *Lego* in naval affairs is always uſed in Latin for coaſting, whence, as La Cerda obſerves, *pelagus legere*, which ſome write, is barbarous.

45. *Non hic te carmine ficto, &c.*] "Ruæus and Mr. Dryden underſtand *non hic te carmine ficto* re"latively to the whole work in ge"neral; but it is plain, Virgil con"fines it to his invocation, *non* "*hic, not in this place.* The con"cluſion ſeems to carry with it ſome "kind of reflection upon the com"mon tedious forms of invocation, "which it is probable, Mæcenas "had been often tired with." Mr. B——.

Sponte ſua quæ ſe tollunt in luminis oras,
Infœcunda quidem, ſed læta et fortia ſurgunt:
Quippe

47. *Sponte ſua, &c.*] The Poet had before mentioned the three ways by which wild trees are produced; ſpontaneouſly, by roots, and by ſeeds. Here he mentions them again, and ſhews by what culture each ſort may be meliorated.

" Thoſe, which ſpring ſpontaneouſly into the open air, are unfruitful indeed, but fair and ſtrong: for nature lies hid in the ſoil. Yet theſe, if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not ſlow to obey any diſcipline. And thoſe alſo which ariſe barren from the bottom of the plant, will do the ſame, if you tranſplant them into open fields. For the high ſhoots and branches of the mother overſhadow them, and hinder them from bearing fruit, as they grow up; and ſcorch it, when they bear any. The tree which ariſes from ſeed, grows ſlowly, and will ſpread a ſhade for late poſterity. And apples degenerate, forgetting their former juices: and the vine bears ſorry cluſters, a food for birds. Therefore labour muſt be beſtowed on them all, and all muſt be removed into trenches, and tamed with much expence."

Oras] So I read it with Heinſius, and La Cerda: it is commonly read *in luminis* auras. This laſt author obſerves that *in luminis oras* is a frequent expreſſion amongſt the Poets: thus Ennius:

" —— O Romule, Romule dic, O
" Qualem te patriæ cuſtodem Di
" genuerunt?
" Tu produxiſti nos inter *luminis*
" *oras*."

and Lucretius:

" Nec ſine te quicquam dias in *lumi-*
" *nis oras*
" Exoritur."

and

" At nunc ſeminibus quia certis quid-
" que creatur,
" Inde enaſcitur, atque *oras in lumi-*
" *nis* exit,
" Materies ubi ineſt cujuſque et
" corpora prima."

and

" ——— Vivida tellus
" Tuto res teneras efferet in *luminis*
" *oras*."

and

" —— Miſcetur funere vagor,
" Quem pueri tollunt viſentes *luminis*
" *oras*."

and

" Significare volunt indignos eſſe
" putandos,
" Vivam progeniem qui in *oras lumi-*
" *nis* edant."

and

" Tum porro puer, ut ſævis projectus
" ab undis
" Navita,

Quippe ſolo natura ſubeſt. Tamen hæc quoque ſi quis
Inſerat, aut ſcrobibus mandet mutata ſubactis,
Exuerint ſylveſtrem animum : cultuque frequenti
In quaſcunque voces artes, haud tarda ſequentur.
Nec non et ſterilis, quæ ſtirpibus exit ab imis,
Hoc faciet, vacuos ſi ſit digeſta per agros.
Nunc altæ frondes, et rami matris opacant,
Creſcentique adimunt fœtus, uruntque ferentem.

Jam,

" Navita, nudus humi jacet, infans,
" indigus omni
" Vitali auxilio, cum primum in *lu-*
" *minis oras*
" Nixibus ex alvo matris natura pro-
" fudit."

and

" Nunc redeo ad mundi novitatem,
" et mollia terræ
" Arva, novo fœtu quid primum in
" *luminis oras*
" Tollere, et incertis tentarit credere
" ventis."

and

" Sic unum quicquid paulatim pro-
" trahit ætas
" In medium, ratioque in *luminis*
" eruit *oras*."

Thus alſo our Poet himſelf, in the ſeventh Æneid :

" ——— Quem Rhea ſacerdos
" Furtivum partu ſub *luminis* edidit
" *oras*."

tho' here alſo many editors read *auras*. Fulvius Urſinus looks upon the paſſage now under conſideration to be an imitation of that line in Lucretius :

" Sponte ſua nequeunt liquidas exiſ-
" tere in auras."

49. *Quippe ſolo natura ſubeſt.*] Some underſtand *ſolo* to mean the root of the tree : others interpret it the ſoil or earth, in which it grows. By *nature's lying hid in the ſoil*, the Poet ſeems to mean, that there is ſome hidden power in the earth, which cauſes it to produce particular plants, which therefore grow fair and ſtrong in that ſoil, which is adapted to give them birth.

Tamen hæc quoque ſi quis, &c.] The way to tame theſe luxuriant wild trees, is to ingraft a good fruit upon them, or to tranſplant them.

50. *Inſerat.*] Some have imagined erroneouſly that Virgil means that their branches ſhould be ingrafted upon other trees ; but this is contrary to practice. *Inſerere arborem* ſignifies not only to ingraft that tree upon another, but alſo to ingraft another upon the ſtock of that.

52. *Voces.*] Pierius ſays that ſome ancient manuſcripts have *voles*, and ſome *velis* ; but that *voces* is moſt approved by the learned.

56. *Creſcentique.*] In the King's and Cambridge manuſcripts it is *creſcenteſque*. If this reading be admitted, we muſt render this paſſage : " and deſtroy the growing fruits, " and ſcorch the plant which bears " them."

57. *Jam.*

Jam, quæ ſeminibus jactis ſe ſuſtulit arbos,
Tarda venit, ſeris factura nepotibus umbram.
Pomaque degenerant ſuccos oblita priores:
Et turpes avibus prædam fert uva racemos.
Scilicet omnibus eſt labor impendendus, et omnes
Cogendæ in ſulcum, ac multa mercede domandæ.
Sed truncis Oleæ melius, propagine vites

Reſpon-

57. *Jam.*] In the Cambridge, and one of the Arundelian manuſcripts, and in ſome old printed editions it is *nam*.

58. *Nepotibus.*] Fulvius Urſinus contends, contrary to the opinion of all the other Commentators, that by *Nepotes* Virgil meant the *late poſterity* of the *tree*, which he thinks is more poetical, and more worthy of Virgil, than the common interpretation.

59. *Pomaque degenerant.*] Some take *poma* to mean the fruit of the tree juſt mentioned: and indeed the ancients ſeem to have uſed *pomum* not only for an *apple*, but for any eſculent fruit. Others underſtand the Poet to ſpeak of the fruit of the *apple-tree*. Of the former opinion is La Cerda, who explains this paſſage thus: "Præterea poma harum "arborum facile degenerant, veluti "oblita ſuam naturam et ſuccos." And Ruæus, whoſe interpretation is in theſe words: "Et fructus *ejus* "degenerant, amiſſo priore ſapore." Dryden alſo tranſlates this line in the ſame ſenſe:

"The gen'rous flavour loſt, the
"fruits decay."

and Dr. Trapp:

"——It's fruit degen'rous proves,
"Loſing it's native juices."

Grimoaldus is of the latter opinion, whoſe paraphraſe runs thus: "Quem-"admodum pirus abit in piraſtrum, "et mali dulces in amaras, aliæque "in alias tranſeunt." May's tranſlation alſo is in this ſenſe:

"And apples loſe the firſt good juice
"they had."

and Mr. B———'s:

"Degenerate apples thus forget their
"taſte."

60. *Turpes avibus prædam fert uva racemos.*] *Uva* muſt be uſed here figuratively for the tree: for *uva* ſignifies the whole *cluſter of grapes*, as well as *racemus*, not a ſingle *grape*, which is properly called *acinus* or *vinaceum*. Thus, at the latter end of the fourth Georgic, we find *uva* uſed to expreſs a ſwarm of bees hanging on the branches of a tree:

"——Liquefacta boum per viſcera
"toto
"Stridere apes utero, et ruptis
"effervere coſtis,
"Immenſaſque trahi nubes; jamque
"arbore ſumma
"Confluere, et lentis *uvam* demit-
"tere ramis."

63. *Sed truncis, &c.*] Here the Poet

Poet ſpeaks of the ſeveral ways of cultivating trees by human induſtry: and gives us a no leſs juſt than beautiful deſcription of the manner of inoculating and ingrafting

" But olives ſucceed beſt by " truncheons, vines by layers, and " Paphian myrtles by the ſolid wood. " The hard hazels and the vaſt aſh, " and the tree which ſpreads its " ſhade for the crown of Hercules, " and the acorns of our Chaonian " father grow from ſuckers: this " way alſo grows the lofty palm, " and the fir, which is to try the " dangers of the ſea. But the rugged " arbute is ingrafted with the off- " ſpring of the walnut-tree, and " barren planes have born ſtrong " apple-trees: cheſnut-trees have " born beeches, and the mountain " aſh has been hoary with the white " bloſſom of pears, and the ſwine " have crunched acorns under elms. " Nor are grafting and inoculating " performed the ſame way. For " where the buds thruſt themſelves " forth, out of the middle of the " bark, and break thin membranes, " a ſmall ſlit is to be made in the " very knot; here they incloſe a " bud from a tree of another ſort, " and teach it to unite with the " moiſt rind. Or again the unknotty " ſtocks are cut, and a way is made " into the ſolid wood with wedges, " and then fruitful cions are put " in: and in no long time the vaſt " tree riſes up to heaven with happy " branches, and wonders at the " new leaves, and fruits not its " own."

Servius, and after him moſt of the other Commentators, think that what the Poet ſays here of olives is a repetition of what he had ſaid before:

" Quin et caudicibus ſectis, mirabile " dictu!
" Truditur e ſicco radix oleagina " ligno."

In the note on that paſſage, it is ſhewn, that Virgil ſpeaks of a way of cutting the trunk of an olive-tree in pieces: and he mentions it as a wonder, that the roots ſhould ſhoot from the dry wood. Here he ſpeaks of the beſt way of propagating olives, which he ſays is by *truncheons*, which are the thick branches ſawn in pieces, of a foot, or a foot and a half in length. Theſe are to be planted as freſh as poſſible, not *e ſicco ligno*. Columella, in the ſeventeenth chapter of his book *de Arboribus* follows our Poet in recommending the propagation of olives by truncheons: " Melius autem *truncis* quam plantis " olivetum conſtituitur." The ninth chapter of the fifth book of the ſame author is entirely on the culture of olives. I ſhall here ſet down his deſcription of the *taleæ* or truncheons of olive-trees. " Tum ramos novellos, proceros, " et nitidos, quos comprehenſos " manus poſſit circumvenire, hoc " eſt manubrii craſſitudine feraciſſi- " mos arboribus adimito, et ex his " quam recentiſſimas taleas recidito, " ita ut ne corticem, aut ullam ali- " am partem, quam quæ ferra " præciderit, lædas: hoc autem " facile contingit, ſi prius varam " feceris, et eam partem ſupra quam " ramum ſecaturus es, fœno, aut " ſtramentis texeris, ut molliter, " et ſine noxa corticis taleæ ſuper- " poſitæ ſecentur. Taleæ deinde " ſeſquipedales ferra præcidantur, " atque earum plagæ utraque parte " falce leventur, *&c.*" Here he ſays they are to be cut to the length of a foot and a half; but Cato recommends them to be no longer than one foot: " Taleas oleagineas, " quas in ſcrobe ſaturus eris, tri- " pedaneas

Reſpondent, ſolido Paphiæ de robore Myrtus.
Plantis eduræ Coryli naſcuntur, et ingens 65
Fraxinus,

" pedaneas decidito, diligenterque
" tractato, ne liber laboret. Cum
" dolabis aut ſecabis, quas in ſe-
" minario ſaturus eris, pedales fa-
" cito."

Truncus is properly a ſtock of a tree, diveſted of its head; hence theſe *taleæ*, or branches, with their heads cut off are called *trunci*. The French derive their word *tronçon* from *truncus*; and hence comes our word *truncheon*.

The winters in England are generally too ſevere, to ſuffer olive-trees to be planted in the open ground. The way of propagating them here is by laying down their tender branches, and taking them from the mother plant in about two years. This method is ſo tedious, that moſt people chooſe to have them from Italy in the ſpring. They are uſually planted in pots or caſes, and removed into the green-houſe at the approach of winter.

Propagine vites reſpondent.] Virgil here recommends the propagation of vines by layers: which is ſtill practiſed. It is found by experience to be a better way to propagate them by cuttings; the deſcription of which I ſhall take the liberty to ſet down, in the words of my judicious friend Mr. Miller: " You ſhould
" always make choice of ſuch ſhoots
" as are ſtrong and well ripened of
" the laſt year's growth. Theſe
" ſhould be cut from the old vine,
" juſt below the place where they
" were produced, taking a knot of
" the two years wood, which
" ſhould be pruned ſmooth, then
" you ſhould cut off the upper part
" of the ſhoot, ſo as to leave the
" cutting about ſixteen inches long."
This is the way which Columella recommends; who calls this ſort of cutting *malleolus*, becauſe it bears no ill reſemblance to a little hammer. I do not know that we have any proper Engliſh word for *malleolus*, tho' it is a cutting of a different nature from that which is uſually taken from other trees Columella mentions alſo the propagation of vines by layers, in his ſeventh book *de Arboribus*.

64. *Solido Paphiæ de robore Myrtus.*] In one of the Arundelian manuſcripts it is *melius* inſtead of *ſolido*.

The myrtles are called Paphian from Paphos, a city of the iſland Cyprus, where Venus was worſhipped. The myrtle was ſacred to that goddeſs: ſee the note on ver. 28. of the firſt book.

By *ſolido de robore* he ſeems to mean planting by ſetts. Thus Mr. B—— ſeems to underſtand him:

" ——— Myrtles by huge boughs."

With us they are propagated by cuttings, and removed into the green-houſe in winter.

65. *Plantis eduræ Coryli naſcuntur.*] By *plantis* the Poet means ſuckers; which is a method ſtill in common practice: tho' it is now found to be a better way to propagate them by layers.

I read *eduræ* with Heinſius, and ſeveral other good editors. Servius reads *et duræ*; but he ſays that ſome read *edyræ*, as it were *non duræ*; like *enodes* for *ſine nodis*. Pierius ſays that in ſome ancient manuſcripts it is *eduræ*, but in the greater part *et duræ*. One of the Arundelian

Fraxinus, Herculeæque arbos umbroſa coronæ,
Chaoniique patris glandes: etiam ardua palma
Naſcitur, et caſus abies viſura marinos.
Inſeritur vero ex fœtu Nucis arbutus horrida,

Et

Arundelian manuſcripts has *et duræ*, and the other *eduræ*. The King's, the Cambridge, and the Bodleian manuſcripts have *et duræ*. Both Dr. Mead's manuſcripts have *eduræ*. Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and ſeveral other editors read *et duræ*, Ruæus, and many others read *eduræ*. This laſt Commentator interprets *eduræ*, *valde duræ:* and the hazel being a hard wood, this interpretation ſeems to be better than that of Servius.

One of the Arundelian manuſcripts reads *naſcentur*, inſtead of *naſcuntur*.

66. *Herculeæque arbos umbroſa coronæ.*] The tree of Hercules was the poplar: Thus Theocritus, in his ſecond Idyllium:

" ——— Λεύκαν, Ἡρακλεος ἱερον ἴρνος.

and our Poet, in his ſeventh Eclogue:

" Populus Alcidæ gratiſſima."

It is certain that the poplar puts forth ſuckers in great abundance.

67. *Chaoniique patris glandes.*] See the note on ver. 8. of the firſt Georgic. The oak was ſacred to Jupiter.

Etiam.] In both Dr. Mead's manuſcripts it is *et jam*.

It muſt not be denied, that notwithſtanding our Poet ſeems to mention the oak, palm, and fir, as being propagated by ſuckers, yet theſe trees are never known to produce any, nor were they ever propagated any other way, than by ſeeds. It has been ſuggeſted to me by an ingenious friend, that what Virgil ſays of ſuckers is terminated with the end of ver. 66. and that *Chaonii patris glandes, &c.* ſignifies that " oaks grow from ſeeds, as " does alſo the lofty palm, and the " fir, which is to try the dangers " of the ſea." I much queſtion whether the words of our author can be brought to this ſenſe, but I leave it to the determination of the learned reader.

Ardua palma.] The palm (I believe) has this epithet on account of its great height. Some think it is called *ardua*, becauſe the honour of the palm is difficult to be obtained. Mr. Miller thinks it is called *ardua*, becauſe " it is with difficulty " propagated, and is of ſlow growth, " ſo that the perſons, who plant the " ſtones, ſeldom live to taſte the " fruit of their labour."

68. *Caſus abies viſura marinos.*] The *abies* is our *yew-leaved fir-tree*. The wood of this tree was much uſed by the ancients in their ſhipping.

69. *Inſeritur vero ex fœtu nucis arbutus horrida.*] I believe there is no paſſage, in all the Georgics, which has been more cenſured, than this about grafting: It being a received opinion, that no graft will ſucceed, unleſs it be upon a ſtock, which bears a fruit of the ſame kind. Hence this is looked upon as a meer poetical rant, to talk of grafting a walnut on an arbute, an

apple

apple on a plane, a beech on a chesnut, a pear on a wild ash, and an oak on an elm. Whether the present art falls short of that of the ancients, or whether our climate will not admit of the same advantages, with the better air of Italy, I will not pretend to determine. But I shall endeavour to strengthen what our Poet has said, by the authority of the best, the most experienced, and the most judicious prose writer on agriculture, amongst the ancients. Columella spends a whole chapter, in his book *de Arboribus*, in shewing how any cion may be grafted on any stock. I shall present the reader with a translation of that entire chapter. "But "since the ancients have denied "that every kind of cion may be "ingrafted on every tree, and have "determined this as a perpetual "law, that those cions only can "succeed, which are like in outer "and inner bark, and fruit, to "those trees on which they are "ingrafted, we have thought it "proper to remove this mistake, "and deliver to posterity the me-"thod by which every kind of cion "may be ingrafted on every kind "of tree. But not to tire the read-"er with a long preface, we shall "give one example, by following "which any one may ingraft what-"soever kind he pleases on any tree. "Make a trench four feet every "way from an olive tree, of such "a length that the extremities of "the olive branches may reach it. "Into this trench put a young fig-"tree, and be careful that it be "fair and strong. After three or "five years, when it is sufficiently "grown, bend down the fairest "branch of the olive-tree, and bind "it to the fig stock: and so cutting "off the rest of the branches, leave "only those which you would in-"graft. Then top the fig, smooth "the wound, and cleave the middle "of the stock with a wedge. Then "shave the ends of the olive "branches on each side, whilst "they grow to the mother plant, "and so fit them to the cleft of "the fig, and take out the wedge, "and bind them carefully, that they "may not start back. Thus in "three years time the fig and olive "will unite: and in the fourth "year, when they are well incor-"porated, cut the olive branches "from the mother in the same "manner as you cut off layers. By "this method every kind of cion is "ingrafted upon any tree."

What I have here quoted is, I think, sufficient to justify what the Poet has related. It cannot be imagined, that all he says is from his own experience: but it was certainly thought in his time to be practicable. I shall now lay before the reader what may be said on the other side of the question, in the words of Mr. Miller, who has done me the favour to communicate the following observations.

"The ancients used two different "methods of grafting: the first is "by approach; the other is what "the Gardeners term clift-grafting. "It is the former method which "Columella has described, where he "directs the stock, on which the "graft is to be inserted, to be "planted so near the tree designed "to be propagated, as that the "branches may be drawn down, "and inserted in the stock, without "being cut from the parent tree: "for he directs the letting it remain "two years before it is separated. "As to the different kinds of trees, "which are mentioned by the Poet, "to be ingrafted on each other, "I dare affirm it was never prac-"tised in any country: so that we

Et ſteriles platani malos geſſere valentes; 70
Caſtaneæ

" muſt either ſuppoſe the trees, which " now paſs under the ſame appella- " tion, to be different from thoſe " known at that time under ſuch " names, or that it is a licence " taken by the Poet to embelliſh " his Poem. What Columella has " ſaid to confirm this, is no more " than what we find in moſt books " of huſbandry, both ancient and " modern; in which the authors " have too frequently ſpent more " time in explaining what they ſup- " poſed myſteries, than in relating " the practice of the moſt experi- " enced huſbandmen. For ſuppoſe " theſe things were practicable, " there could no advantage ariſe " from it to the practitioner, and " it would be only a matter of " curioſity, to ſee the ſtock of one " kind ſupporting a tree of a very " different one. But all theſe ſorts " of trees have been tried on each " other, not only in England, but " alſo in Italy, and from all the " different experiments which have " been made, it is found that no " trees of a different kind will take " on each other. In ſeveral books " of Gardening and Huſbandry, we " find directions how to ingraft one " ſort of tree on another of any " kind; which is to plant the ſtock " near the tree from which the cion " is to be taken, and when the " ſtock is ſufficiently rooted, then " you muſt draw down a young " branch of the tree, and inſert it " into the ſtock as near the ground " as poſſible: then the earth is or- " dered to be laid round the ſtock " above the place where it was " grafted. In this ſtate they were " to remain until the ſecond or " third year, when they ſhould be " cut off from the parent tree. By " this method I have known a " pear-tree grafted on a cabbage- " ſtalk, but the ſtock was of no " uſe to the graft: for the cion " put out roots whereby it main- " tained itſelf. But theſe things " being little better than jugglers " tricks, were never practiſed by " perſons of experience."

Ex.] In one of the Arundelian manuſcripts it is *et*.

Nucis.] See the note on ver. 187. of the firſt Georgic.

Arbutus.] See the note on ver. 148. of the firſt Georgic.

Horrida.] It is *horrens* in the King's, and both Dr. Mead's manuſcripts.

Ruæus thinks that *arbutus* has the epithet *horrida*, on account of the fewneſs of the leaves: I rather believe it is becauſe of the ruggedneſs of its bark. Servius ſeems to take it in this ſenſe: " horrida autem " hiſpida," ſays he. The branches alſo of the arbute are very unequal, which the Poet ſeems to expreſs in the numbers of this verſe. Mr. B— takes the *arbutus* to be our crab-tree: and *nux* to be the filberd:

" But *filberds* graft on th' horrid
" *crab-tree*'s brows."

70. *Steriles platani malos geſſere valentes.*] The *Platanus* is our *oriental Plane-tree*, without all queſtion. Dionyſius the Geographer compares the form of the Morea, or ancient Peloponneſus, to the leaves of this tree, making the footſtalk to be the iſthmus, by which it is joined to Greece:

" ——— Αἴλοπος δ' ἐπὶ πίσος ὀπηδεῖ,

" Εἰδομένη

ISTHMUS
Corinthus
ARGIA
Argos
Epidaurus
ACHAIA
SICYONIA
CORINTHI
Nemea
Mycenae
Maenalus
Sparta
Lacedemon
LACONIA
Taygetus
PELOPONNE
ARCADIA
Cyllene
MESSENIA
Olympia
ELI
Peneus Fl.

THE ORIENTAL PLANE TREE. Plate 7



Caſtaneæ fagos, ornuſque incanuit albo
Flore

" Ἐιδομένη πλατάνοιο μυουρίζοντι πετήλῳ
" Ἄκρῳ μὲν γὰρ ἔοικεν ἐεργόμενος ζενὸς
" ἰσθμὸς,
" Πρὸς βορέην, καὶ κοινὸν ἐφ' Ἑλλάδος ἴχνος
" ἐρείδων·
" φύλλῳ δ' ἤπειρος περιδινήτῳ περίμετρος,
" Κόλποις ἐιναλίοις ἐζημμένη ἔνθα κὰ ἔνθα,

Pliny alſo ſays that the Peloponneſus is ſhaped, by the number of its bays, like a plane leaf: " Platani " folio ſimilis, propter anguloſos " receſſus." To illuſtrate this ſimilitude, which is as juſt as we can expect in any thing of this nature, I have added a figure of the Peloponneſus, and of a leaf of a plane-tree. The *Platanus* is ſo called from πλαῦς *broad*, on account of the remarkable breadth of its leaves. Pliny tells us this tree was firſt brought over the Ionian ſea, into the iſland of Diomedes, for a monument for that hero: thence into Sicily, and ſo into Italy. " Sed " quis non jure miretur arborem " umbræ gratia tantum ex alieno " petitam orbe? Platanus hæc eſt, " per mare Ionium in Diomedis " inſulam ejuſdem tumuli gratia " primum invecta, inde in Siciliam " tranſgreſſa, atque inter primas " donata Italiæ." It ſeems the ancients had ſo profuſe a veneration for this tree as to irrigate it with wine: thus Pliny: " Tantumque " poſtea honoris increvit, ut mero " infuſo enutriantur: compertum id " maxime prodeſſe radicibus, do- " cuimuſque etiam arbores vina " potare." The Poet calls the plane barren, becauſe it bears no fruit that is eatable.

71. *Caſtaneæ fagos.*] The Commentators differ greatly about the reading of this paſſage. Servius reads *caſtaneæ fagos*, but thinking it abſurd that a barren beech, as he calls it, ſhould be ingrafted on a fruitful cheſnut, he fancies either that it is a hypallage, ſo that *Caſtaneæ fagos* is for *fagi caſtaneas:* or elſe that we muſt make a ſtop at *caſtaneæ*, taking it for the genitive caſe after *malos*; and making *fagos* the nominative caſe with a Greek termination, this and the preceding verſe being to be read thus:

" Et ſteriles platani malos geſſere
" valentes
" Caſtaneæ: fagos, ornuſque in-
" canuit, &c."

The firſt of theſe interpretations is ſuch, that, I believe, to mention it is to confute it. The ſecond interpretation is not without its followers. Pierius ſays he has ſeen *caſtaneæ* marked for the genitive caſe, in ſome ancient copies: and Aſcenſius, as he is quoted by Ruæus, contends for this reading. He takes *malos* to ſignify, not apple-trees, but *maſts:* ſo that the ſenſe will be, according to this Critic, *Plane-trees have born ſuch ſtrong branches of cheſnuts, that they ſeem to be maſts of ſhips:* but this, as Ruæus juſtly obſerves, is too harſh. Others, ſays Servius, like neither of theſe interpretations, but make *caſtaneæ* the genitive caſe after *flore*, and read *fagus* in the nominative caſe ſingular. Thus it will be, " the beech has been hoary " with the bloſſoms of cheſnuts,

" and the mountain-aſh with thoſe " of the pear-tree." Ruæus follows this interpretation; and Mr. B——

" Thus cheſnut plumes on beech " ſurprize the ſight,
" And hornbeam blows with pear- " tree flowers all white."

Grimoaldus reads *caſtaneæ fagos*, and thinks the Poet means a wild ſort of *cheſnuts*, for he paraphraſes it " in caſtanea *ſylveſtri* fagum." La Cerda contends that it ſhould be read *caſtaneas fagus*, making *fagus* the nominative caſe plural, like *laurus*, *platanus*, *myrtus*, which are found in ſome old copies. Dryden ſeems to have read *Caſtaneas fagus*:

" Thus maſtful beech the briſtly " cheſnut bears."

Dr. Trapp alſo highly approves of this reading: " I entirely agree, " ſays he, with thoſe who read " *caſtaneas fagus*, or *caſtaneæ fa-* " *gus*, in Abramus's ſenſe [See " Ruæus:] not *caſtaneæ fagos*. " No body in his wits would graft " a beech upon a cheſnut." His tranſlation is according to this latter ſenſe:

" ——— Cheſnuts bloom'd on " beech."

For my part I ſee no reaſon to reject the common reading, *caſtaneæ fagos*. Thus Pierius found it in the Mediceän manuſcript: and thus I find it in all the ſeven manuſcripts, which I have collated. The Commentators have been induced to alter the text, on a ſuppoſition, that cheſnuts were eſteemed, in Virgil's time, as much ſuperior to beech-maſt, as they are now: the contrary to which I believe may eaſily be proved. Pliny mentions cheſnuts, as a very ſorry ſort of fruit, and ſeems to wonder that nature ſhould take ſuch care of them as to defend them with a prickly huſk: " Armatum iis echinato calyce " vallum, quod inchoatum glandi- " bus. Mirumque *viliſſima* eſſe " quæ tanta occultaverit cura natu- " ræ." We learn from the ſame author that this fruit was made better by culture, about the time of Tiberius: " Divus Tiberius poſtea " balanum nomen impoſuit, excel- " lentioribus ſatu factis." The maſt of the beech was reckoned a very ſweet nut, and men are ſaid to have been ſuſtained by it in a ſiege. " Dulciſſima omnium fagi, *ſays* " *Pliny*, ut qua obſeſſos etiam " homines duraſſe in oppido Chio, " tradat Cornelius Alexander." This tree was held in great veneration by the Romans, veſſels made of it were uſed in their ſacrifices, and the maſt was uſed by them in medicine. Hence I ſee no reaſon to doubt that Virgil meant the ingrafting a beech on a cheſnut: tho' with us, who prefer the cheſnut, this practice would be abſurd.

Ornuſque incanuit albo flore Pyri.] What the Romans called *Ornus* ſeems to be the *Sorbus aucuparia* or *Quicken-tree*, which grows in mountainous places; not only in Italy, but in many parts, eſpecially the northern counties of *England*, where it is commonly called the Mountain-Aſh. Columella ſays the *Ornus* is a wild ſort of *Aſh*, and that its leaves are broader, than thoſe of the other ſpecies: " Sed ſi aſpera et ſiticuloſa " loca arboribus obſerenda erunt, " neque Opulus, neque ulmus tam " idoneæ ſunt quam *Orni*. Ex " *ſylveſtres Fraxini* ſunt, paulo la- " tioribus tamen foliis quam cæte-

" ræ

Flore pyri, glandemque ſues fregere ſub Ulmis.
Nec modus inſerere, atque oculos imponere ſimplex.
Nam qua ſe medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas, anguſtus in ipſo
Fit nodo ſinus : huc aliena ex arbore germen
Includunt, udoque docent inoleſcere libro.
Aut rurſum enodes trunci reſecantur, et alte
Finditur in ſolidum cuneis via ; deinde feraces
Plantæ immittuntur : nec longum tempus, et ingens
Exiit ad cælum ramis felicibus arbos,
Miraturque novas frondes, et non ſua poma.

Præterea

" ræ Fraxini, nec deteriorem fron-
" dem quam Ulmi præſtant."

I have ſometimes ſuſpected that the *Ornus* may be that ſort of Aſh, from which the manna is ſaid to be gathered in Calabria, and which Caſper Bauhinus brought out of Italy, under the name of *Ornus* 3. *Galli Brixiani de Re ruſtica.* Both he and his brother John Bauhinus have called it *Fraxinus rotundiore folio.*

72. *Glandemque ſues fregere ſub Ulmis*] In the King's, and one of Dr. Mead's manuſcripts, I find *glandes* inſtead of *glandem.*

Pliny has committed an error in quoting this paſſage, for he ſays that Virgil ſpeaks of ingrafting cherries upon elms : " Quippe cum Virgilius
" inſitam nucibus arbutum, malis pla-
" tanum, *ceraſis ulmum* dicat."

73. *Inſerere atque oculos imponere.*] Here the Poet ſhews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a ſlit in the bark of one tree, and inſerting the bud of another into it. There are ſeveral ways of grafting now in uſe, but the only one, which Virgil deſcribes, is what we call cleft-grafting, which is performed by cleaving the head of the ſtock, and placing a cion from another tree in the cleft.

78. *Trunci.*] We call the body of a tree the *trunk :* but *truncus* is not uſed for the body, unleſs the head be cut off. The body of a tree when it is adorned with its branches, is called *caudex* or *codex.*

82. *Miraturque.*] Servius reads *mirata eſtque.*

To conclude the notes on this paſſage about ingrafting and inoculating: it ſeems impoſſible not to obſerve the beautiful manner in which our Poet has deſcribed them. The variety of expreſſion which he has uſed in ſpeaking of the different ſorts of ingrafting trees, and the various epithets he beſtows on them, render this paſſage exceedingly delightful. The arbute is diſtinguiſhed by its ruggedneſs ; the plane by its barren ſhades ; and the pear by its ſnowy bloſſoms. It would have become a proſe writer, ſimply to have ſaid that any cion may be ingrafted on any ſtock : but a Poet muſt add beauty to his inſtructions, and convey the plaineſt precepts in the moſt agreeable manner. Thus Virgil, after he has ſaid that walnuts are ingrafted on arbutes, apples on planes, and beeches on cheſnuts,

adorns

Præterea genus haud unum, nec fortibus ulmis,
Nec ſalici, lotoque, neque Idæis cypariſſis:

Nec

adorns the wild aſh with the fine bloſſoms of the pear: and inſtead of barely telling us that oaks may be ingrafted on elms, he repreſents the ſwine crunching acorns under elms, than which nothing can be more poetical. At the cloſe of this paſſage, he gives life and ſenſe to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

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83. *Præterea genus, &c.*] In this paſſage the Poet juſt mentions, that there are ſeveral ſpecies of trees, and ſpeaks of the infinite variety of fruits.

" Beſides there are more than one " ſort of ſtrong elms, of willows, of " lotes, and of Idæan cypreſſes: " nor do the fat olives, the *orchites*, " and the *radii*, and the *pauſia* " with bitter berries, grow in the " ſame form: neither do apples, " and the woods of Alcinous: nor " are the ſhoots the ſame of the " Cruſtumian and Syrian pears, and " of the heavy *volemi*. Nor does " the ſame vintage hang on our " trees, as Leſbos gathers from the " Methymnæan vine. There are " Thaſian vines, and there are white " Mareotides; the one thrives in a " fat ſoil, and the other in a light " one: and the Pſythian, which is " fitter to be uſed dry, and the light " *lageos*, which will make your legs " fail you, and tie your tongue; " there are purple and early ripe " grapes: and how ſhall I praiſe " thee O Rhætian grape? but how- " ever thou muſt not contend with " the Falernian cellars. There are " alſo Amminean vines, which yield " the beſt bodied wine: which the " Tmolian, and even the Phanæan " king reverences: and the ſmaller " *Argitis*, which none can rival, " either in yielding ſo much juice, " or in laſting ſo many years. Nor " ſhall I paſs thee over, O Rhodian " grape, which art ſo grateful to the " gods, and to ſecond courſes; nor " thee, O *Bumaſtus*, with ſwelling " cluſters. But the many ſpecies, " and the names of them are without " number: nor is there occaſion to " relate their number: which, he, " that would count, might as well " number the ſands of the Lybian " ſea, that are toſſed with the weſt- " wind, or the Ionian waves, that " daſh againſt the ſhore, when a " ſtrong eaſt-wind falls upon the " ſhips."

The two firſt lines of Dryden's tranſlation are intolerable:

" Of vegetable woods are various
" kinds
" And the ſame ſpecies are of ſeve-
" ral minds."

Ulmis.] Theophraſtus ſpeaks of two ſorts of elm: Pliny mentions four.

84. *Salici.*] Pliny ſpeaks of four ſorts of willow.

Loto.] There is a tree, and alſo an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horſes of Achilles,

Λωτὸν ἐρεπτόμενοι ἁλιῴδεϊ τε σέλινον.

It

It grows in great plenty in the Nile, where they make bread of the heads of it. Proſper Alpinus, an author of good credit, who travelled into Egypt, aſſures us, that the Egyptian *Lotus* does not at all differ from our great white water-lily. But it is the tree which Virgil here ſpeaks of: and which gave name to a people mentioned by Homer in his ninth Odyſſey.

Οἳδ' ἀνὰ μὲν ῥ' ἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.
Οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
Ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο, πάσασθαι.
Τῶν δ' ὅστις λωτοῖο φάγοι μελιηδέα καρπὸν
Οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν, οὐδὲ νέεσθαι·
Ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
Λωτὸν ἐρεπτόμενοι μενέμεν, νόστου τε λαθέσθαι.

" They went, and found a hoſpitable
" race:
" Not prone to ill, nor ſtrange to fo-
" reign gueſt,
" They eat, they drink, and nature
" gives the feaſt;
" The trees around them all their
" food produce,
" Lotos the name, divine nectareous
" juice!
" (Thence call'd Lotophagi) which
" whoſo taſtes,
" Inſatiate riots in the ſweet re-
" paſts,
" Nor other home, nor other care
" intends,
" But quits his houſe, his country,
" and his friends."

Mr. Pope.

Theophraſtus deſcribes this tree to be ſomething leſs than a pear-tree; he ſays its leaves are cut about the edges, and like thoſe of the *Ilex* or ever-green oak. He adds, that there are ſeveral ſorts of them, differing according to their fruit, which is of the ſize of a bean, and grows thick upon the branches like myrtle-berries: Ἔστι δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, ἐυμέγεθες, ἡλίκον ἄπιος, ἡ μικρὸν ἔλαττον· φύλλον δὲ ἐντομὰς ἔχον καὶ πριωνώδεις . . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς ἡλίκος κύαμος . . . . φύεται δὲ καθάπερ τὰ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν βλαστῶν. Pliny has tranſlated Theophraſtus almoſt word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: " Eadem Af-
" rica qua vergit ad nos, inſignem
" arborem Loton gignit, quam vo-
" cant celtin, et ipſam *Italiæ fa-*
" *miliarem*, ſed terra mutatam."
It muſt indeed have very much degenerated, if it be, as moſt Botaniſts agree, that which we call the nettle-tree: the fruit of which is far from that delicacy, which is aſcribed to the Lotus of the ancients. The leaves are indeed cut about the edges; but he muſt have a warm imagination, who can find in them any reſemblance of the *Ilex*. Hence ſome critics have taken the liberty to alter the text of Theophraſtus, reading πριονώδες inſtead of πριωνώδες, that is, *ſerrated*, or *indented like a ſaw*, inſtead of *like thoſe of the ilex*. But, if we ſhould allow this emendation, it would not anſwer our purpoſe: for, either ἐντομὰς ἔχον *cut about the edges*, and πριονώδες *ſerrated*, mean the very ſame thing, and ſo Theophraſtus would be guilty of tautology; or elſe the firſt muſt be interpreted *ſinuated*, which is not true of the nettle-tree. Beſides, in Pliny's time,

Nec pingues unam in faciem naſcuntur olivæ, 85
Orchites, et radii, et amara pauſia bacca :
Pomaque,

time, it certainly was ἀγριάδες; for he tranſlates this paſſage : " Inciſuræ " folio crebriores, alioquin *ilicis* vi- " derentur."

It ſeems to me more probable that the *Lotus* of the *Lotophagi* is what we now call *Zizyphus* or the *Jujube-tree*. The leaves of this are about an inch and half in length, and about one inch in breadth, of a ſhining green colour, and ſerrated about the edges : wherefore they are much more like the leaves of the *ilex*, than thoſe of the nettle-tree can be imagined to be. The fruits grow thick upon the branches, according to what Theophraſtus ſays of the Λώτος. They are of the ſhape and ſize of olives, and the pulp of them has a ſweet taſte, like honey, which agrees with what Homer ſays of this tree ; that it has μελιηδέα καρπὸν. They are ſent over dryed, from Italy.

There is another ſort of *Lotus* mentioned by Theophraſtus, different from that of the *Lotophagi*, which he calls alſo παλίουρος. This is thought, not without reaſon, to be that which Proſper Alpinus tells us the Egyptians call Nabca. It is deſcribed and figured by that learned author, in his book *de plantis Ægypti, page* 7, 8. This is thought alſo to be the *lotus* deſcribed by Polybius, as we find him quoted by Athenæus. Virgil has mentioned the *Paliurus*, in his fifth Eclogue :

" ——— Spinis ſurgit Paliurus a- " cutis."

Idæis cypariſſis.] He calls the cypreſs *Idæan*, from *Ida*, a mountain of Crete. Theophraſtus tells us, this tree is ſo familiar to that iſland, that it comes up there ſpontaneouſly, if you do but turn up the earth: Ἐνιαχοῦ δὲ ἂν μόνον ὑπερτάσωνται καὶ κινήσωσιν, εὐθὺς ἀναβλαστάνειν τὰ οἰκεῖα τῆς χώρας· ὥσπερ ἐν Κρήτῃ κυπάριττοι.

85. *Nec pingues unam in faciem naſcuntur olivæ.*] There are many ſorts, or varieties, of olives : tho' they are not ſo numerous as apples, pears, and plumbs. Cato mentions eight ſorts; *oleam conditivam, radium majorem, ſallentinam, orchitem, poſſeam, ſergianam, colminianam, albicerem.* Columella ſays, that ten ſorts only had come to his knowledge : tho' he thinks there are more. The names of the ten mentioned by Columella are ; *Pauſia, algiana, liciniana, ſergia, nevia, culminia, orchis, regia, circites, murtea.* He mentions the *radius* alſo ſoon after ; but that may probably be only another name for one of the ten. There are many more ſorts mentioned by Pliny, and other authors ; the ſame fruit obtaining, as I ſuppoſe, different names, in different provinces, and at different times. Thus we find in Pliny, that the *ſergia* was called *regia* by the Sabines : and yet Columella ſets theſe down as two different ſorts. Matthiolus informs us, that there were no more than three ſorts known in his time in Tuſcany : " Virgilius trium tantum generum " meminerit, quemadmodum etiam " plura non novit hac noſtra ætate " Hetruria, præſertimque noſter Se- " nenſis ager."

86. *Orchites.*] Moſt of the manuſcripts I have ſeen have *orchades.* The ſame reading is in the Medicean, and

and other ancient manuſcripts. Heinſius alſo, La Cerda, Ruæus, and moſt of the editors read *orchades*. One of Dr. Mead's manuſcripts has *orchades, radiique*, making the middle ſyllable of *orchades* long. Servius reads *orchites*, which I take to be right, becauſe I find it ſpelt in that manner by the proſe writers of agriculture; and particularly by Pliny, when he quotes this very paſſage of Virgil: "Genera earum tria dixit "Virgilius, *orchites*, et radios, et "pauſias." The *orchis* is a round olive, being ſo called from ὄρχις, *a teſticle*. Columella ſays that it is fitter for eating, than to make oil: "Orchis quoque et radius melius ad "eſcam, quam in liquorem ſtrin-"gitur." Pliny ſays the *orchis* abounds moſt in oil: "Prima ergo "ab autumno colligitur, vitio operæ "non naturæ, pauſia cui plurimum "carnis: mox orchites, *cui olei*." It ſeems to be the ſame with that which Cæſalpinus, who was of Arezzo in Tuſcany, tells us the modern Italians call *Olivola*, being a ſmall round olive, yielding abundance of oil. "Noſtratium, quæ minores, "rotundioreſque, plurimum olei "habentes, *olivolæ* vocantur." Matthiolus ſays that the olive, which produces the beſt oil, and in greateſt quantities is called *olivaſtre*: that it is a large, ſpreading tree, as big as a walnut-tree; "Proximæ, tum colore, "tum magnitudine præſtantes, "quamvis prædictis longe minores "ſint, ſunt tamen omnium aptiſſimæ "ad olei conficiendi uſum: quippe "quod oleum ex eis expreſſum ſit "non modo flavum, dulce, pellucidum, ac cæteris præſtans, ſed "etiam copioſum. Gignuntur hac "a proceriſſimis oleis, prægrandibus, juglandium nucum inſtar, "ramos in altum latumque ampliſſime fundentibus, eas rura noſtra "*olivaſtre* vulgo vocant." Hence I take the *orchis* of Virgil, the *olivola* of Cæſalpinus, and that *olivaſtre* of Matthiolus to be the ſame ſort of olive.

Radii.] The *radius* is a long olive, ſo called from its ſimilitude to a weaver's ſhuttle. There was a larger and a ſmaller ſort of *radius*: for Cato, in the paſſage quoted in the note on ver. 85. mentions the *radius major*; and Columella in *lib.* 12. *c.* 47. ſpeaks of the *radiolus*. Cæſalpinus mentions only the large ſort, which he ſays, are large and long, yielding a very ſweet oil, but in ſmall quantities, and are called *raggiariæ* from *radius*: "Quæ "majuſculæ et oblongæ, dulciſſi-"mum oleum reddentes, ſed par-"cius, *raggiariæ* a *radiis* nomine "deflexo." Theſe ſeem to be the ſame with the firſt ſort mentioned by Matthiolus, which he ſays are large olives, produced from ſmall trees, and are generally pickled, becauſe they yield but a little oil: "Primum harum genus eas noſtri "faciunt, quæ licet a minoribus "olearum plantis proferantur, ſunt "tamen ſpectata forma et magni-"tudine, Bononienſibus non quidem "inferiores: his tantum muria aſ-"ſervatis utuntur in cibis: quando-"quidem oleæ minus aptæ ſunt, "quod multo plus amurcæ quam "olei fundant."

Amara pauſia bacca.] The Poet mentions the bitter berry of this ſort of olive, becauſe it is to be gathered before it is quite ripe; for then it has a bitter or auſtere taſte. But when it is quite ripe, it has a very pleaſant flavour, according to Columella: "Bacca jucundiſſima eſt "pauſiæ" Cato, when he is ſpeaking of making green oil, ſays you muſt chooſe the rougheſt olive: "Quam acerbiſſima olea oleum fa-"cies, tum oleum optimum erit." Pliny alſo has almoſt the ſame words:

Pomaque, et Alcinoi ſylvæ: nec ſurculus idem
Cruſtumiis, Syriiſque pyris, gravibuſque volemis.
Non eadem arboribus pendet vindemia noſtris,
Quam Methymnæo carpit de palmite Leſbos
Sunt Thaſiæ vites, ſunt et Mareotides albæ:

Pinguibus

" Oleum quam acerbiſſima oliva
" optimum fieri." And Columella calls the Pauſian olive *acerba:* " Acerbam pauſeam menſe Septem-
" bri vel Octobri, dum adhuc vin-
" demia eſt, contunde."

87. *Poma*] Columella mentions nine ſorts of apples, as the moſt excellent: " Præterea malorum
" genera exquirenda maxime ſcan-
" diana, matiana, orbiculata, ſex-
" tiana, peluſiana, amerina, ſyrica,
" malimela, cydonia." Pliny mentions twenty-nine ſorts: but in theſe are included citrons and ſeveral other fruits which we do not now call apples.

Alcinoi ſylvæ.] The gardens of Alcinous in which were groves of fruit-trees, are celebrated in the ſeventh Odyſſey.

88. *Cruſtumiis, Syriiſque pyris, gravibuſque volemis.*] The *Cruſtumia*, or as others call them, *cruſtumina*, were reckoned the beſt ſort of pears. Columella gives them the firſt place in his catalogue; and Pliny ſays they are the beſt flavoured. " Cunctis autem cruſtumina gratiſ-
" ſima." Whether they are any ſort of pears now known is uncertain: Mr. B—— tranſlates them *warden pears.*

The Syrian pears are called alſo *Tarentina*, according to Columella. They are thought by ſome to be the *bergamot.*

The *volemi* are ſo called, *quia* volam *manus impleant*; becauſe they fill the palm of the hand. Ruæus thinks they are the *bon chretien*, and that thoſe are miſtaken, who confound them with the *libralia* of Pliny, which are the pound pears. Dryden however differs from Ruæus:

" Unlike are bergamots and pounder
" pears."

and Mr. B——

" The ſame variety the orchard
" bears,
" In warden, bergamot, and pounder
" pears."

90. *Methymnæo.*] Methymna is a city of Leſbos, an iſland of the Ægean ſea, famous for good wine.

91. *Thaſiæ vites.*] Thaſus is another iſland of the ſame ſea. The Thaſian wine is mentioned by Pliny, as being in high eſteem: " In
" ſumma gloria poſt Homerica illa,
" de quibus ſupra diximus fuere
" *Thaſium*, Chiumque."

Mareotides albæ.] It is diſputed whether theſe vines are ſo called from Mareia, or Mareotis, a lake near Alexandria; from Mareotis, a part of Africa called alſo Marmarica, and now Barca; or from Mareotis, a part of Epirus. Columella ſeems to be of the latter opinion, for he calls them Greek vines: " Nam quæ
" Græculæ vites ſunt, ut Mareo-
" ticæ, Thaſiæ, Pſythiæ, &c." Athenæus is of the former opinion, and ſays the beſt Mareotic or Alexandrian wine is white. But Pliny expreſly ſays the Alexandrian grape is black: " Alexandrina appellatur
" vitis

Pinguibus hæ terris habiles, levioribus illæ.
Et paſſo Pſythia utilior, tenuiſque lageos,
Tentatura pedes olim, vincturaque linguam,
Purpureæ,

" vitis circa Phalacram brevis, ramis " cubitalibus, *acino nigro*." Horace ſeems to countenance the opinion that the Mareotic was an Egyptian wine; for he repreſents Cleopatra as inebriated with it:

" Mentemque lymphatam *Mareo-*
" *tico*
" Redigit in veros timores
" Cæſar."

Strabo is quoted, as aſcribing the Mareotic wine to Marmarica: but I think unjuſtly. The place referred to is in the ſeventeenth book: which if the reader will carefully conſult, he will find, I think, that this part of Africa did not bear good wine: Μεταξὺ δὲ πρῶτον μὲν ἄκρα λευκόγειος, λευκὴ ἀκτὴ καλουμένη· ἔπειτα φοινικοῦς λιμὴν, καὶ πηγεῖς κώμη· εἶτα νῆσος πηδάλια λιμένα ἔχουσα. εἶ τ' αντίφρας, μικρὸν ἀπωτέρω τῆς Θαλάττης. ἅπασα μὲν ἡ χώρα αὕτη οὐκ ἔυοινος, πλείω δεχομένου τοῦ κεράμου Θάλατταν, ἢ οἶνον, ὃν δὴ καλοῦσι Διουσόν. ᾧ δὴ καὶ τῷ ζύθῳ τὸ πολὺ φῦλον χρῆται τῶν Αλεξανδρέων. Here we ſee, that the Lybian wine was in no eſteem, and that it ſerved only for the uſe of the common people of Alexandria. But he plainly enough aſcribes the Mareotic wine to the country about the lake Mareia: Ἡ δὲ Μαρεία λίμνη παρατείνουσα μέχρι καὶ δεῦρο, πλάτος μὲν ἔχει πλειόνων, ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μῆκος δ' ἐλάττονα ἢ τριακοσίων. Ἔχει δὲ ἐκτὸς νήσους, καὶ τὰ κύκλῳ πάντα οἰκούμενα καλῶς. Ἐυοινία τέ ἐςι περὶ τοὺς τόπους, ὥςε καὶ διαχεῖσθαι πρὸς παλαίωσιν τὸν Μαρεωτικὸν οἶνον. The ſame author tells us expreſsly, in another place of the ſame book, that this lake Mareia, or Mareotis, is on the ſouth ſide of Alexandria: Ἀμφίκλυστόν τε γὰρ ἐστὶ τὸ χωρίον δυσὶ πελάγεσι, το μὲν ἀπὸ τῶν ἄρκτων τῷ Αἰλυπίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας, ἣ καὶ Μαρεῶτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catabathmus, which muſt comprehend the whole Mareotis Lybia, which, according to Pliny, extends from Catabathmus to Alexandria. Now as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be ſuppoſed to have grown in either of theſe countries. But as Strabo plainly diſtinguiſhes between the Lybian and Mareotic vines, I believe we may venture to conclude, that they grew on the Egyptian ſide of the lake Mareotis: that there were both black and white grapes, in that country; and therefore that the Poet added the epithet *white*, becauſe they were better than the black ſort.

93. *Paſſo Pſythia utilior.*] *Paſſum* is a wine made from raiſons, or dried grapes. Columella has deſcribed the manner of making it, in *lib.* 12. *cap.* 39. It is called *paſſum* from *patior* according to Pliny: " Quin et a " patientia nomen acinis datur paſ- " ſis."

Tenuis lageos.] The *Lageos* is ſo called from λαγὸς *a hare*, on account of its colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: " Dixit Virgi- " lius Thaſias et Mareotidas, et " *Lageas*, complureſque externas, " quæ non reperiuntur in Italia." Servius interprets *tenuis*, *penetrabilis*,

Purpureæ, preciæque, et quo te carmine dicam 95
Rhætica?

quæ cito deſcendit ad venas. Some think that *tenuis* ſignifies *weak*, and therefore that the Poet uſes *olim*, to ſignify that it will be long before it affects the head. I take *tenuis* in this place to ſignify what we call a *light wine*. Dioſcorides oppoſes the light wines to the thick black wines: Οἱ δὲ παχεῖς καὶ μέλανες καλοστόμαχοι φυσώδεις, σφικὸς μέν τι γένη τινά. οἱ μέν τοι λεπτοὶ καὶ αὐστηροὶ εὐστόμαχοι.

95. *Preciæ.*] "Preciæ, quaſi "præcoquæ, *ſays Servius*, quòd "ante alias coquantur."

Quo te carmine dicam, Rhætica?] Rhætia is a country bordering upon Italy. It has been queſtioned whether this expreſſion of Virgil is intended to praiſe the Rhætian wines or not. Seneca in his firſt book of natural queſtions, *cap.* 11. ſpeaking of the *parhelia*, is in doubt what Latin name to give them, and aſks whether he ſhall imitate Virgil's expreſſion, where he is in doubt how to call the Rhætian vine: "His "quod nomen imponimus? An fa- "cio quod Virgilius, qui dubitavit "de nomine, deinde id de quo du- "bitaverat, poſuit?

"——— Et quo te nomine di-
"cam
"Rhætica? nec cellis ideo contende
"Falernis."

Here Seneca certainly underſtood Virgil's meaning to be, that he was in doubt what to ſay of this ſort of vine. But I think his authority in this place not very great, becauſe he ſeems not to have read our Poet very carefully. Virgil did not ſay *nomine*, but *carmine:* he was in no doubt about the name of the vine, but how he ſhould celebrate it. Servius tells us that Cato commended this grape, and that Catullus ſpoke in contempt of it: and that Virgil therefore judiciouſly kept a middle way, and made a doubt whether he ſhould praiſe or diſpraiſe it. Fulvius Urſinus thinks this interpretation very inſipid. Let us ſee now what reaſon there is to think that Virgil intended abſolutely to praiſe the Rhætian vine. I ſhall firſt quote the authority of Strabo, who tells us that the Rhætian wine was highly eſteemed: οἱ μὲν οὖν Ραῖτοι μέχρι τῆς Ἰταλίας καθήκουσι, τῆς ὑπὲρ Οὐήρωνος καὶ Κόμου, καὶ ὄγε Ραιτικὸς οἶνος τῶν ἐν τοῖς Ἰταλικοῖς ἐπαινουμένων οὐκ ἀπολείπεσθαι δοκῶν, ἐν ταῖς τούτων ὑπαρείαις γίνεται. The next author I ſhall quote is Pliny, who underſtood our Poet to mean, that the Rhætian vine was ſecond to none but the Falernian: "In Ve- "ronenſi item Rhætica, Falernis "tantum poſthabita a Virgilio." He ſpeaks of it in another place, as a grape in high eſteem: "Et Rhæ- "tica in maritimis Alpibus appel- "lata, diſſimilis *laudatæ illi.*" We learn from the ſame author, that Tiberius introduced another ſort of wine, but that till then the Rhætian was moſt eſteemed: "Aliis gratiam "qui et vinis fumus affert fabrilis, "iiſque gloriam præcipuam in for- "nacibus Africæ Tiberii Cæſaris "autoritas fecit. Ante eum Rheti- "cis prior menſa erat, et uvis Vero- "nenſium agro." But what has the moſt weight with me in this argument is, that Suetonius has informed us, that this wine was the favourite of Auguſtus Cæſar: "Maxime "delectatus eſt Rhætico." Surely Virgil was not ſo ill a courtier, as to make a doubt whether he ſhould praiſe or diſpraiſe that wine which his

Rhætica? nec cellis ideo contende Falernis.
Sunt etiam Ammineæ vites, firmiſſima vina,
Tmolius adſurgit quibus, et rex ipſe Phanæus,
Argitiſque minor: cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, Dîs, et menſis accepta ſecundis,
Tranſierim,

his emperor applauded: tho' he confeſſes at the ſame time that he muſt be ſo ſincere as to prefer the Falernian wine before it.

96. *Nec cellis ideo contende Falernis.*] Pierius found *adeo* inſtead of *ideo*, in ſome ancient manuſcripts, which he thinks more elegant.

Falernus is the name of a mountain of Campania, famous for the beſt wine.

97. *Sunt etiam Ammineæ vites, firmiſſima vina.*] One of the Arundelian manuſcripts has *ſunt et Ammineæ*; the other has *ſunt et Amineæ*. This laſt reading is in one of Dr. Mead's manuſcripts, and is admitted by Servius, Paul Stephens, La Cerda, and ſeveral other editors. The Cambridge, and the other manuſcript of Dr. Mead has *ſunt et Animee*, which is an eaſy miſtake of the tranſcribers for *Amineæ*. The old Nuremberg edition has *ſuntque Amineæ*. Pierius ſays the Medicean and Vatican manuſcripts have *ſunt etiam Ammineæ*: it is the ſame in the King's and the Bodleian manuſcripts. This reading is approved by Heinſius, Ruæus, Maſvicius, and moſt of the modern editors. *Amineum vinum*, ſays Servius, *quaſi ſine minio, id eſt, rubore, nam album eſt.* But this ſeems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adſurgit quibus, et rex ipſe Phanæus.*] Moſt of the editors read *Tmolus et adſurgit*. Some have *Tmolus adſurgit*, but this is objected to by the Grammarians, becauſe there is no inſtance of a Hexameter verſe beginning with a Trochee. To avoid this impropriety, perhaps they ſtuck in *et*, for which there is no occaſion, if we read *Tmolius*, according to the Medicean, the Vatican and the King's manuſcripts. This reading is approved by Pierius, Heinſius, and Maſvicius. I find it alſo in ſeveral of the oldeſt printed editions. In one of Dr. Mead's manuſcripts it is *mollius aſſurgit*. I have ſpoken of Tmolus in the note on ver. 56. of the firſt book. This mountain was very famous for wine: thus Ovid:

" Africa quot ſegetes, quot *Tmoliæ*
" terra racemos."

Phanæ or Phanæa is the name of a mountain of Chios, now called Scio. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis.*] This is thought to be ſo called from *Argos*, a city and kingdom in the Morea, or ancient Peloponneſus. Some think it is derived from ἀργὸς, white, in which ſenſe May has tranſlated it:

" And white grapes, leſs than
" thoſe."

101. *Dîs et menſis.*] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuſcripts. In the other Arundelian, it is *Dîs aut menſis*. In both

Dr.

Tranſierim, Rhodia, et tumidis, bumaſte, racemis.
Sed neque quam multæ ſpecies, nec nomina quæ ſint,
Eſt numerus; neque enim numero comprendere refert:
Quem qui ſcire velit, Lybici velit æquoris idem
Diſcere quam multæ Zephyro turbentur arenæ:
Aut ubi navigiis violentior incidit eurus,
Noſſe, quot Ionii veniant ad litora fluctus.
Nec vero terræ ferre omnes omnia poſſunt.

Fluminibus

Dr. Mead's manuſcripts, it is *menſis et Dîs*; which order of the words is preferred by Pierius, wherein he is followed by moſt of the editors. He acknowledges however that *Dîs et menſis* is in moſt of the ancient manuſcripts he had ſeen: and this reading is approved by Heinſius, and Maſvicius.

The firſt courſe was of fleſh; and the ſecond, or deſert, of fruit: at which they poured out wine to the gods, which was called Libation. Therefore when the Poet ſays the Rhodian wine is grateful to the gods and to ſecond courſes, he means it was uſed in Libations, which were made at theſe ſecond courſes; or perhaps, that the wine was poured forth, and the grapes ſerved up, as part of the deſert.

102. *Tumidis bumaſte racemis.*] One of Dr. Mead's manuſcripts has *gravidis*, inſtead of *tumidis*. The *bumaſti* are ſo called, becauſe they are large cluſters, ſwelling like great udders: thus Pliny: "Tument "vero mammarum modo buma- "ſti."

103. *Sed neque quam multæ ſpecies, nec nomina quæ ſint, eſt numerus.*] Pliny tells us that Democritus alone thought, that the different ſorts of vines were to be numbered, but that others thought they were infinite: "Genera vitium numero "comprehendi poſſe unus exiſtima- "vit Democritus, cuncta ſibi Græ- "ciæ cognita profeſſus. Cæteri in- "numera atque infinita eſſe pro- "diderunt, quod verius apparebit ex "vinis."

105. *Velit.*] It is *volet* in one of Dr. Mead's manuſcripts.

Lybici velit æquoris idem, &c.] This ſeems to be an imitation of Theocritus, in his ſixteenth Idyllium.

Ἀλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ἀόσι κύματα μετρεῖν,
Ὅσσ' ἄνεμος χέρσοισδε μετὰ γλαυκᾶς ἀλὸς ἀθεῖ.

109. *Nec vero terræ, &c.*] The Poet now informs us, that different plants require different ſoils: he mentions ſeveral conſiderable trees, by which the countries that produce them may be diſtinguiſhed; and concludes with a beautiful deſcription of the Citron-tree: "But neither can "every ſort of land bear all ſorts of "trees. Willows grow about rivers, "and alders in muddy marſhes: the "barren wild aſhes on rocky moun- "tains: the ſea ſhores abound with "myrtles: laſtly, the vine loves open "hills, and yews the northern cold. "Behold alſo the moſt diſtant parts "of the cultivated globe, both the "eaſtern habitations of the Ara- "bians, and the painted Geloni.

"You

The Citron tree.



Plate 8.



Fluminibus ſalices, craſſiſque paludibus alni
Naſcuntur : ſteriles ſaxoſis montibus orni :
Littora myrtetis lætiſſima : denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aſpice et extremis domitum cultoribus orbem,
Eoaſque

" You will find that countries are " divided by their trees : India a- " lone bears the black ebony : the " Sabæans only enjoy the bough of " frankincenſe. Why ſhould I men- " tion the balſam, which ſweats out " of the fragrant wood, and the " berries of the ever-green acan- " thus? Why ſhould I ſpeak of the " foreſts of the Ethiopians, hoary " with ſoft wool? And how the " Seres comb the fine fleeces from " the leaves of trees? Or of the " groves of India, which lies neareſt " the ocean, and is the fartheſt " bound of the earth? where no " arrows can ſoar above the lofty " ſummits of their trees: and yet " thoſe people are no bad archers. " Media bears bitter juices, and the " ſlow taſte of the happy apple, than " which there is not a better reme- " dy, to expel the venom, when " cruel ſtep-mothers have poiſoned " a cup, and mingled herbs with " baleful charms. The tree is large, " and very like a bay ; and, if it " did not ſpread abroad a different " ſmell, it might be taken for a " bay: the leaves are not ſhaken " off with any winds : the flower is " very tenacious: the Medes chew " it for their unſavoury breaths, and " cure with it their aſthmatic old " men."

Half the firſt verſe is taken from Lucretius, *lib.* 1. *ver.* 167.

" ——— Ferre omnes omnia poſ- " ſent."

110. *Fluminibus ſalices.*] The author of the books of plants aſcribed to Ariſtotle, ſays that willows grow either in dry or wet places : Τινὰ μὲν ζωσιν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἑκατέροις, ὡς ἡ ἰτέα. It would be waſting time, to produce innumerable quotations from other authors, to ſhew that wet grounds are the proper ſoil for willows : ſince it is confirmed by daily experience.

Craſſis paludibus.] Servius interprets *craſſis, lutoſis naturaliter :* Grimoaldus's paraphraſe is, " Alni " gaudent paludibus, et *luto* repletis " locis." Mr. Evelyn ſays, " The " Alder is of all other the moſt " faithful lover of watery and boggy " places, and thoſe moſt deſpiſed " weeping parts, or water-galls of " foreſts ; for in better and dryer " ground they attract the moiſture " from it, and injure it."

111. *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the prepoſition *cum* is to be underſtood here, and that theſe words are to be rendered " the " fartheſt part of the earth ſubdued " together with its huſbandmen." He ſuppoſes the poet deſigns a compliment to the Romans, who had ſubdued thoſe nations. Grimoaldus, La Cerda, and moſt of the Commentators follow this interpretation. Ruæus gives the ſenſe which I have followed in my tranſlation. May follows Servius :

" —— And

Eoaſque domos Arabum, pictoſque Gelonos.
Diviſæ arboribus patriæ: ſola India nigrum Fert

" —— And again behold
" The *conquer'd* world's fartheſt in-
" habitants:"

and Dr. Trapp:

" See the moſt diſtant regions, by the
" pow'r
" Of Roman arms ſubdu'd."

" I have rendered it, *ſays he*, ac-
" cording to the ſenſe of *all* the
" Commentators, except Ruæus.—
" *Orbem domitum* [a Romanis, una
" cum] *extremis* [ſuis] *cultoribus.*
" Tho' I confeſs it is ſtrained, and
" harſh; and Ruæus's is more na-
" tural.—*Orbem domitum*; for *ſub-
" actum*; i. e. *cultum* [ab] *ex-
" tremis*, &c." Dryden follows Ruæus:

" Regard th' extremeſt cultivated
" coaſt:"

and Mr. B——:

" Where'er the globe ſubdu'd by
" *hinds* we ſee."

115. *Pictos Gelonos.*] The Geloni were a people of Scythia, who painted their faces, like ſeveral other barbarous nations, to make themſelves appear more terrible in battle. Some have erroneouſly, contrary to all Geographers, placed the Geloni in Thrace: and Ruæus thinks that Virgil himſelf ſeems to make them Thracians, in the third Georgic where he ſays;

" —— Acerque Gelonus,
" Cum fugit in Rhodopen, atque in
" deſerta Getarum:"

becauſe Rhodope is a mountain of Thrace, and the Getæ border upon Scythia and Thrace. I believe the Poet uſes Rhodope for Thrace; and the deſarts of the Getæ are confeſſedly not in Thrace, the Danube flowing between them. Hence it is as reaſonable to ſay that the Poet makes the Geloni to be Getæ as Thracians, nay that he makes them both Getæ and Thracians, which is abſurd. It ſeems more probable that when he ſpeaks of their flying into Thrace, and the deſarts of the Getæ, he ſhould mean flying out of their own country; whence it will follow that they were neither Getæ nor Thracians, but Scythians.

116. *Diviſæ.*] In the King's and one of Dr. Mead's manuſcripts it is *diverſæ.*

Sola India nigrum fert ebenum.] Our Poet has been accuſed of a miſtake in ſaying that only India produces Ebony, ſince we are informed by good authors, not only that it is brought from Ethiopia, but alſo that the beſt grows in that country. Herodotus ſays expreſsly that Ebony grows in Ethiopia, and we find him quoted to this purpoſe by Pliny: " Unam e peculiaribus Indiæ Vir-
" gilius celebravit Ebenum, nuſ-
" quam alibi naſci profeſſus. Hero-
" dotus eam Æthiopiæ intelligi
" maluit, tributi vice regibus Per-
" ſidis e materie ejus centenas
" phalangas tertio quoque anno
" penſitaſſe Æthiopas cum auro et
" ebore, prodendo." Dioſcorides mentions an Indian Ebony, but he ſays the beſt comes from Ethiopia: Ἔβενος κρατίστη ἡ αἰθιοπική.——ἔστι δὲ καὶ ἡ ἰνδική. Lucan is quoted for ſaying it is an Egyptian plant:

" —— Ebenus

Fert ebenum : ſolis eſt thurea virga Sabæis.
Quid tibi odorato referam ſudantia ligno
Balſamaque et baccas ſemper frondentis acanthi ?

Quid

" ——— Ebenus Mareotica vaſtos
" Non operit poſtes, ſed ſtat pro
" robore vili
" Auxilium."

But it has, not without reaſon, been ſuppoſed, that we ought to read *Meroëtica* inſtead of *Mareotica*, which will make the Ebony, not an Egyptian but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is confirmed by another paſſage in the ſame author ; where he expreſsly ſays that the Ebony grows in Meroë :

" ——— Late tibi gurgite rupto
" Ambitur nigris Meroë fœcunda
" colonis,
" Læta comis Ebeni : quæ, quamvis
" arbore multa
" Frondeat, æſtatem nulla ſibi mitigat
" umbra."

Thus we find a concurrent teſtimony of ſeveral authors, that the Ebony grows in Ethiopia, whereas Virgil aſſerts, that it grows only in India. Servius vindicates the Poet by ſaying, that Ethiopia was reckoned a part of India ; which opinion ſeems to be confirmed by a paſſage in the fourth Georgic, where the Source of the Nile is ſaid to be in India ; which muſt be underſtood to mean Ethiopia, for it is impoſſible to ſuppoſe the Nile to riſe in India properly ſo called :

" Et diverſa ruens ſeptem diſcurrit
" in ora
" Uſque coloratis amnis devexus ab
" Indis."

However it is not improbable, that the Poet might think that Ebony was peculiar to India, for we find that Theophraſtus was of the ſame opinion. This great author ſpeaking of the trees of India, ſays that Ebony is peculiar to that country : ἴδιον δὲ καὶ ἐξαίνη τῆς χώρας ταύτης.

117. *Solii eſt thurea virga Sabæis.*] See the note on *molles ſua thura Sabæi*, Book I. ver. 57.

119. *Balſamaque.*] In one of Dr. Mead's manuſcripts, it is *Balſama, quid.* If this reading, which ſeems very good, be admitted, the whole paſſage will ſtand thus ;

" Quid tibi odorato referam ſudantia
" ligno
" Balſama ? quid baccas ſemper fron-
" dentis acanthi ?
" Quid nemora Æthiopum molli
" canentia lana ?

In the Cambridge manuſcript, it is *Balſama, et baccas.*

According to Pliny the Balſam plant grows only in Judæa : but Joſephus tells us, that the Jews had a Tradition, that it was firſt brought into their country by the Queen of Sheba, who preſented it to Solomon : Λέγουσι δ' ὅτι καὶ τὴν τοῦ ὁποβαλσάμου ῥίζαν ἣν ἔτι νῦν ἡμῶν ἡ χώρα φέρει, δούσης ταύτης τῆς γυναικὸς ἔχομεν. According to the beſt accounts of modern authors the true country of the Balſam plant is Arabia felix. It is a ſhrub with unequally pennated leaves. The Balſam flows out of the branches, either naturally, or by making inciſions in June, July, and Auguſt. It is ſaid to be white at firſt, then

green, and at laſt of a yellow colour, like that of honey.

Baccas ſemper frondentis Acanthi.] The Acanthus is mentioned ſeveral times by Virgil. In this place he ſpeaks of it as a tree, that bears berries, and is always green. In the fourth Georgic, he ſeems to ſpeak of it as a twining plant:

" —— *Flexi* tacuiſſem *vimen Acan-*
" *thi.*"

A little afterwards he mentions it as a garden plant:

" Ille comam mollis jam tum tonde-
" bat Acanthi."

In the third Eclogue he deſcribes two cups adorned with the figure of it:

" Et nobis idem Alcimedon duo po-
" cula fecit;
" Et molli circum eſt anſas amplexus
" Acantho."

This verſe is taken from the firſt Idyllium of Theocritus:

Παντᾶ δ' ἀμφὶ δέπας περιπέπλαται ὑγρὸς ἄκανθος.

In the fourth Eclogue it is repreſented as a beautiful plant:

" Mixtaque *ridenti* Colocaſia fundet
" *Acantho.*"

In the firſt Æneid he ſpeaks of a garment wrought with yellow ſilk, in the form of Acanthus leaves:

" Et circumtextum croceo velamen
" Acantho:"

and

" — Pictum croceo velamen Acan-
" tho."

It ſeems ſcarce poſſible, to find any one plant, with which all theſe characters agree. Hence it has not been unreaſonably ſuppoſed, that there are two ſorts of Acanthus; the one an Egyptian tree, of which the Poet ſpeaks in this place; and the other an herb, to which the other paſſages allude. The tree is deſcribed by Theophraſtus. He ſays it is called *Acanthus*, becauſe it is all over prickly, except the trunk: for it has thorns upon the ſhoots and leaves. It is a large tree, and affords timber of twelve cubits.——The fruit grows in pods, after the manner of pulſe, and is uſed by the inhabitants, inſtead of galls, in dreſſing leather. The flower is beautiful, and is uſed in garlands: it is alſo gathered by the Phyſicians, being uſeful in medicine. A Gum alſo flows from it, either ſpontaneouſly, or by inciſion. It ſhoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: Ἡ δὲ Ἄκανθος καλεῖται μὲν διὰ τὸ ἀκανθώδες ὅλον τὸ δένδρον εἶναι, πλὴν τῶν στελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγέθει δὲ μέγα, καὶ γὰρ δωδεκάπηχυς ἐξ αὐτῶν ἐρέψιμος ὕλη τίμεται.——Ὁ δὲ καρπὸς ἔλλοβος, καθάπερ τῶν χιδροπῶν, ᾧ χρῶνται οἱ ἐγχώριοι πρὸς τὰ δέρματα ἀντὶ κικίδος. Τὸ δὲ ἄνθος καὶ τῇ ὄψει καλόν· ὥστε καὶ στεφάνους ποιεῖν ἐξ αὐτοῦ· καὶ φαρμακῶδες, διὸ καὶ συλλέγουσιν οἱ ἰατροί. Γίνεται δὲ ἐκ τάυτης καὶ τὸ κόμμι, καὶ ῥέει, καὶ πληγείσης, καὶ αὐτόματον ἀπὸ σχάσεως. Ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος ἐυθὺς ἀναβεβλάστηκε. Πολὺ δὲ τὸ δένδρον ἐστὶ· καὶ δρυμὸς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of Theophraſtus is certainly the Egyptian *Acacia*, from which we obtain that ſort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs

Quid nemora Æthiopum molli canentia lana?
Velleraque ut foliis depectant tenuia Seres?
Aut quos oceano propior gerit India lucos,
Extremi ſinus orbis? ubi aëra vincere ſummum
Arboris haud ullæ jactu potuere ſagittæ:
Et gens illa quidem ſumptis non tarda pharetris.
Media fert triſtes ſuccos, tardumque ſaporem
Felicis

differs from the Acanthus; the trunk of it is prickly, as well as the other parts. But in this particular Theophraſtus might have been miſinformed: in other circumſtances they agree ſufficiently. The juice of the unripe pods is now uſed at Cayro, in dreſſing leather; and Proſper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other ſort of tree bears any gum, either in Egypt or Arabia. But, tho' it be allowed that the *Acacia* is the *Acanthus* of Theophraſtus, yet there remains a great difficulty to reconcile what Virgil ſays of it in this place with the deſcription of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no reſemblance of a berry. Bodæus a Stapel has propoſed a ſolution of this difficulty. He obſerves that the flowers grow in little balls, which Virgil might therefore poetically call berries; tho' that word ſtrictly belongs to ſmall round fruits. Proſper Alpinus has given a particular deſcription of them: "Flores parvos, pallidos, "ſubflavos, atque etiam albos, ro-"tundos, parvos lanæ floccos imi-"tantes, platani fructibus forma "plane ſimiles, his tamen longe "minores, et nihil aliud flos hu-"juſce arboris videtur, quam mol-"lis lanugo parvum rotundumque "globulum efformans, non ingrati "odoris." But might not Virgil as well call the globules of gum *berries?* Mr. B—— ſeems to have been of this opinion:

"———Where ever-green
"Acanthus rites with his gummy
"ſtem."

We ſhall conſider the other *Acanthus*, in the note on ver. 123. of the fourth Georgic.

120. *Nemora Æthiopum molli canentia lana.*] Theſe foreſts, that are hoary with ſoft wool, are the cotton-trees. They grow uſually to about fifteen feet in height; the cotton is a ſoft ſubſtance, growing within a greeniſh huſk, and ſerving to defend the ſeeds.

121. *Velleraque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furniſhed the other parts of the world with ſilk. The ancients were generally ignorant of the manner in which it was ſpun by the ſilk-worms; and imagined that it was a ſort of down, gathered from the leaves of trees. Thus Pliny: "Pri-"mi ſunt hominum, qui noſcantur, "Seres, lanicio ſylvarum nobiles, per-"fuſam aqua depectentes frondium "caniciem."

122. *Propior.*] In the Cambridge, and in one of Dr. Mead's manuſcripts, and in the old Nurenberg edition, it is *propior*.

123. *Aëra vincere ſummum, &c.*] The vaſt height of the Indian trees is mentioned alſo by Pliny, *lib.* 7. *c.* 2. "Arbores quidem tantæ proceritatis "traduntur, ut ſagittis ſuperari ne-"queant."

126. *Media fert triſtes ſuccos, &c.*] The fruit here mentioned is certainly

Felicis mali, quo non præſentius ullam,
Pocula ſi quando ſævæ infecere novercæ,
Miſcueruntque herbas, et non innoxia verba,
Auxilium venit, ac membris agit atra venena. 130

Ipſa

the Citron. Dioſcorides ſays expreſsly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὰ δὲ Μηδικὰ λεγόμενα, ἤ περσικὰ, ἤ κεδρόμηλα, Ῥωμαϊστὶ δὲ Κίτρια, πᾶσι γνώριμα.

Triſtis ſignifies bitter, as *triſtiſque lupini*. This muſt be underſtood either of the outer rind, which is very bitter; or of the ſeeds, which are covered with a bitter ſkin. The juice of the pulp is acid.

What ſort of taſte the Poet means by *tardum ſaporem*, is not very eaſy to determine, nor are the Commentators and Tranſlators well agreed about it. Servius ſeems to underſtand it to be a taſte which does not preſently diſcover itſelf. Philargyrius interprets it a taſte which dwells a long time upon the palate. La Cerda takes it to mean that perſons are ſlow or unwilling to ſwallow it, on account of its acrimony. Ruæus follows Philargyrius. May tranſlates this paſſage:

" *Slow taſted* apples Media doth pro-
" duce,
" And bitter too; but of a happy
" uſe."

Dryden renders *triſtes ſucços*, *ſharp taſted*, and *tardum ſaporem*, *bitter*; which he applies to the rind:

" *Sharp taſted* Citrons Median climes
" produce,
" *Bitter the rind*, but gen'rous is the
" juice."

Mr. B—— makes it a *clammy taſte*:

" To Media's clime thoſe happy
" fruits belong,
" Bitter of taſte, and *clammy* to the
" tongue."

Dr. Trapp tranſlates *triſtis*, *pungent*; and follows Philargyrius, with regard to *tardum ſaporem*.

" Media the happy Citron bears, of
" juice
" *Pungent*, of taſte that dwells upon
" the tongue."

I take the epithet *happy* to be aſcribed to this fruit on account of its great virtues. Some of the Commentators think it is ſo called, becauſe the tree enjoys a continual ſucceſſion of fruits.

127. *Præſentius.*] Pierius ſays it is *præſtantius*, in the Lombard manuſcript: but he adds that *præſentius* is preferred by the learned.

129. *Miſcuerunt.*] It is *miſcuerant* in the Cambridge manuſcript; and *miſcuerint* in one of Dr. Mead's, and in ſome old printed editions.

130. *Membris agit atra venena.*] Athenæus relates a remarkable ſtory of the uſe of Citrons againſt poiſon; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of ſerpents. As they were led to execution, a perſon taking Compaſſion of them, gave them a Citron to eat. The conſequence of this was, that tho' they were expoſed to the bite of the moſt venemous ſerpents, they received no injury. The governor being ſurprized at this extraordinary

even-

Ipſa ingens arbos, faciemque ſimillima lauro:
Et, ſi non alium late jactaret odorem,
Laurus erat: folia haud ullis labentia ventis:
Flos ad prima tenax: animas et olentia Medi
Ora fovent illo, et ſenibus medicantur anhelis.

Sed

event, inquired of the ſoldier who guarded them, what they had eat or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them ſhould eat Citron, and the other not. He, who had not taſted the Citron, died preſently after he was bitten: the other remained unhurt.

131. *Faciemque ſimillima Lauro.*] "This is a verbal tranſlation of "Theophraſtus: Ἔχει δὲ τὸ δένδρον "τοῦτο φύλλον μὲν ὅμοιον καὶ σχεδὸν ἴσον "τῇ τῆς Δάφνης. But it muſt be ob- "ſerved that in the common edi- "tions we find ἀνδράχνης, which "is a corrupt reading, for δάφνης: "which has led Theodorus Gaza "into a miſtake, who tranſlates it "*Portulaca.* Others finding this "paſſage corrupted, have taken "pains to correct it, by ſubſtituting "ἀδράχνης for ἀνδράχνης. But I think "I have reſtored the true reading; "for ſo Athenæus, *lib.* 3. informs "us that it ought to be read. This "author, quoting this paſſage of "Theophraſtus, uſes δάφνης, inſtead "of ἀνδράχνης. As for the words ἀν- "δράχνης, κάρυας, which follow δάφ- "νης, I take them to be the gloſs "of ſome idle Commentator, for "they are not to be found in the "oldeſt copies." Fulvius Urſinus.

Both Dr. Mead's Manuſcripts have *facieque.*

134. *Flos ad prima tenax.*] "Tho' ſome manuſcripts have *ap-* "*prime*, I prefer *ad prima*, which "I find in the moſt ancient copies. "This reading ſeems to have been "allowed alſo by Aruſianus. And "in an old manuſcript of Terence "we find, *Meis me omnibas ſcio eſſe* "ad prima *obſequentem.* Ἐπὶ τὰ "πρῶτα is no inelegant Greek fi- "gure." Pierius.

Servius reads *apprima*, which he ſays is put adverbially, like *Et pede terram* crebra *ferit*, for *crebro.* The King's, the Cambridge, and the Bodleian manuſcripts have *ad prima*, which is acknowledged alſo by Heinſius.

134. *Animas et olentia Medi ora fovent illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophraſtus aſcribes this virtue to the fruit: Ἐὰν γάρ τις ἐψήσας ἐν τῷ ζωμῷ ἢ ἐν ἄλλῳ τινὶ, τὸ ἔσωθεν τοῦ μήλου ἐπίσειν εἰς τὸ στόμα καὶ καταροφῆσαι, ποιεῖ τὴν ὀσμὴν ἡδεῖαν. Pliny ſays the Parthians are ſubject to a ſtinking breath, on account of the variety of their food, and their hard drinking: and that their great men cure this diſorder with the ſeeds of Citrons. "Ani- "mæ leonis virus grave. . . . . "Hominis tantum natura infici vo- "luit pluribus modis, et ciborum "ac dentium vitiis, ſed maxime "ſenio. Dolorem ſentire non po- "terat, tactu ſenſuque omni carebat; "ſine qua nihil ſentitur. Eadem "commeabat recens aſſidue, exitura "ſupremo, et ſola ex omnibus ſuper- "ſutura. Denique hæc trahebatur "e cælo. Hujus quoque tamen "reperta pœna eſt, ut neque id "ipſum quo vivitur, in vita juvaret. "Parthorum populis hoc præcipue, "et a juventa, propter indiſcretos "cibos:

Sed neque Medorum ſylvæ, ditiſſima terra,

Nec

" cibos: namque et vino fœtent ora
" nimio. Sed ſibi proceres meden-
" tur grano Aſſyrii mali, cujus eſt
" ſuavitas præcipua, in eſculenta
" addito." The ſame author, in another place, ſpeaks of the Citron, as the moſt ſalutary of exotic fruits, and a remedy for poiſon. He there compares the leaves of it to the arbute: he ſays the fruit is not eaten, which we find alſo in Theophraſtus, but it has an agreeable ſmell; as alſo the leaves, which preſerve garments from being eaten. The tree is laden with a continual ſucceſſion of fruits. Several nations have endeavoured to tranſplant it into their own countries, but it will grow only in Media and Perſia. The ſeeds are uſed by the Parthians, for the ſake of their breath: and there is no other tree of note in Media. " In præ-
" ſentia externas perſequemur, a
" ſalutari maxime orſi. Malus Aſ-
" ſyria, quem alii vocant Medicam,
" venenis medetur. Folium ejus eſt
" Unedonis, intercurrentibus ſpinis.
" Pomum ipſum alias non manditur,
" odore præcellit: foliorum quoque
" qui tranſit in veſtes una conditus,
" arcetque animalium noxia. Arbor
" ipſa omnibus horis pomifera eſt,
" aliis cadentibus, aliis natureſcen-
" tibus, aliis vero ſubnaſcentibus.
" Tentavere gentes transferre ad
" ſeſe, propter remedii præſtantiam,
" fictilibus in vaſis, dato per caver-
" nas rapicibus ſpiramento: qualiter
" omnia tranſitura longius, ſeri arc-
" tiſſime transferrique meminiſſe
" conveniet, ut ſemel quæque di-
" cantur. Sed niſi apud Medos et
" in Perſide naſci noluit. Hæc
" autem eſt cujus grana Parthorum
" proceres incoquere diximus eſcu-
" lentis, commendandi halitus gra-
" tia. Nec alia arbor laudatur in
" Medis."

Palladius ſeems to have been the firſt, who cultivated the Citron, with any ſucceſs, in Italy. He has a whole chapter on the ſubject of this tree. It ſeems by his account, that the fruit was acrid: which confirms what Theophraſtus and Pliny have ſaid of it; that it was not eſculent: " Feruntur *acres medullas* mutare
" dulcibus, ſi per triduum aqua mul-
" ſa ſemina ponenda macerentur, vel
" ovillo lacte, quod præſtat." It may have been meliorated by culture, ſince his time.

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136. *Sed neque*, &c.] The Poet having ſpoken of the moſt remarkable plants of foreign countries, takes occaſion to make a beautiful digreſſion in praiſe of Italy.

" But neither the groves of Me-
" dia, the richeſt of countries, nor
" the beautiful Ganges, and Her-
" mus thick with gold, may contend
" for praiſe with Italy: not Bactra,
" nor India, nor all Panchaia, whoſe
" rich ſands abound with frankin-
" cenſe. This country has never
" been plowed by bulls, that breathe
" fire from their noſtrils, nor ſown
" with the teeth of a cruel dragon:
" nor have the fields born a horrid
" crop of men armed with helmets
" and ſpears, but it is filled with
" heavy corn, and the maſſic liquor
" of Bacchus: and is poſſeſſed by
" olives, and joyful herds. Hence
" the warlike horſe with his lofty
" neck ruſhes into the field. Hence
" thy white flocks, Clitumnus, and
" the greateſt of victims, the bull,
" having been often waſhed with
" thy ſacred ſtream, have led the
" Roman triumphs to the ſacred
" temples of the gods. Here the
" ſpring is perpetual, and the ſum-
" mer ſhines in unuſual months. The

" ſheep

Nec pulcher Ganges, atque auro turbidus Hermus
Laudibus Italiæ certent: non Bactra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis

Hæc

" ſheep bear twice, and the tree is " twice loaded with apples every " year. But there are no ravening " tygers, nor ſavage breed of lions; " nor do aconites deceive the un- " happy gatherers. Nor does the " ſcaly ſerpent trail his immenſe " folds along the ground, nor collect " his length into ſo vaſt a ſpire. " Add to this ſo many famous cities, " and ſtupendous works: ſo many " towns built on the rocky cliffs: " and rivers ſliding under ancient " walls. Shall I mention the ſea " which waſhes it above, and that " which waſhes it below? or the " great lakes? thee, O greateſt " Larius, and thee, Benacus, ſwel- " ling with waves and roaring like " a ſea? Or ſhall I mention the " havens, and the moles added to the " Lucrine lake, and the ſea raging " with hideous roar, where the Ju- " lian water reſounds, the ſea being " driven far back, and the Tuſcan " tide is let in to the Avernian " ſtreights. The ſame country has " diſcloſed veins of ſilver and copper, " and has flowed with abundance of " gold. The ſame has produced a " warlike race of men, the Marſii " and the Sabelian youth, and the " Ligurians inured to labour, and " the Volſcians armed with darts: " the Decii, the Marii, and the great " Camilli, the Scipios fierce in war: " and thee, O greateſt Cæſar, who " now being conqueror in the far- " theſt parts of Aſia, doſt avert the " diſarmed Indian from the Roman " towers. Hail, Saturnian land, the " great parent of fruits, the great " parent of men; for thee I enter " upon ſubjects of ancient praiſe and " art and venture to open the ſacred " ſprings: and ſing the Aſcræan " verſe thro' the Roman towns."

137. *Pulcher Ganges.*] The Ganges is a great river of India, dividing it into two parts. It is mentioned by Pliny, as one of the rivers, which afford gold.

Auro turbidus Hermus.] Hermus is a river of Lydia; it receives the Pactolus, famous for its golden ſands.

138. *Bactra.*] This is the name of the capital city of a country of Aſia, lying between Parthia on the weſt, and India on the eaſt. Pliny ſays it is reported, that there is wheat in this country, of which each grain is as big as a whole ear of the Italian wheat: " Tradunt in Bactris grana " tantæ magnitudinis fieri, ut ſin- " gula ſpicas noſtras æquent."

Indi.] He puts the name of the people, for the country. Mr. B—— ſeems to imagine, that Virgil meant both the Eaſt and Weſt Indies:

" No nor yet Bactria, nor *both Indies*
" ſhores."

Probably the Poet may mean Ethiopia in this place: for he has ſpoken already of India properly ſo called, in mentioning the Ganges.

139. *Thuriferis Panchaïa pinguis arenis.*] *Panchaia* or *Punchea* is a country of *Arabia felix* See the note on ver. 57, of the firſt Georgic. The *ſands bearing frankincenſe* may be variouſly interpreted. It may mean, that it is in ſuch plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphraſes it: " Neque Panchaia, " pars Arabiæ ſoli ſubjecta, et conſecrata, ubi tanta thuris affluentia " eſt,

Hæc loca non tauri ſpirantes naribus ignem
Invertere, ſatis immanis dentibus hydri;
Nec galeis, denſiſque virum ſeges horruit haſtis:
Sed gravidæ fruges, et Bacchi Maſſicus humor
Implevere; tenent oleæ, armentaque læta.
Hinc bellator equus campo ſeſe arduus infert:
Hinc albi, Clitumne, greges, et maxima taurus
Victima, ſæpe tuo perfuſi flumine ſacro,
Romanos ad templa deum duxere triumphos.

Hic

" eſt, ut non ſolum in arborum cor-
" ticibus, ſed in areis etiam legi
" queat." I believe *areis* is an error of the Preſs, and that it ſhould be *arenis*. It may mean alſo, a ſoil producing frankincenſe, as Ruæus interprets it: " Nec tota Panchaia,
" dives ſolo turifero:" and Dr. Trapp:

" —— Nor Panchaia fat,
" All o'er with frankincenſe-pro-
" ducing glebe."

Mr. B—— thinks it means, that the frankincenſe is in ſuch plenty, that the country may be ſaid to be dunged with it:

" Or all Panchaia's plains, manur'd
" with ſpicy ſtores."

" The interpretation of the laſt of
" theſe lines (ſays he) differs from the
" Commentators, but I think it is
" Virgil's ſenſe. He always riſes in
" his deſcriptions. After he has
" mentioned groves of citrons, and
" golden ſands, Perſia and India,
" what can be greater than to men-
" tion a country dunged with ſpices,
" and what more proper to bring
" the digreſſion home to his ſubject,
" and to connect it with what fol-
" lows? But this paſſage deſerves
" to be examined more nearly. It
" is plain, the ſenſe of it turns upon
" this word *pinguis*. Now there
" are too many places in the Geor-
" gics to be enumerated, where
" *pinguis terra*, *pinguis humus*, or
" *pingue ſolum*, ſignifies lands well
" manured; but where it once im-
" plies *dives* by its produce, as
" Ruæus and his followers under-
" ſtand it, I have not been able to
" diſcover."

140. *Hæc loca*, &c.] He alludes to the ſtory of Jaſon, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their noſtrils, and yoked them to a plough. He alſo ſlew a vaſt dragon, ſowed his teeth in the ground, and deſtroyed the ſoldiers, which aroſe from the dragon's teeth, like a crop of corn from ſeed.

143. *Bacchi Maſſicus humor.*] Maſſicus is the name of a mountain of Campania, celebrated for wine.

144. *Oleæ, armentaque.*] It is generally read *oleæque, armentaque*. But Pierius informs us, that in the Medicean and other ancient manuſcripts, *que* is left out after *oleæ*. I find it ſo in the King's manuſcript. Heinſius alſo, and Maſvicius follow this reading.

146. *Hinc albi Clitumne greges, &c.*] Clitumnus is a river of Italy, in which the victims were waſhed, to be rendered more pure; for none, but ſuch as where white, were offered to Jupiter Capitolinus.

In the King's manuſcript it is *tauri* inſtead of *taurus*.

149. *Hic*

Hic ver aſſiduum, atque alienis menſibus æſtas:

Bis

149. *Hic ver aſſiduum, atque alienis menſibus æſtas.*] He deſcribes the temperate air of Italy, by ſaying it enjoys a perpetual ſpring, and ſummer warmth in ſuch months, as make winter in other countries. Mr. B—— contends, that we ought to read *meſſibus* for *menſibus*. "I "do not wonder (ſays he) if none of "the interpreters have been able to "make ſenſe of this line: but if we "alter *menſibus* to *meſſibus*, it ſeems "very intelligible. Virgil had al-"ready enumerated in the praiſes "of his country, their corn, their "wine, their olives, and their cattle, "and what could be more properly "mentioned after them, than their "*foreign graſſes?* he very poetically "calls their verdure *perpetual ſpring*, "and their frequent harveſts *contin-"ued ſummer*. The *Medica*, which "he takes ſuch particular notice of "in the firſt Georgic, is cut ſeven "or eight times a year in Italy. "There is a paſſage in Claudian, "which may give ſome light to this "in Virgil:

"*Quod gelidi rubeant alieno gramine*
"*menſes.*

"What Claudian calls *alieno gra-"mine*, Virgil expreſſes by *alieno "meſſe*. What the former deſcribes "by *menſes qui rubent*, the latter "paints in a finer manner by "*æſtas*. That this paſſage relates "to the *foreign graſſes*, can hardly "be diſputed, for another reaſon, "becauſe otherwiſe Virgil would "have left them out of his praiſes "of Italy, which would have been "no inconſiderable omiſſion." In purſuance of this criticiſm, his tranſlation of this paſſage is

"Here everlaſting ſpring adorns the
"field,
"And *foreign harveſts* conſtant ſum-
"mer yield."

This is a bold alteration, and not warranted by the authority of any manuſcript. *Alienis menſibus* ſignifies *in unuſual months*; that is, in ſuch months, as other countries do not feel warmth. Lucretius uſes *alienis partibus anni*, or, as Fulvius Urſinus reads, *alienis menſibus anni*, in much the ſame ſenſe. He is proving that ſomething cannot be produced from nothing by this argument: roſes appear in the ſpring, corn in ſummer, and grapes in autumn. Now, ſays he, if theſe were produced from nothing, we ſhould ſee them riſe at uncertain times, and unuſual parts, or months, of the year:

"—— Subiti exorerentur
"Incerto ſpatio, atque *alienis parti-*
"*bus* anni."

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, ſpeaking of fruits being brought to table, out of the common ſeaſon, expreſſes it by *alienis menſibus*. "Ficos vi-"rides, et poma ex arboribus re-"centia ſemper *alienis menſibus* "præbuit." The verſe, which Mr. B—— quotes from Claudian, rather confirms the old interpretation. He ſpeaks of roſes blooming in winter, and cold months glowing with unuſual graſs:

"—— Quod bruma roſas innoxia
"ſervet,
"Quod gelidi rubeant alieno gra-
"mine menſes."

That is, the roſes blow, and the

Bis gravidæ pecudes, bis pomis utilis arbos.
At rabidæ tigres abſunt, et ſæva leonum
Semina; nec miſeros fallunt aconita legentes:

Nec

graſs flouriſhes in winter, which is not the uſual ſeaſon. The ſame author, ſpeaking of a ſtar appearing at noon, calls it *alienum tempus:*

" Emicuitque plagis *alieni temporis*
" hoſpes
" Ignis."

I do not underſtand Dryden's tranſlation of the line under conſideration:

" And ſummer ſuns recede by ſlow
" degrees."

May has tranſlated it better:

" And ſummer there in months
" unuſual ſhine."

Dr. Trapp's tranſlation is not very different:

" ——And ſummer ſhines
" In months not her's."

150. *Bis gravidæ pecudes, bis pomis utilis arbos.*] He tells us the ſheep are ſo fruitful in Italy, that they breed twice in a year. He ſeems to inſinuate the ſame in his ſecond Eclogue, where Corydon, ſpeaking of his great riches in ſheep and milk, ſays he has no want of new milk either in ſummer or winter.

" Quam dives pecoris nivei, quam
" lactis abundans.
" Mille meæ Siculis erant in mon-
" tibus agnæ:
" Lac mihi non æſtate novum, non
" frigore deſit."

What flores my dairies, and my folds contain,
A thouſand lambs that wander on the plain:
New milk, that all the winter never fails,
And all the ſummer overflows the pails?

Homer ſpeaks of the Lybian ſheep breeding thrice in a year:

Τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν:

which is impoſſible, if the ſheep be of the ſame ſpecies with thoſe of Europe: which go 150 days with young, according to Pliny; " Gerunt partum diebus cl." Mr. B— tranſlates *pecudes*, kine:

" Twice ev'ry year the *kine* are great
" with young."

Varro mentions an apple-tree which bears twice: " Malus bifera, ut in " agro Conſentino."

151. *Rabidæ.*] In the Medicean, and other ancient manuſcripts, it is *rapidæ*, according to Pierius.

152. *Nec miſeros fallunt aconita legentes.*] The Aconite or Wolfsbane is a poiſonous herb, which was found in *Heraclea Pontica*. We have ſeveral ſorts in our gardens, one of which is very common, under the name of Monkſhood. There are ſeveral caſes of perſons poiſoned with eating this herb, one of which was communicated to the Royal Society by Mr. Bacon See *Phil. Tranſact. N.* 432, *p.* 287. Servius affirms, that

Nec rapit immenſos orbes per humum, neque tanto
Squameus in ſpiram tractu ſe colligit anguis.
Adde tot egregias urbes, operumque laborem:
Tot congeſta manu præruptis oppida ſaxis;
Fluminaque antiquos ſubterlabentia muros.
An mare, quod ſupra, memorem, quodque alluit infra?

Anne

that the Aconite grows in Italy, and obſerves, that the Poet does not deny it, but artfully inſinuates, that it is ſo well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's tranſlation ſeems to be according to this interpretation:

" Nor pois'nous Aconite is here
" produc'd,
" Or grows unknown, or is, when
" known, refus'd."

I do not find however that this poiſonous plant is now found common in Italy: or that it was deemed a plant of that country by the Ancients.

153. *Nec rapit immenſos, &c.*] He does not deny that there are ſerpents in Italy, but he ſays they are not ſo large or ſo terrible as thoſe of other countries.

155. *Laborem.*] In the King's manuſcript it is *labores*.

156. *Congeſta manu præruptis oppida ſaxis*] This is generally underſtood to mean *towns built on rocky cliffs*, as I have tranſlated it. Thus Grimoaldus paraphraſes it: " Extant " oppida non pauca, hominum in- " duſtriis, et laboribus, in promon- " toriis collocata." Ruæus alſo interprets it, " Oppida manu extructa " in altis rupibus." Thus alſo Dryden tranſlates it:

" Our forts on ſteepy hills:"

and Dr. Trapp:

" ——— On tops
" Of craggy hills ſo many towns
" uprear'd."

La Cerda takes it to mean towns, in which buildings are raiſed by human induſtry, like rocks and precipices: " Oppida in quibus ædificia " inſtar præcipitii et rupium effor- " mata ab humana induſtria." May interprets it towns fortified with rocks:

" ——— Towns that are
" Fenced with rocks impregnable."

Mr. B—— gives it yet another ſenſe:

" Add towns unnumber'd, that the
" land adorn,
" By toiling hands from rocky quar-
" ries torn."

157. *Fluminaque antiquos ſubterlabentia muros.*] Some take this to mean, that the walls of theſe towns are ſo built as to give admittance to rivers, which flow thro' them. Others think the Poet ſpeaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow cloſe by the walls. Thus when any action is performed cloſe to the walls of a town, we ſay it is done *under the walls*.

158. *An mare, quod ſupra, memorem, quodque alluit infra?*] In one of Dr. Mead's manuſcripts it is *abluit*.

Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu aſſurgens Benace marino? 160
An memorem portus, Lucrinoque addita clauſtra,

Atque

Italy is waſhed on the north ſide by the Adriatic ſea, or Gulf of Venice, which is called *mare ſuperum*, or the *upper ſea*; and on the ſouth ſide, by the Tyrrhene, or Tuſcan ſea, which is called *mare inferum*, or the *lower ſea*. We have a like expreſſion in the eighth Æneid:

" Quin omnem Heſperiam penitus
" ſua ſub juga mittant;
" Et *mare quod ſupra*, teneant, *quod-*
" *que alluit infra*."

159. *Lari maxime.*] The Larius is a great lake, at the foot of the Alps, in the Milaneſe, now called *Lago di Como*.

160. *Benace*] The Benacus is another great lake, in the Veroneſe, now called *Lago di Garda*: out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita clauſtra*, &c.] Lucrinus and Avernus are two lakes of Campania; the former of which was deſtroyed by an earthquake; but the latter is ſtill remaining, and now called *Lago d'Averno*. Auguſtus Cæſar made a haven of them, to which he gave the name of his predeceſſor Julius; as we are informed by Suetonius: " Portum Julium apud Baias, im-
" miſſo in Lucrinum et Avernum
" lacum mari, effecit." This great work ſeems to have been done about the time that Virgil began his Georgics. We may gather the manner, in which theſe lakes were converted into a haven, from Strabo the Geographer, who, as well as our Poet, lived at the time when it was done. He aſcribes the work to Agrippa, and tells us, that the Lucrine bay was ſeparated from the Tyrrhene ſea by a mound, which was ſaid to have been made by Hercules: but as the ſea had broke thro' it in ſeveral places, Agrippa reſtored it: Ὁ δὲ Λοκρῖνος πλατύνεται μέχρι Βαΐων, χώματι εἰργόμενος ἀπὸ τῆς ἔξω θαλάττης ὀκταδίῳ τὸ μῆκος, πλάτος δὲ ἁμαξιτοῦ πλατείας, ὃ φασιν Ἡρακλέα διαχῶσαι, τὰς βοῦς ἐλαύνοντα τὰς Γηρυόνου δεκόμενον δ' ἐπιπολῆς τὸ κῦμα τῶν χειμώνων, ὥστε μὴ ἀπείργεσθαι ῥᾳδίως, Ἀγρίππας ἐπεσκεύασεν. Thus we find this great work conſiſted chiefly in forming moles, to ſecure the old bank, and leave no more communication with the ſea, than was convenient to receive the ſhips into the harbour. Hence it appears that we are to underſtand theſe words of Pliny, *mare Tyrrhenum a Lucrino molibus ſeclusum* not to mean that the ſea was entirely excluded, but only ſo far as to ſecure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the ſea raging with hideous roar*. He calls the new haven *the Julian water*; as we ſaw juſt now, in Suetonius, that Auguſtus gave it the name of the *Julian port*. It remains now, that we explain what the Poet means by the *Tuſcan tide being let into the Avernian ſtreights*. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Ταῖς δὲ Βαΐαις συνεχὴς ὅ τε Λοκρῖνος κόλπος, καὶ ἐντὸς τούτου ὁ Ἄορνος. Hence it ſeems probable, that a cut was made between the two

Atque indignatum magnis ſtridoribus æquor,
Julia qua ponto longe ſonat unda refuſo,
Tyrrhenuſque fretis immittitur æſtus Avernis?
Hæc eadem argenti rivos, æriſque metalla
Oſtendit venis, atque auro plurima fluxit.
Hæc genus acre virum Marſos, pubemque Sabellam,
Aſſuetumque

two lakes, which the Poet calls the ſtreights of Avernus. Philargyrius, in his note on this paſſage of Virgil, ſays a ſtorm aroſe at the time when this work was performed, to which Virgil ſeems to allude, when he mentions the raging of the ſea on this occaſion:

" — Indignatum magnis ſtridoribus
" æquor."

165. *Hæc eadem argenti rivos, &c.*] Pliny tells us in *lib.* iv. *cap.* 20. that Italy abounds in all ſorts of metals, but that the digging them up was forbid by a decree of the Senate: " Metallorum om-
" nium fertilitate nullis cedit ter-
" ris. Sed interdictum id vetere
" conſulto patrum, Italiæ parci
" jubentium." In *lib.* xxxiii. *cap.* 4. he mentions the Po amongſt the rivers which afford gold. In the ſame chapter he confirms what he had ſaid before of the decree of the ſenate: " Italiæ parcitum eſt
" vetere interdicto patrum, ut dixi-
" mus, alioquin nulla fœcundior
" metallorum quoque erat tellus." At the end of his work, where he ſpeaks of the excellence of Italy, above all other countries, he mentions gold, ſilver, copper and iron: " Metallis auri, argenti, æris, ferri, quandiu libuit exercere, nullis ceſſit." Virgil ſeems to allude to this ancient diſcovery of metals, by uſing *oſtendit* and *fluxit* in the preterperfect tenſe.

Æris metalla.] *Æs* is commonly tranſlated *Braſs:* but Copper is the native metal; Braſs being made of Copper melted with *Lapis Calaminaris.* In the Cambridge manuſcript it is *metalli*, which is wrong: for the ancient Romans did not ſay *æs metallum*, but *æris metalla.* We find *auri metalla*, *argenti metalla*, and *æris metalla* in Pliny.

166. *Plurima.*] See the note on this word, in ver. 187. of the firſt Georgic.

167. *Hæc.*] In one of Dr. Mead's manuſcripts it is *hoc*, which muſt be an error of the tranſcriber.

Marſos.] The *Marſi* were a very valiant people of Italy, ſaid to be deſcended from Marſus, the ſon of Circe. They inhabited that part of Italy, which lay about the *Lacus Fucinus*, now called *Lago Fucino*, or *Lago di Celano.* It is now a part of the kingdom of Naples.

Pubem Sabellam.] The *Sabelli* were anciently called *Auſones.* They inhabited that part of Italy, which was called *Samnium.*

168. *Aſ-*

Aſſuetumque malo Ligurem, Volſcoſque verutos
Extulit : hæc Decios, Marios, magnoſque Camillos,
Scipiadas

168. *Aſſuetumque malo Ligurem*] The Ligurians inhabited that part of Italy, which is now the Republic of Genoa. Some have thought that *aſſuetum malo* ſignifies *accuſtomed to deceit*, which was imputed as a national crime to the Ligurians, and is mentioned by Virgil himſelf, in the eleventh Æneid :

" Vane Ligur, fruſtraque animis elate
" ſuperbis,
" Nequicquam patrias tentaſti lubri-
" cus artes :
" Nec fraus te incolumem fallaci per-
" feret Auno."

On others practiſe thy Ligurian arts ;
Thin ſtratagems, and tricks of little hearts
Are loſt on me. Nor ſhalt thou ſafe retire
With vaunting lies to thy fallacious ſire.

DRYDEN.

But it ſeems ſcarce probable, that Virgil would mention the vices of the people, in this place, where he is celebrating the praiſe of Italy. I have followed therefore the general opinion of the Commentators and Tranſlators, in rendering *malum hard-ſhip* or *labour*.

Volſcos.] The *Volſci* were a warlike people of Italy, of whom there is abundant mention in the Æneids.

Verutos.] " *Armatos verubus*, that " is, according to Nonius, armed " with ſhort and ſharp darts. Lipſius " reads,

" Aſſuetumque malo Ligurem, Volſ-
" coſque veruto :"

" and *verutum* and *veru* is the ſame: " but I prefer the common reading, " *verutos* from *veru*, as *ſcutatos* from " *ſcutum* ; *cinctutos* from *cinctos*." Ruæus.

The *Veru* is thought to differ from the *Pilum* in the form of its iron; which was flat in the latter, but round in the former ; as it is deſcribed in the ſeventh Æneid :

" Et tereti pugnant mucrone, veru-
" que Sabello."

And with round pointed Sabine jav'lins fight.

Dr. TRAPP.

169. *Decios.*] The Decii were a famous Roman family, three of whom the father, ſon, and grandſon, devoted themſelves at different times, for the ſafety of their country: the firſt in the war with the Latins, being Conſul together with Manlius Torquatus ; the ſecond in the Tuſcan war ; and the third in the war with Pyrrhus.

Marios.] There were ſeveral Marii, whereof one was ſeven times Conſul. Julius Cæſar was related to this Family by marriage : wherefore the Poet makes a complement to Auguſtus

Scipiadas duros bello: et te, maxime Cæſar, 170
Qui nunc extremis Aſiæ jam victor in oris
Imbellem avertis Romanis arcibus Indum.

Salve,

guſtus by celebrating the Marian family.

Camillos.] Marcus Furius Camillus beat the Gauls out of Rome, after they had taken the city and laid ſiege to the Capitol. His ſon Lucius Furius Camillus alſo beat the Gauls.

170. *Scipiadas duros bello.*] The elder Scipio delivered his country from the invaſion of Hannibal, by transferring the war into Africa; where he ſubdued the Carthaginians, impoſed a tribute upon them, and took hoſtages. Hence he had the ſurname of Africanus, and the honour of a triumph. The younger Scipio triumphed for the concluſion of the third Punic war, by the total deſtruction of Carthage. Hence they were called the thunder-bolts of war: thus Virgil, in the ſixth Æneid:

" ——— Geminos, duo fulmina " belli,
" Scipiadas, cladem Libyæ."

171. *Extremis Aſiæ jam victor in oris.*] This verſe, as Ruæus obſerves, muſt have been added by Virgil, after he had finiſhed the Georgics: for it was about the time of his concluding this work, that Auguſtus went into Aſia, and ſpent the winter near the Euphrates, after he had vanquiſhed Anthony and Cleopatra.

172. *Imbellem avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the aſſiſtance of Cleopatra, and are called Indians in the eighth Æneid.

" —— Omnis eo terrore Ægyptus, " et *Indi*,
" Omnis Arabs, omnes vertebant ter- " ga Sabæi."

The trembling Indians, and Egyptians yield;
And ſoft Sabæans quit the wat'ry field.

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Auguſtus ſent ambaſſadors to him to deſire his friendſhip; as we find in Suetonius: " Qua virtutis " moderationiſque fama, Indos etiam " ac Scythas, auditu modo cognitos, " pellexit ad amicitiam ſuam popu- " lique Romani ultro per legatos " petendam." We find alſo in Florus, that after Auguſtus had ſubdued the people between the Euphrates and mount Taurus, thoſe nations alſo who had not been ſubdued by arms, amongſt whom he reckons the Indians, came to him of their own accord bringing him preſents, and deſiring his friendſhip: " Omnibus ad " occaſum, et meridiem pacatis genti- " bus, ad ſeptentrionem quoque dun- " taxat

" taxat intra Rhenum atque Danu-
" bium; item ad orientem intra Tau-
" rum et Euphratem, illi quoque re-
" liqui, qui immunes imperii erant,
" ſentiebant tamen magnitudinem et
" victorem gentium Populum Roma-
" num reverebantur. Nam et Scy-
" thæ miſere legatos, et Sarmatæ
" amicitiam petentes. Seres etiam
" habitanteſque ſub ipſo ſole Indi,
" cum gemmis et margaritis, Ele-
" phantes quoque inter munera tra-
" hentes, nihil magis quam longin-
" quitatem viæ imputabant, quam
" quadriennio impleverant; et ta-
" men ipſe hominum color ab alio
" venire cælo fatebatur." Theſe things happened in the year of Rome 724, about the time that Virgil finiſhed his Georgics, as he himſelf teſtifies at the end of the fourth book:

" Hæc ſuper arvorum cultu, peco-
" rumque canebam,
" Et ſuper arboribus: Cæſar dum
" magnus ad altum
" Fulminat Euphratem bello, victor-
" que volentes
" Per populos dat jura, viamque af-
" fectat olympo."

From what has been ſaid, we may obſerve that *imbellem* in this place is not to be rendered *weak*, *effeminate*, or *unwarlike*, as it is generally tranſlated: the meaning of the Poet being, that they came in a peaceable manner to Auguſtus, being *diſarmed* by the glory of his name, and the fame of his great exploits.

The King's and the Cambridge manuſcripts have *artibus* inſtead of *arcibus*. If this reading be admitted, we muſt render this paſſage, " doſt avert the diſarmed Indian by " Roman arts;" that is, by power and government, which he has told us, in the ſixth Æneid, are the proper arts of the Roman people:

" Excudent alii ſpirantia mollius
" æra,
" Credo equidem; vivos ducent de
" marmore vultus;
" Orabunt cauſas melius; cælique
" meatus
" Deſcribent radio, et ſurgentia ſi-
" dera dicent:
" Tu *regere imperio populos*, Romane,
" memento:
" *Hæ tibi erunt artes*; paciſque im-
" ponere morem,
" Parcere ſubjectis, et debellare ſu-
" perbos."

Let others better mold the running
maſs
Of metals, and inform the breath-
ing braſs,
And ſoften into fleſh a marble
face:
Plead better at the bar; deſcribe the
ſkies,
And when the ſtars deſcend, and when
they riſe:
But Rome, 'tis thine alone with
awful ſway,
To rule mankind; and make the
world obey;
Diſpoſing peace, and war, thy own
majeſtic way.
To tame the proud, the fetter'd ſlave
to free;
Theſe are imperial arts, and worthy
thee.

DRYDEN.

173. *Salve,*

Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquæ laudis et artis
Ingredior, ſanctos auſus recludere fontes:
Aſcræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis; quæ robora cuique,

Quis

173. *Salve, magna parens*, &c.] Pliny has concluded his Natural Hiſtory, much after the ſame manner; "Ergo in toto orbe et quacunque "cæli convexitas vergit, pulcherri-"ma eſt omnium, rebuſque merito "principatum obtinens, Italia, rec-"trix parenſque mundi altera, viris, "fœminis, ducibus, militibus, ſer-"vitiis, artium præſtantia, ingeni-"orum claritatibus, jam ſitu ac ſa-"lubritate cæli atque temperie, ac-"ceſſu cunctarum gentium facili, lit-"toribus portuoſis, benigno ventorum "afflatu. Etenim contingit recurren-"tis poſitio in partem utiliſſimam, "et inter ortus occaſuſque mediam, "aquarum copia, nemorum ſalubri-"tate, montium articulis, ferorum "animalium innocentia, ſoli fertili-"tate, pabuli ubertate. Quicquid eſt "quo carere vita non debeat, nuſquam "eſt præſtantius: fruges, vinum, "olea, vellera, lina, veſtes, juvenci. "Ne equos quidem in trigariis præ-"ferri ullos vernaculis animadverto. "Metallis auri, argenti, æris, ferri, "quamdiu libuit exercere, nullis ceſ-"ſit. Et iis nunc in ſe gravida pro "omni dote varios ſuccos, et frugum "pomorumque ſapores fundit."

176. *Aſcræum carmen.*] By *Aſcræan Verſe* he means, that he follows Heſiod, who was of Aſcra in Bœotia, and wrote of huſbandry in Greek verſe.

177. *Nunc locus*, &c.] Here the Poet ſpeaks of the different ſoils, which are proper for olives, vines, paſture, and corn.

"Now is the time to ſpeak of the "nature of the fields; what is the "ſtrength of each of them, what "their colour, and what they are "moſt diſpoſed to produce. In the "firſt place ſtubborn lands, and un-"fruitful hills, where the buſhy "fields abound with lean clay and "pebbles, rejoice in a wood of long-"lived Palladian olives. You may "know this ſoil by wild olives riſing "thick, and the fields being ſtrewed "with wild berries. But the ground "which is fat, and rich with ſweet "moiſture, and the field which is "full of graſs, and abounding with "fertility, ſuch as we are often wont "to look down upon in the valley of "ſome hill, where rivers are melted "down from the tops of the rocks, "and carry a rich ooze along with "them: and ſuch as riſes gently to "the ſouth, and produces brakes, "deteſted by the crooked plough: "ſuch a ſoil will in time produce "ſtrong vines, abounding with juice: "ſuch a ſoil will be rich in cluſters, "and wine, to be poured forth to the "gods in golden bowls, when the fat "Tuſcan has blown his pipe at the "altars, and we offer the ſmoaking "entrails in bending chargers. But "if your deſign is to breed kine with "their calves, or lambs, or kids that "burn the trees; ſeek the foreſts and "diſtant fields of fat Tarentum, and

Quis color, et quæ ſit rebus natura ferendis.
Difficiles primum terræ, colleſque maligni,
Tenuis ubi argilla, et dumoſis calculus arvis, 180
Palladia

" ſuch as unhappy Mantua has loſt,
" where ſnowy ſwans feed in the graſ-
" ſy river. Here neither clear ſprings
" nor graſs will be wanting for the
" flocks: and what the herds devour
" in a long day, the cool dew will re-
" ſtore to you in a ſhort night. That
" ſoil generally which is black, and
" fat under the piercing ſhare, and
" that which is naturally looſe, ſuch
" as we imitate by plowing is fitteſt
" for corn: from no plain will you
" ſee the ſlow oxen draw more loaded
" waggons home: that alſo from
" which the angry plowman has re-
" moved a wood, and felled the
" groves which have ſtood idle for
" many years, and ſubverted the an-
" cient habitations of the birds from
" the very roots: whilſt they for-
" ſaking their neſts fly aloft: but
" as ſoon as the ſhare has been uſed,
" the rough field begins to ſhew its
" beauty. For the hungry gravel of
" the hilly field will ſcarce afford
" caſia and roſemary for the bees:
" nor the rough rotten ſtone, nor the
" chalk which is hollowed by black
" ſnakes: no ſoil is ſaid to afford ſuch
" ſweet food, or ſuch crooked dens
" to ſerpents. That land, which ſends
" forth thin miſts and flying vapours,
" and drinks in the moiſture, and re-
" turns it at pleaſure, which always
" cloaths itſelf with green graſs, and
" does not ſtain the ſhare with ſcurf
" and ſalt ruſt, will twiſt the joy-
" ful vines about their elms: that
" land abounds with oil: that land
" you will find by experience to
" be good for cattle, and obedient to
" the crooked ſhare. Such a ſoil is
" plowed about rich Capua, and the
" country which lies near mount Ve-
" ſuvius, and on the banks of the
" Clanius, which does not ſpare de-
" populated Acerræ."

178. *Et.*] In one of the Arundelian manuſcripts, and ſeveral of the old printed editions it is *aut*.

Ferendis.] In one of the Arundelian manuſcripts it is *creandis*.

179. *Difficiles primum terræ.*] The ſame ſoil does not agree with olives in all countries. Thus Pliny tells us, that a fat ſoil ſuits them in ſome places, and a gravelly ſoil in others: " Glareoſum oleis ſolum ap-
" tiſſimum in Venafrano, pinguiſſi-
" mum in Bœtica." The ſoil where Virgil lived is damp, being ſubject to the inundations of the Po, and therefore he recommends the hilly and ſtony lands for the culture of olives. We find in Pliny, that the country about Lariſſa formerly abounded with olives, but that the land being chilled by the overflowing of the lake they were all loſt: " In Theſſalia circa
" Lariſſam emiſſo lacu frigidior fac-
" ta ea regio eſt, oleæque deſierunt
" quæ prius fuerant."

180. *Tenuis ubi argilla.*] May tranſlates this, *where clay is ſcarce*: which is an error; for *tenuis* ſignifies *lean* or *hungry*. *Argilla* is not our common clay, but Potter's clay, which Columella obſerves is as hungry as ſand: " Creta, qua utuntur *figuli*,
" quamque nonnulli *argillam* vocant,
" inimiciſſima eſt [viti;] nec minus
" jejuna ſabulo."

181. *Pal-*

The Olive-tree.



Elaeagnus.

The Quinine Tree

Palladia gaudent ſylva vivacis olivæ:
Indicio eſt, tractu ſurgens oleaſter eodem
Plurimus, et ſtrati baccis ſylveſtribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem ſæpe cava montis convalle ſolemus
Deſpicere: huc ſummis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus auſtro,

Et

181. *Palladia.*] Pallas or Minerva was ſaid to be the diſcoverer of the olive-tree. See the note on ver. 18. of the firſt Georgick.

Vivacis.] We have ſeen, in the note on ver. 3. of this Georgick, that the olive is a ſlow grower, and therefore he here calls it long lived.

182. *Oleaſter.*] This is a wild ſort of olive, which ſeems to be different from the cultivated ſort, only by its wildneſs, as crabs from apples. That plant, which is cultivated in our gardens under the name of *Oleaſter*, is not an olive; Tournefort refers it to his genus of Elæagnus. It grows in Syria, Æthiopia and mount Lebanon, Cluſius obſerved it in great plenty alſo near Guadix, a city in the kingdom of Granada, as alſo in the ſouth of France and Germany. It is thought to be the Cappadocian Jujubs, which are mentioned by Pliny, amongſt the coronary flowers: "Zizipha, quæ et Cappadocia vocantur: his odoratus ſimiliſque oleaarum floribus." The flowers of the *Elæagnus* are much like thoſe of the olive; but the ovary of the *Elæagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very ſweet, and may be ſmelt at ſome diſtance.

183. *Plurimus.*] See the note on ver. 187. of the firſt Georgick.

184. *At quæ pinguis humus*, &c.] Virgil here recommends a fat, moiſt, fruitful ſoil for vines, in which he is ſaid to differ from the other writers of agriculture, who ſay that a very fruitful ſoil will generally make a bad vineyard. Celſus, as he is quoted by Columella, ſays the ground for a vineyard ſhould be neither too looſe nor too hard, but approaching to looſe: neither poor nor very rich, but approaching to rich: neither plain nor ſteep, but a little riſing: neither dry nor wet, but a little moiſt: "At ſi noto eſt "eligendus vineis locus, et ſtatus cæli ſicut cenſet veriſſime Celſus, optimum eſt ſolum, nec denſum nimis, nec reſolutum, ſoluto tamen propius: nec exile, nec lætiſſimum, proximum tamen uberi: nec campeſtre, nec præceps, ſimile tamen edito campo: nec ſiccum, nec uliginoſum, modice tamen roſidum." We have almoſt the ſame words in Palladius; "Sed ſolum vineis ponendis nec ſpiſſum ſit nimis, nec reſolutum, propius tamen reſoluto: nec exile, nec lætiſſimum, tamen læto proximum: nec campeſtre, nec præceps, ſed potius edito campo: nec ſiccum, nec uliginoſum, modice tamen roſidum." Theſe authors differ very little from Virgil, He recommends a looſe ſoil; *rariſſima quæque Lyæo*; they ſay it ſhould

Et filicem curvis inviſam paſcit aratris:
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.

Sin

be rather looſe than hard: he recommends a rich ſoil; *fertilis ubere campus*; they ſay it ſhould be rather rich than poor: he recommends a riſing ground; *editus auſtro*; and ſo do they; he recommends a moiſt ſoil; they ſay it ſhould not be dry. Beſides Columella quotes Tremellius and Higinius, who agree with our Poet, in recommending the foot of a hill, which receives the ſoil from above, and vallies, which have received their ſoil from the overflowings of rivers: "Higinius quidem ſecutus Tremellium "præcipue montium ima, quæ a "verticibus defluentem humum rece-"perint, vel etiam valles, quæ flu-"minum alluvie, et inundationibus "concreverint, aptas eſſe vineis aſ-"ſeverat, me non diſſentiente."

189. *Filicem.*] There are ſeveral ſorts of *Filix* or *Fern*. I take that of which the Poet ſpeaks to be our female Fern, or Brake, which covers moſt of the uncultivated, hilly grounds in Italy.

Maſvicius has *filicem* for *filicem*, whether by deſign, or by an error of the Preſs, I am not ſure. This reading however is not without ſome foundation; for Columella ſays flints are beneficial to vines: "Eſt autem, ut "mea fert opinio, *vineis amicus* etiam "*ſilex*, cui ſuperpoſitum eſt modicum "terrenum, quia frigidus, et tenax "humoris per ortum caniculæ non "patitur ſitire radices." Palladius alſo uſes almoſt the ſame words, And Mr. Miller obſerves that "the land "which abounds with Fern is always "very poor and unfit for vines: but "the flinty rocks which abound in "Chianti are always preferred, and "the vines there produced are eſteem-"ed the beſt of Italy." But I take *filicem* to be the true reading, becauſe it is in all the manuſcripts I have ſeen or heard of; and becauſe Pliny has it, when he quotes this very paſſage: "Virgilius et quae *filicem* ferat non "improbat vitibus.

191. *Vites.*] In the King's manuſcript it is *vires*.

192. *Pateris libamus et auro.*] It is agreed by the Grammarians, that *pateris et auro* is the ſame with *aureis pateris*.

193. *Pinguis Tyrrhenus.*] The ancient Tuſcans were famous for indulging their appetites, which made them generally fat; thus Catullus alſo calls them *obeſus Etruſcus*. Or perhaps he might allude to the bloated look of thoſe, who piped at the altars, as we commonly obſerve of our trumpeters.

194. *Pandis.*] Some interpret this *hollow*, others *bending*, which ſeems the more poetical expreſſion: Thus Mr. B——

"And maſſy chargers bending with
"their loads."

In one of Dr. Mead's manuſcripts it is *patulis*, which word ſeems to have crept

Sin armenta magis ſtudium vituloſque tueri,
Aut fœtus ovium, aut urentes culta capellas:
Saltus et ſaturi petito longinqua Tarenti,
Et qualem infelix amiſit Mantua campum,
Paſcentem niveos herboſo flumine cycnos.
Non liquidi gregibus fontes, non gramina deerunt:

Et

crept into the text from ſome marginal comment.

195. *Studium vituloſque.*] In one of Dr. Mead's manuſcripts it is *ſtudium eſt vituloſque.*

196 *Urentes culta capellas.*] We find in Varro that the ancient Romans, when they let a farm, were accuſtomed to make an article, that the tenant ſhould not breed kids, becauſe they deſtroy the trees and buſhes by browſing upon them: "Nec multo aliter "tuendum hoc pecus in paſtu, atque "ovillum, quod tamen habet ſua pro- "pria quædam, quod potius ſyſveſ- "tribus ſaltibus delectantur, quam "pratis. Studioſe enim de agreſtibus "fruticibus paſcuntur, atque in locis "cultis virgulta carpunt: itaque a "carpendo capræ nominatæ. Ob "hoc in lege locationis fundi excipi "ſolet, ne colonus capra natum in "fundo paſcat; harum enim dentes "inimici ſationis." This injurious biting of goats is alſo taken notice of by Mr. Evelyn: "Be ſure to cut off "ſuch tender branches to the quick, "which you find have been cropt by "goats or any other cattle, who leave "a drivel where they bite; which "not only infects the branches, but "ſometimes endangers the whole; "the reaſon is, for that the natural "ſap's recourſe to the ſtem commu- "nicates the venom to all the reſt, as "the whole maſs and habit of ani- "mal blood is by a gangreen, or ve- "nereal taint."

197. *Tarenti.*] *Tarentum* is a city of *Magna Græcia*, part of the kingdom of Naples, famous for fine wool, according to Pliny: "Lana "autem laudatiſſima Apula, et quæ "in Italia Græci pecoris appellatur, "alibi Italica.——Circa Taren- "tum Canuſiumque ſummam nobi- "litatem habent."

198. *Aut qualem infelix amiſit Mantua campum.*] "This line of "Mr. May's.

"*Such fields as hapleſs Mantua has*
"*loſt,*

"has ſomething very fine in it. The "metre is extremely grave and ſo- "lemn, as it is remarkably ſo in the "original. There the verſe com- "plains, and every word ſeems to "ſigh." Mr. B——.

Auguſtus Cæſar had given the fields about Mantua and Cremona to his ſoldiers: and Virgil loſt his farm with the reſt of his neighbours; but he was afterwards reſtored to the poſſeſſion of it, by the intereſt of his patron Mæcenas; which is the ſubject of the firſt eclogue.

199. *Herboſo flumine.*] In one of Dr. Mead's manuſcripts, and in ſeveral of the old printed copies it is *herboſo* in *flumine.*

200. *Deerunt.*] So I read with Heinſius, and Maſvicius. In the other editions it is *deſunt:* but the other verbs in this ſentence are in the future tenſe.

201. *Quantum*

Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.
Nigra ſére, et preſſo pinguis ſub vomere terra,

Et

201. *Quantum longis*, &c.] What the Poet here ſays of the prodigious growth of the graſs in a night's time ſeems incredible: and yet we are informed by Varro, that Cæſar Vopiſcus affirmed, that at Roſea a vine-pole, being ſtuck in the ground would be loſt in the graſs the next day: "Cæſar Vopiſcus Ædilicius, "cauſam cum ageret apud Cenſores, "campos Roſeæ Italiæ dixit eſſe "ſumen, in quo relicta pertica poſ- "tridie non appareret propter her- "bam." The ſame is related by Pliny, *lib.* 17. *cap.* 4.

203. *Nigra ſere.*] Columella blames the ancient writers of huſbandry, for inſiſting upon a black or gray colour, as a ſign of a rich land: "Plurimos antiquorum, qui "de ruſticis rebus ſcripſerunt, me- "moria repeto, quaſi confeſſa nec "dubia ſigna pinguis, ac frumen- "torum fertilis agri prodidiſſe, dul- "cedinem ſoli propriam herbarum "et arborum proventum, nigrum "colorem vel cinereum. De cæte- "ris ambigo, de colore ſatis admi- "rari non poſſum cum alios, tum "Cornelium Celſum, non ſolum a- "gricolationis, ſed univerſæ naturæ "prudentem virum, ſic et ſententia, "et viſu deerraſſe, ut oculis ejus tot "paludes, tot etiam campi ſalina- "rum non occurrerent, quibus fe- "re contribuuntur prædicti colo- "res. Nullum enim temere vide- "mus locum, qui modo pigrum "contineat humorem non eundum "vel nigri, vel cinerei coloris, niſi "forte in eo fallor ipſe, quod non "putem aut in ſolo limoſæ, paludis, "et uliginis amaræ, aut in mari- "timis areis ſalinarum gigni poſſe "jacta frumenta: ſed eſt manifeſtior "hic antiquorum error, quam ut "pluribus argumentis convincendus "ſit: non ergo color, tanquam cer- "tus autor, teſtis eſt bonitatis arvo- "rum." Virgil ſeems to have been aware of this objection, and therefore cautiouſly puts in *fere*. Mr. Evelyn however ſeems to recommend a black earth, and ſuch as is here mentioned by the Poet: "The beſt "is black, fat, yet porous, light, "and ſufficiently tenacious, without "any mixture of ſand or gravel, "riſing in pretty groſs clods at the "firſt breaking up of the plow; "but with little labour and expoſure "falling to pieces, but not crumb- "ling altogether into duſt, which "is the defect of a vicious ſort. Of "this excellent black mould (fit al- "moſt for any thing without much "manure) there are three kinds, "which differ in hue and good- "neſs."

Preſſo pinguis ſub vomere terra.] A rich land is univerſally allowed to be good for corn. Virgil here ſays the ſoil ſhould be deep, ſo as to be fat, even below the ſhare that makes a deep furrow; *preſſo ſub vomere*. I take the epithet *preſſo* to allude to the cuſtom of laying a weight on the head of the plough, to make the ſhare enter deeper.

204. *Putre*

Et cui putre ſolum, namque hoc imitamur arando,
Optima frumentis: non ullo ex æquore cernes
Flura domum tardis decedere plauſtra juvencis:
Aut unde iratus ſylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquaſque domos avium cum ſtirpibus imis
Eruit:

204. *Putre ſolum.*] *Putre* ſignifies *rotten*, *crumbling*, or *looſe*. The Poet explains it here himſelf, and tells us it is ſuch a ſoil, as we procure by plowing. Therefore in this place he recommends ſuch a ſoil for corn as is in its own nature looſe, and crumbling: becauſe we endeavour to make other ſoils ſo by art. Agreeable to this Columella tells us, that ſuch a ſoil, as is naturally looſe, requires little labour of plowing: "Paſtionis expertes ſunt externarum gentium agricolæ: quæ tamen ipſa pene ſupervacua eſt iis locis, quibus *ſolum putre, et per ſe reſolutum* eſt: *namque hoc imitamur arando*, ut ait Virgilius, quod etiam paſtinando. Itaque Campania, quoniam vicinum ex nobis capere poteſt exemplum non utitur hac molitione terræ, quia facilitas ejus ſoli minorem operam deſiderat."

205. *Non ullo.*] In the Cambridge manuſcript it is *non nullo*, which is manifeſtly an error of the tranſcriber.

206. *Decedere.*] In one of Dr. Mead's manuſcripts in is *deſcendere*.

207. *Iratus.*] This epithet ſeems to be added, to expreſs the anger or impatience of the plowman, who ſees his land overgrown with wood, which otherwiſe might bear good crops of corn.

Devexit.] It is *dejecit*, in the Medicean manuſcript, according to Pierius.

209. *Antiquaſque domos avium*, &c.] "I underſtand this place, "ſays Mr. B———, in a manner, "different from Ruæus, and others, "who interpret *ſtirpibus imis*, the "roots of the trees. Theſe are "connected to *domos avium*, and "conſequently, according to Virgil's "clear way of writing, muſt relate "to the birds; beſides, if they related to the roots of the trees, it "would be an uſeleſs tautology; "for that the roots were grubbed "up, is ſaid before, *nemora evertit*. "And again, *cum ſtirpibus imis* is the "beſt expreſſion poſſible to deſcribe "where the birds young ones were "lodged; for it is well known, that "by getting down into the bottoms "of decayed trees, ſeveral ſorts of "birds preſerve their brood. I "tranſlate *altum*, the top of the "tree, and not the air, becauſe, in "fact, when hollow old trees are "felled, in which birds have young "ones, they always keep hovering "about the top, and making a la"mentable noiſe for ſeveral days "together." According to this interpretation, he tranſlates the paſſage thus:

"—— Down

Eruit: illæ altum nidis petiere relictis:
At rudis enituit impulso vomere campus. 210

Nam

" ——— Down with the ſounding wood
" The birds old manſions fell, and " hidden brood;
" They from their neſts flew up- " wards to the head,
" Long hover'd round, and piteous " outcry made,"

According to the common interpretation of *ſtirpibus imis*, Virgil is not made guilty of tautology: for *nemora evertit* does not neceſſarily ſignify *grubbed up the groves*, but may be interpreted *felled the groves*. *Evertere* is rendered *to fell*, in the firſt Georgick, by Mr. B——— himſelf:

" Aut tempeſtivam ſylvis *evertere* pinum;"

which he thus tranſlates;

" And timely on the mountain *fell* " the fir."

Therefore the Poet has not expreſsly ſaid that the groves are grubbed up till he mentions *cum ſtirpidus imis*. *Altum*, I believe, is never uſed for the top of a tree, eſpecially after it has been felled.

Manilius's deſcription of the felling of woods is not very unlike that of our Poet:

" —— Ruit ecce nemus, ſaltuſque " vetuſti
" Procumbunt, ſolemque novum, no- " va ſidera cernunt.
" Pellitur omne loco volucrum genus, " atque ferarum,
" Antiquaſque domos, et nota cubi- " lia linquunt."

211. *At rudis enituit*, &c.] In the King's manuſcript it is *aut*; and in one of Dr. Mead's it is *et:* but in the other manuſcripts, and in moſt of the printed editions it is *at*. Mr. B—— makes the period to end at *relictis*; and takes the deſcription of an unfit ſoil for corn to begin with this line, which he tranſlates thus:

" But where the plough is urged on " *rubble ground*,
" Nothing, but *whitening furrows*, " will be found.

" This, ſays he, is another of thoſe " paſſages which all the Commen- " tators have miſunderſtood, more or " leſs, for want of ſome knowledge " of country affairs. Ruæus, ac- " cording to his uſual cuſtom, only " abſtracts Pontanus. Virgil ſpeaks " here of three ſorts of ſoil, two " of which are fit for corn, the " other not. The firſt he deſcribes " thus; a looſe ſoil which looks dark " and fat, when turned up with the " plough. *Nigra fere*, &c. The " ſecond is foreſt, or coppice ground. " *At unde iratus ſylvam*, &c. The " third he deſcribes in a very poeti- " cal manner, by the different ef- " fect the plough has upon it. *At* " *rudis enituit*, &c. The looſe rich " ground, firſt mentioned, looks " dark, and fat, even below the " piercing of the ſhare, but the hard " rubbly field, quite contrary, is all " white and ſhining, *impulſo vomere*, " becauſe the plough muſt be drove " into it; ſuch ground not being to " be plowed, but by putting weight " upon

Nam jejuna quidem clivoſi glarea ruris

Vix

" upon the head of the beam." I believe Mr. B—— miſtakes in tranſlating *rudis campus*, *rubble ground*; for *rudis* does not ſignify any particular ſort of ſoil, but only that which has not yet been cultivated. Thus Columella: " Sed nunc potius ube-
" rioris ſoli meminerimus, cujus de-
" monſtranda eſt duplex ratio, *culti*
" et *ſylveſtris*: de *ſylveſtri* regione
" in arvorum formam redigenda
" prius dicemus.——*Incultum* igi-
" tur locum conſideremus.——Sed
" jam expedienti *rudis* agri rationem
" ſequitur cultorum novalium cura." Here *ſylveſtris*, *incultus*, and *rudis* are uſed as ſynonymous terms, to expreſs a field that has never been plowed for corn: as *rudis* applied to a perſon, ſignifies one who has had no education; whence *erudire* ſignifies to *inſtruct*, or *educate*, that is to take away *rudeneſs*, or *roughleſs*; and *eruditus* ſignifies a *well educated*, or *learned* perſon, whoſe mind is not uncultivated. *Enituit*, which Mr. B—— takes to mean the *whitening* of the furrows, ſignifies to *ſhine*, or *look beautiful*. This verb, I think is uſed but once more by our Poet, in all his works. It is in the ſeventh Æneid, where he deſcribes Æneas going forth to hunt with Dido, and compares him to Apollo, for the ſplendour of his dreſs, and beauty of his perſon:

" —— Ipſe ante alios pulcherrimus
" omnes
" Infert ſe ſocium Æneas, atque ag-
" mina jungit.
" Qualis, ubi hybernam Lyciam, Xan-
" thique fluenta
" Deſerit, ac Delum maternam in-
" viſit Apollo,
" Inſtauratque choras, mixtique al-
" taria circum
" Cretesque Dryopesque fremunt, pic-
" tique Agathyrſi:
" Ipſe jugis Cynthi graditur, molli-
" que fluentem
" Fronde premit crinem ſingens, at-
" que implicat auro:
" Tela ſonant humeris. Haud illo
" ſegnior ibat
" Æneas tantum egregio decus *enitet*
" ore."

But far above the reſt in beauty ſhines
The great Æneas, when the troop he joins:
Like fair Apollo, when he leaves the froſt
Of wintry Xanthus, and the Lycian coaſt;
When to his native Delos he reſorts,
Ordains the dances, and renews the ſports:
Where painted Scythians, mixt with Cretan bands,
Before the joyful altars join their hands.
Himſelf, on Cynthus walking, ſees below
The merry madneſs of the ſacred ſhow.
Green wreaths of bays his length of hair incloſe,
A golden fillet binds his awful brows:
His quiver ſounds. Not leſs the Prince is ſeen
In manly preſence, or in lofty mien.

DRYDEN.

Enituit therefore is uſed by the Poet to expreſs, that when a wood has been grubbed up, the rude uncultivated land, where it ſtood, appears in full beauty after it has been plowed.

212. *Nam jejuna quidem, &c.*] Here he begins to ſpeak of the hun-

Vix humiles apibus caſias, roremque miniſtrat :

Et

gry ſoil, which abounds with gravel, rotten ſtone, or chalk.

213. *Caſias.*] The κασία of the Greek writers is not the plant of which Virgil ſpeaks in this place. Theophraſtus, in the fourth chapter of the ninth book of his Hiſtory of Plants, mentions it along with myrrh, frankincenſe, and cinnamon, and ſays they all come from Arabia: Γίνεται μὲν οὖν ὁ λίβανος, καὶ ἡ σμύρνα, καὶ ἡ Κασία, κ. ἔτι τὸ κινάμωμον, ἐν τῇ τῶν Ἀράβων χώρᾳ μέσῃ. In the fifth chapter he ſeems to deſcribe it as a ſort of cinnamon, or a plant not very unlike it: Περὶ δὲ κιναμώμου καὶ Κασίας ταῦτα λέγουσι· θάμνους μὲν ἀμφότερα τοῦτ' εἶναι ὐ μεγάλους, ἀλλ' ὑλίους ἄγευ· πολυκλάδους δὲ κὶ ξυλώδεις. Pliny has tranſlated great part of what Theophraſtus has ſaid in this chapter, in the nineteenth chapter of his twelfth book. In the ſeventh chapter, Theophraſtus mentions it amongſt the ſpices, which are uſed to perfume ointments: Τὰ δὲ ἄλλα πάντα τὰ ἔυοσμα οἷς πρὸς τὰ Ἀρώματα χροῶνται, τὰ μὲν ἐξ ὑνδῶν κομίζεται· κἀκεῖθεν ἐπὶ θάλατταν καταπέμπεται· τὰ δὲ ἐξ Ἀραβίας οἷον πρὸς τῷ κιναμώμῳ, καὶ τῇ Κασίᾳ. ——οἷς μὲν ὐν εἰς τὰ ἀρώματα χρῶνται, σχεδὸν τάδε ἐςι Κασία, κιναμώμον, &c. The *Caſia*, of which Theophraſtus ſpeaks in theſe places, is an aromatic bark, not much unlike cinnamon, and may therefore not improbably be that which we call *Caſſia lignea*. It is of this bark, which Virgil ſpeaks in ver. 466. of this Georgic:

" Nec Caſia liquidi corrumpitur uſus
" olivi."

Columella ſpeaks of it amongſt other exotics, which had lately been introduced into the Roman gardens; " Myſiam Lybiamque largis aiunt " abundare frumentis, nec tamen Ap- " pulos, Campanoſque agros opimis " defici ſegetibus. Tmolon et Cory- " cion florere croco. Judæam et " Arabiam pretioſis odoribus illuſtrem " haberi, ſed nec noſtram civitatem " prædictis egere ſtirpibus, quippe " cum pluribus locis urbis, jam *Caſiam* " frondentem conſpicimus, jam thu- " ream plantam, florenteſque hortos " myrrha et croco." Therefore it could not be ſo common, if at all known, in Italy, in Virgil's time, as he ſeems to make it in all the paſſages, where he mentions it, except that juſt now quoted. In the ſecond Eclogue Alexis the ſhepherd makes a noſegay of Caſia, with lilies, violets, poppies, daffodils, dill, hyacinths, and marigolds, which are all common herbs or flowers; and it is there expreſsly mentioned as a ſweet herb:

" ——— Tibi lilia plenis
" Ecce ferunt nymphæ calathis: tibi " candida Naïs
" Pallentes violas et ſumma papavera " carpens,
" Narciſſum et florem jungit bene " olentis anethi.
" Tum *Caſia*, atque *aliis* intexens " *ſuavibus herbis*,
" Mollia luteola pingit vaccinia cal- " tha."

In the fourth Georgic, it is mentioned with wild thyme and ſavory, both common plants:

" Hæc

" Hæc circum *Caſiæ* virides, et olen-
" tia late
" Serpylla, et graviter ſpirantis copia
" thymbræ Floreat :"

and afterwards it is mentioned along with thyme :

" ——— Ramea coſtis
" Subjiciunt fragmenta, thymum, *Ca-*
" *ſiaſque* recentes."

In the paſſage now under our conſideration, it ſeems to be mentioned as a vulgar verb. For otherwiſe the Poet, ſpeaking of a hungry gravelly ſoil, would hardly have ſaid, that it was ſo far from being fit for corn, that it can hardly afford a little *Caſia* for the bees. Had he meant the aromatic Caſia, he would never have let ſlip ſuch an opportunity of telling us the advantages of ſuch a ſoil : that tho' indeed it was not fit for corn, yet it might glory in producing the ſweet Caſia of Arabia, and perfuming the air of Italy with Panchæan odours. The Caſia therefore here ſpoken of muſt be ſome common well known herb. Nor is it at all to be wondered at, that the Poet ſhould ſpeak of two different things under the ſame name. We have ſeen already, that there are both trees and herbs called *lotus* and *acanthus*. The Romans frequently made uſe of Greek names, to expreſs different plants, which were common in their own country, and afterwards confounded the deſcriptions of both together. It may not be amiſs alſo to obſerve that we have a ſpice, and alſo a common flower, both which we call cloves ; and that we have a common herb in our gardens, which we call balm of Gilead ; tho' very different from the tree, which affords that precious balſam. It has been ſuppoſed by ſome that our Lavender is the *Caſia*, which Virgil means in this place : but on diligently comparing Theophraſtus, Pliny, and Dioſcorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Caſia* is the ſame with what the Greeks call *Cneoron* : " Sunt " et alia genera nominibus Græcis " indicanda, quia noſtris majore ex " parte hujus nomenclaturæ defuit " cura. Et pleraque eorum in exteris " terris naſcuntur, nobis tamen con- " ſectanda, quoniam de natura ſermo, " non de Italia eſt : Ergo in corona- " menta folio venere melothron, ſpi- " reon, trigonon, *cneoron*, quod *ca-* " *ſiam* Hyginus vocat." This therefore is the *caſia*, which he mentions a little afterwards, in the twelfth chapter in the ninth book, as good for bees : " Verum hortis coronamentiſ- " que maxime alvearia et apes con- " veniunt, res præcipui quæſtus com- " pendiique cum ſavit. Harum er- " go cauſa oportet ſerere thymum, " apiaſtrum, roſam, violas, lilium, cy- " tiſum, fabam, ervilium, cunilam, " papaver, conyzam, *caſiam*, meliilo- " tum, meliſſophyllum, cerinthen." In the twenty-firſt chapter of the thirteenth book he tells us, that the *Thymelæa*, which bears the *granum Gnidium*, is called alſo *cneoron* ; and deſcribes it to have leaves like the wild olive, but narrower, and of a gummy taſte : " Et in quo naſcitur *granum* " *Gnidium*, quod aliqui linum vo- " cant ; fruticem vero *thymelæam*, " alii chamelæam, alii pyros ach- " nen, alii cneſtron, alii *cneoron*. Eſt " ſimilis oleaſtro, foliis anguſtioribus, " gummoſis, ſi mordeantur, myrti " magnitudine, ſemine, colore, et " ſpecie farris, ad medicinæ tantum " uſum." Dioſcorides, in his chap-

Et tophus ſcaber, et nigris exeſa chelydris
Crete: negant alios æque ſerpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.

Quæ

ter about *Thymelæa*, tells us expreſsly that the leaves of that plant, which, he ſays alſo, bears *granum gnidium*, are peculiarly called *cneoron*: Ἐκ ταύτης ὁ κνίδιος κόκκος καρπὸς ὢν συλλέγεται. —— τὰ δὲ φύλλα ἅπερ ἰδίως καλεῖται Κνέωρον, συλλέγειν δεῖ περὶ τὸν πυραμικτόν· καὶ ἀποτίθεσθαι ξηράναντας ἐν σκιᾷ· Theophraſtus makes no mention at all of *thymelæa*, and ſeems not to have known the plant which affords the *granum gnidium*. But in the ſecond chapter of his ſixth book he mentions two ſorts of *cneoron*, black and white; the white one, he ſays, has leaves ſomething like an olive; which agrees with what Pliny has ſaid of the *thymelæa*. Therefore it is ſcarce to be doubted, that the white *cneoron* of Theophraſtus is the ſame plant with the *thymelæa* of Pliny and Dioſcorides, and conſequently the *cneoron*, which, according to Pliny, was called *caſia*: and hence we may conclude that the herb *Caſia* of Virgil is the *cneoron*, or *thymelæa* which bears the *granum gnidium*. The plant from which we have the *grana gnidia*, or *cnidia* is the *Thymelæa lini folio C. B.* and is called by Gerard *ſpurge flax*, or *mountain widow-waile*; and grows in rough mountains, and uncultivated places, in the warmer climates; and may therefore very well be taken for Virgil's *Caſia*. The Germans have their *grana cnidia* from the *Mezereon*, which is a ſpecies of *Thymelæa*. I have not ſeen the *Thymelæa* in any of our gardens.

Rorem.] Dryden takes *rorem* to mean *dew*:

" The courſe lean gravel, on the
" mountain ſides,
" Scarce *dewy bev'rage* for the bees
" provides."

But it is more probable that Virgil means the Roſemary, or *Ros marinus*, ſo called, becauſe it was uſed in ſprinkling, as we read in the ſcriptures of hyſſop, and grew in places near the ſea coaſt. The proſe authors generally write the name of this plant in one word, *roſmarinus*, or *roſmarinum*; but the Poets commonly divide it.

Thus Horace:

" —— Te nihil attinet
" Tentare multa cæde bidentium
" Parvos coronantem *marino*
" *Rore* deos, fragilique myr-
" to:

and Ovid; who calls it *ros maris*:

" ——— Cultus quoque quantus in
" illis
" Eſſe poteſt membris, ut ſit coma
" pectine lævis:
" Ut modo *rore maris*, modo ſe vio-
" lave roſave
" Implicet."

214. *Tophus ſcaber.*] I take this to be what we call *rotten ſtone*. Pliny ſays it is of a crumbling nature: " Nam *tophus ſcaber natura friabilis* " expetitur quoque ab autoribus."

216. *Latebras.*] In the King's manuſcript it is *tenebras*.

217. Quæ

Quæ tenuem exhalat nebulam, fumoſque volucres,
Et bibit humorem, et, cum vult, ex ſe ipſa remittit,
Quæque ſuo viridi ſemper ſe gramine veſtit,
Nec ſcabie et ſalſa lædit rubigine ferrum;
Illa tibi lætis intexet vitibus ulmos:
Illa ferax oleo eſt: illam experiere colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Veſevo
Ora jugo, et vacuis Clanius non æquus Acerris.
Nunc, quo quamque modo poſſis cognoſcere, dicam.

Rara

217. *Quæ tenuem exhalat nebulam*, &c.] The ſoil, which the Poet here deſcribes in the laſt place, we are told is fit for all the beforementioned purpoſes: for vines, olives, cattle, and corn.

218. *Et bibit.*] In one of Dr. Mead's manuſcripts it is *quæ bibit.*

219. *Quæque ſuo viridi*, &c.] Pierius obſerves, that in the moſt ancient Roman manuſcript this verſe runs thus:

" Quæque ſuo ſemper viridi ſe gra-
" mine veſtit."

220. *Nec.*] In one of Dr. Mead's manuſcripts it is *hæc*, which muſt be an error of the tranſcriber.

221. *Illa tibi lætis.*] In one of Dr. Mead's manuſcripts it is *Illa tibi* in *lætis.*

222. *Oleo.*] So I read it with Heinſius: and ſo Pierius found it in the moſt ancient Roman manuſcript, and in the Medicean, and another very ancient one. The common reading is *oleæ.*

224. *Capua.*] The capital city of Campania.

Veſevo] " Servius is miſtaken, " when he affirms, that *Veſevus* is a " mountain of Liguria, under the " Alps: for that is called *Veſulus*, " and is mentioned by Virgil in an- " other place: *Veſulus quem pinifer* " *affert.* But the *Veſevus*, of which " Virgil ſpeaks in this place, is a " mountain of Campania, called alſo " *Veſuvius* and Veſuius." *Pierius.*

225. *Ora*] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at firſt *vicina Veſevo nola jugo*, but that being afterwards not permitted, by the people of that city, to bring down ſome water to his neighbouring farm, he altered *nola* to *ora.* Aulus Gellius ſeems to give no great credit to this old ſtory.

Vacuis Clanius non æquus Acerris.] *Acerræ* is the name of a very ancient city of Campania, which is almoſt depopulated by the frequent inundations of the river Clanius.

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226. *Nunc, quo quamque modo*, &c.] The Poet having, in the preceding paragraph, informed us of the benefits and diſadvantages of the ſeveral ſorts of ſoil, he now proceeds to inſtruct us how we may be able to diſtinguiſh each of them.

" Now

Rara ſit, an ſupra morem ſi denſa requiras,
Altera frumentis quoniam favet, altera Baccho,
Denſa magis Cereri, rariſſima quæque Lyæo,

Ante

" Now will I tell by what means " you may diſtinguiſh each ſort of " ſoil. If you deſire to know whe- " ther it is looſe or hard, becauſe one " is good for corn, the other for vines, " the hard to be choſen by Ceres, " and the moſt looſe by Bacchus; " firſt chooſe out a place, and then " order a pit to be digged where the " ground is ſolid, then throw in all " the earth again, and tread it well " down. If it does not fill the pit, " the ſoil is looſe, and will abundant- " ly ſupply the cattle, and fruitful " vines. But if it refuſes to go into " its place again, and riſes above the " pit that has been filled up, the ſoil " is thick: then expect ſluggiſh clods " and ſtiff ridges, and plow up the " earth with ſtrong bullocks. But " the ſalt earth, and that which is " accounted bitter, which is unfit for " corn, and is not meliorated by plow- " ing, and does not preſerve the ſort " of grape; nor the true names of " apples, may be known by the fol- " lowing experiment. Take cloſe- " woven baſkets and the ſtrainers of " the wine preſſes from the ſmoaking " roofs. Throw ſome of this bad " ſoil into them, with ſweet ſpring " water, tread them well together; " and all the water will ſtrain out, " and large drops will paſs thro' the " twigs. Then the taſte will plain- " ly diſcover itſelf, and the bitterneſs " will diſtort the countenances of thoſe " who taſte it. The fat ſoil alſo may " be known by this means; it never " crumbles, when it is ſqueezed by " the hand, but ſticks to the fingers " like pitch. The moiſt ſoil pro- " duces rank graſs, and is itſelf too " luxuriant; oh! let not mine be too " fruitful, leaſt it ſhew itſelf too ſtrong " with early corn. The heavy and " the light ſoil diſcover themſelves " evidently by their weight. It is " eaſy to diſtinguiſh the black by the " ſight, and what colour is in each. " But it is hard to diſcover the per- " nicious cold: only pitch-trees, and " yews, or black ivy ſometimes are " an indication of it."

227. *Rara . . . . . denſa.*] Mr. B—— tranſlates theſe words *light* and *heavy:* but of theſe the Poet ſpeaks afterwards. Julius Græcinus, as I find him quoted by Columella, ſufficiently explains what is the true meaning of them. *Denſa* ſignifies ſuch a ſoil, as will not eaſily admit the rain, is eaſily crackt, and apt to gape, and ſo let in the ſun to the roots of the vines, and in a manner to ſtrangle the young plants. This therefore muſt be a hard or ſtiff ſoil. *Rara*, ſays he, lets the ſhowers quite thro', and is apt to be dried up with the ſun. Therefore this muſt be a looſe ſoil. " Perdenſam humum cæleſtes aquas " non ſorbere, nec facile perflari, fa- " cillime perrumpi, et præbere rimas, " quibus ſol ad radices ſtirpium pe- " netret: eademque velut conclauſa, " et coarctata ſemina comprimere, " atque ſtrangulare. Raram ſupra " modum velut per infundibulum " tranſmittere imbres, et ſole ac ven- " to penitus ſiccari, atque exareſcere."

230. *Ju-*

Ante locum capies oculis, alteque jubebis
In ſolido puteum demitti, omnemque repones
Rurſus humum, et pedibus ſummas æquabis arenas.
Si deerunt, rarum, pecorique et vitibus almis
Aptius uber erit. Sin in ſua poſſe negabunt
Ire loca, et ſcrobibus ſuperabit terra repletis,
Spiſſus ager: glebas cunctantes, craſſaque terga
Expecta, et validis terram proſcinde juvencis.
Salſa autem tellus, et quæ perhibetur amara,
Frugibus infelix: ea nec manſueſcit arando,
Nec Baccho genus, aut pomis ſua nomina ſervat:
Tale dabit ſpecimen: tu ſpiſſo vimine qualos,
Colaque prælorum fumoſis deripe tectis
Huc ager ille malus, dulceſque a fontibus undæ
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ.
At ſapor indicium faciet manifeſtus, et ora
Triſtia tentantum ſenſu torquebit amaror.

Pinguis

230. *Jubebis.*] Pierius ſays it is *videbis* in the Medicean manuſcript. I find the ſame reading in the old Nurenberg edition.

231. *In ſolido.*] The Poet ſays you ſhould dig in a ſolid place; for if it was hollow, the experiment would be to no purpoſe.

233. *Deerunt.*] It is *deerint* in one of Dr. Mead's manuſcripts; and *deerit* in the old Nurenberg edition: but *deerunt* is the moſt received reading, as Pierius found it in the Medicean and other ancient manuſcripts, and as I have found it in all the manuſcripts which I have collated.

237. *Validis terram proſcinde juvencis.*] He mentions the ſtrength of the bullocks, to ſignify that this ſoil muſt be plowed deep. Thus we have in the firſt Georgic, *fortes invertant tauri*, in the ſame ſenſe.

241. *Tu ſpiſſo vimine qualos.*] In one of Dr. Mead's manuſcripts it is *tum ſpiſſo*, &c. Pierius ſays it is *ſpiſſos vimine qualos*, in the Lombard manuſcript; but he prefers *ſpiſſo* vimine, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr. Mead's manuſcripts it is *ſat.*

247. *Senſu torquebit amaror.*] In one of the Arundelian manuſcripts it is *ſenſum torquebit amaror*, where *ſenſum* ſeems to be an error of the tranſcriber for *ſenſu.*

" *Amaror* is the ſtyle of Lucretius,
" and the true reading; tho' many
" read *amaro*, making it agree with
" *ſenſu.*" *Servius.*

" Tho' Servius, and ſome others
" affirm *amaror* to be the true read-
" ing and taken from Lucretius,
" *Cum tuimur miſceri abſinthia tangit*
" amaror:

" and

Pinguis item quæ ſit tellus, hoc denique pacto
Diſcimus: haud unquam manibus jactata fatiſcit,
Sed picis in morem ad digitos lenteſcit habendo.
Humida majores herbas alit, ipſaque juſto
Lætior: ah nimium ne ſit mihi fertilis illa,
Neu ſe prævalidam primis oſtendat ariſtis!

Quæ

" and tho' Aulus Gellius has collect-
" ed the teſtimonies of ſome very an-
" cient manuſcripts, to ſupport this
" reading; yet *amaro* is not amiſs,
" as we find in the moſt ancient Ro-
" man manuſcript. For *ſapor* may
" be the nominative caſe both to *fa-*
" *ciet* and *torquebit*. In the Lombard
" and Medicean manuſcripts it was
" written *amaro*, but *r* has been add-
" ed with another hand and ink."
Pierius.

The paſſage of Aulus Gellius, to which Pierius alludes, is the twenty-firſt chapter of the firſt book, where he tells us, that Higinus affirmed it was *amaror* in the very book, which belonged to the houſe and family of Virgil himſelf; and that learned Critic is of opinion that the ſenſe is better ſo, than if we read *amaro* with Pierius: " Verſus iſtos ex Georgicis
" Virgilii plerique omnes ſic legunt:

" *At ſapor indicium faciet manifeſ-*
" *tus: et ora*
" *triſtia tentantum ſenſu torquebit*
" amaro.

" Higinus autem non hercle ignobi-
" lis grammaticus, in commentariis,
" quæ in Virgilium fecit, confirmat
" et perſeverat non hoc a Virgilio re-
" lictum: ſed quod ipſe invenerit in
" libro, qui fuerat ex domo atque
" familia Virgilii,
" — — — — *et ora*
" *Triſtia tentantum ſenſu torquebit*
" amaror.
" neque id ſoli Higino, ſed doctis
" quibuſdam etiam viris complaci-
" tum. Quoniam videtur abſurde
" dici: *ſapor ſenſu amaro torquet:*
" quum ipſe, inquiunt, ſapor ſenſus
" ſit, non alium in ſemetipſo ſenſum
" habeat: ac inde ſit quaſi dicatur,
" *ſenſus ſenſu amaro torquet.* Sed
" enim quum Favorinus Higini com-
" mentarium legiſſet: atque ei ſtatim
" diſplicita eſſet inſolentia et inſuavi-
" tas illius, *ſenſu torquebit amaro:*
" riſit, et, Jovem lapidem, inquit,
" quod ſanctiſſimum jusjurandum eſt
" habitum, paratus ſum ego jurare
" Virgilium hoc nunquam ſcripſiſſe.
" Sed Higinum ego dicere verum ar-
" bitror. Non enim primus finxit
" hoc verbum Virgilius inſolenter:
" ſed in carminibus Lucretii inventum
" eſt: nec eſt aſpernatus autoritatem
" poëtæ ingenio et facundia præcel-
" lentis. Verba ex quarto Lucretii
" hæc ſunt,
" — — — *Dilutaque contra*
" *Quum tuimur miſceri abſinthia,*
" *tangit* amaror.
" Non verba autem ſola, ſed verſus
" prope totos et locos quoque Lucre-
" tii plurimos ſectatum eſſe Virgilium
" videmus."

It is *amaro* in the King's, the Bodleian, and in one of the Arundelian manuſcripts.

253. *Neu.*] It is *nec* in the Roman, the Medicean, and ſome other manuſcripts, and *ne* in others, accord-

ing

Quæ gravis eſt, ipſo tacitam ſe pondere prodit:
Quæque levis. Promptum eſt oculis prædiſcere nigram,
Et quis cui color. At ſceleratum exquirere frigus
Difficile eſt: piceæ tantum, taxique nocentes
Interdum, aut hederæ pandunt veſtigia nigræ.
His animadverſis, terram multo ante memento
Excoquere,

ing to Pierius. I find *nec* in one of the Arundelian, and one of Dr. Mead's manuſcripts. In the other Arundelian it is *heu*, which, I ſuppoſe, is an error of the tranſcriber, for *neu*.

254. *Prodit.*] The King's manuſcript, and La Cerda have *promit*.

256. *Et quis cui color. At ſceleratum.*] So I read with Heinſius, Schrevelius, Maſvicius, and others. Pierius ſays it is "*et quis cuive color.* "*ſceleratum*;" in ſome very ancient manuſcripts, and *et quis cuique color at* in the Medicean. In one of Dr. Mead's manuſcripts it is *et quis cuique color. ſceleratum*, in the other, *et quis cuique color. at ſceleratum.* Servius approves of the common reading, which is *et quiſquis color, at ſceleratum.*

257. *Piceæ.*] The *Picea* is our common Firr or Pitch-tree, or Spruce Firr.

Taxique nocentes.] The berries of the Yew are ſaid by Pliny to be poiſonous: "Lethale quippe baccis, in "Hiſpania præcipue, venenum in-"eſt." Julius Cæſar alſo tells us that Cativulcus poiſoned himſelf with yew: "Cativulcus rex dimidiæ par-"tis Eburonum, qui una cum Am-"biorige conſilium inierat, ætate jam "confectus, quum laborem aut belli "aut fugæ ferre non poſſet, omnibus "precibus deteſtatus Ambiorigem, "qui ejus conſilii auctor fuiſſet, *taxo*, "cujus magna in Gallia Germania-"que copia eſt, *ſe exanimavit.*" The leaves alſo are ſaid by the ancients to be deſtructive to horſes, which we find to be true in England. The berries have been eaten by myſelf and many others with impunity: but this may be owing to the difference of climate; for Dioſcorides, who ſays it is not alike poiſonous in all places, affirms that the berries are poiſonous in Italy, and the ſhade hurtful in Narbonne. Perhaps the ſpecies may be different; for there is mention of a ſort of yew in the Piſa garden, which is more buſhy than the common, and has leaves more like a firr, and ſends forth ſuch a poiſonous ſmell, when it is clipped, that the gardeners cannot work at it above half an hour at a time.

258. *Hederæ nigræ.*] The berries of our common ivy are black, when ripe, and therefore we may ſuppoſe it to be the ivy here ſpoken of. There is a white ivy mentioned in the ſeventh Eclogue:

"Candidior cycnis, *hedera* formoſior
"alba."

We find mention of it alſo in Theophraſtus, Pliny, and Dioſcorides: but we are not now acquainted with any ſuch plant.

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259. *His animadverſis.*] Having explained the ſeveral ſorts of ſoil, he proceeds

Excoquere, et magnos ſcrobibus concidere montes: 260
Ante ſupinatas aquiloni oſtendere glebas,
Quam lætum infodias vitis genus: optima putri

Arva

proceeds to give ſome inſtructions concerning the planting of vines: and ſpeaks of the trenches, which are to be made, to receive the plants out of the nurſery; of taking care that the nurſery, and the vineyard ſhould have a like ſoil; and that the plants ſhould be ſet with the ſame aſpect, which they had in the nurſery.

" Having well conſidered theſe " rules, remember to prepare the " earth a long while before-hand, " and to cut the great hills with " trenches: and to turn up the clods " to the northern wind, before you " plant the joyful vines: thoſe " fields are beſt which have a looſe " ſoil: this is procured by winds, " and cold froſts, and by looſening " and digging the ground deep. But " thoſe who are completely careful, " chooſe out the ſame ſort of ſoil to " plant the young cuttings of their " trees; and to remove them into " afterwards; that the ſlips may not " think their new mother ſtrange. " They alſo mark the aſpect on the " bark, that every ſlip may ſtand " the ſame way, that it may ſtill have " the ſame poſition, with regard to " ſouth and north: ſuch is the force " of cuſtom in tender years."

Multo ante.] This is the very expreſſion of Theophraſtus, who ſays that " the trenches muſt be made a " long while before-hand and digged " deep: Τοὺς δὲ γυρὺς προσορύτ[illegible]ειν ὡς " πλείστου χρόνου καὶ βαθυτέρους ἀεί." In another place he ſays it ſhould be a year before-hand, with which the other writers agree, who mention any determinate time. Thus Columella: " Sed et ſcrobes et ſulci " plurimum proſunt, ſi in locis tem- " peratis, in quibus æſtas non eſt " perſervida, *ante annum* fiant, quam " vineta conſerantur." Virgil ſeems to expreſs that it ſhould be done a year before-hand; for he ſays the trenches ſhould be expoſed to the north-wind and froſts, that is, ſhould lie at leaſt a whole winter. *Excoquere* ſeems to expreſs its lying a whole ſummer. *Coquere* ſignifies to bake the earth with the ſun, in the firſt Georgic:

" Pulverulenta coquat maturis ſolibus
" æſtas."

Mr. Evelyn ſays " the longer you ex- " poſe *the mould*, and leave the recep- " tacles open (were it for two whole " winters) it ſoon would recompenſe " your expectation."

260. *Magnos ſcrobibus concidere montes*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the ſenſe be *to cut the hills with great trenches*, and agrees with Theophraſtus, whoſe very words Virgil has almoſt tranſcribed, as was obſerved in the preceding note. But I propoſe this only as a conjecture, for it is *magnos* in all the copies that I have ſeen.

Pierus ſays, it is *circundare* in the Roman manuſcript, inſtead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's ſtyle:

" —— Terram

Arva ſolo: id venti curant, gelidæque pruinæ,
Et labefacta movens robuſtus jugera foſſor.
At ſi quos haud ulla viros vigilantia fugit;
Ante locum ſimilem exquirunt, ubi prima paretur
Arboribus ſeges, et quo mox digeſta feratur:
Mutatam ignorent ſubito ne ſemina matrem.

Quin

" —— Terram multo ante me-
" mento
" Excoquere: magnos ſcrobibus con-
" cidere montes:
" Ante ſupinatas aquiloni oſtendere
" glebas
" Quam lætum infodias vitis genus."

without any conjunction copulative.

263. *Gelidæque*] In one of the Arundelian manuſcripts it is *gelidæve*; but I take *gelidæque* to be the true reading.

264. *Robuſtus.*] I have more than once obſerved already, that when Virgil ſpeaks of making deep furrows, he expreſſes it by ſaying the bullocks muſt be ſtrong: ſo here he expreſſes the depth of the trenches by ſaying the labourer muſt be ſtrong.

266. *Prima paretur arboribus ſeges*] By *prima ſeges* he means the *ſeminarium*, or nurſery, where the cuttings of the vines are firſt planted. Dr. Trapp interprets *ſeges*, *thoſe plants which ſpring from ſeed*; but vines are ſeldom, if ever, propagated by ſeed. *Seges* is ſometimes uſed by Virgil for a *crop of flax*: but he uſes it often alſo for the field itſelf; as in ver. 47. of the firſt Georgic:

" Illa ſeges demum votis reſpondet
" avari
" Agricolæ, bis quæ ſolem, bis fri-
" gora ſenſit:"

where *ſeges* cannot ſignify the *crop*, for it would be abſurd to ſay, that a crop of corn ſtands two ſummers and two winters, as Dryden has tranſlated it:

" That *crop* rewards the greedy pea-
" ſant's pains,
" Which twice the ſun, and twice
" the cold ſuſtains."

In ver. 129. of the fourth Georgic, *ſeges* is very evidently uſed for *land*, and not a crop, for it is applied to cattle as well as vines:

" —— Nec *fertilis* illa *juvencis*,
" Nec *pecori opportuna ſeges*, nec
" commoda Baccho."

267. *Quo mox digeſta feratur*] By theſe words he means the vineyard, into which the young vines are to be removed from the nurſery, and where they are to continue.

In the Bodleian manuſcript it is *egeſta*, inſtead of *digeſta*.

268. *Mutatam ignorent ſubito ne ſemina matrem*] In the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuſcripts, it is *mutata*. I find the ſame reading in moſt of the old editions, in Paul Stephens, La Cerda, and ſeveral others. Both the Arundelian manuſcripts, Heinſius, Ruæus, Maſvicius, and ſeveral other good editors read *mutatam*.

" Some years ago, ſays Pierius,
" all agreed univerſally to write *mu-*

Quin etiam cæli regionem in cortice ſignant:
Ut, quo quæque modo ſteterit, qua parte calores 270
Auſtrinos

" *tata*, referring it to *ſemina*; tho' " in all the ancient manuſcripts it was " *mutatam* agreeing with *matrem*. " Virgil's meaning is, that a like ſoil " be choſen for the nurſery and vine- " yard, leaſt the young vines ſhould " fare like young children, when " they are taken from the breaſts of " their mother and given to a ſtrange " nurſe: for they pine and cry after " the breaſt to which they have been " accuſtomed. As for their interpret- " ing *ſemina mutata*, the removing " of the young plants from one place " to another, it is ridiculous."

Semina does not always ſignify what we call *ſeeds*; but is frequently uſed by the writers of agriculture, for cuttings, ſlips, and layers.

Matrem is here uſed to expreſs the earth, in which the cuttings, and young vines are planted.

In one of the Arundelian manuſcripts we have *neu*, and in one of Dr. Mead's *nec*, inſtead of *ne*.

269. *Cæli regionem in cortice ſignant.*] Theophraſtus ſays the poſition of trees muſt be regarded, as to the north, eaſt, or ſouth: Ὅτι δεῖ ἐχειν ἕνια τῶν δένδρων τὰ πρὸς βορρᾶν, καὶ τὰ πρὸς ἕω; καὶ τὰ πρὸς μεσημβρίαν. Columella alſo adviſes that all trees ſhould be marked, before they are taken out of the nurſery, and adds, that it is of great conſequence, to preſerve the ſame aſpect, to which they have been accuſtomed: " Hanc " obſervationem non ſolum in vitium " poſitione, ſed in ulmorum, cæte- " rarumque arborum præcipio, et " uti cum de ſeminario eximuntur, " rubrica notetur una pars, quæ nos " admoneat, ne aliter arbores conſti- " tuamus, quam quemadmodum in " ſeminario ſteterint. Plurimum e- " nim refert, ut eam partem cæli " ſpectent, cui ab tenero conſueve- " runt." Pliny thinks this care not to be requiſite, becauſe the mention of it has been omitted by Cato; and adds that ſome affect the very contrary poſition, in vines and figs; thinking that by this means the leaves grow thicker, to defend the fruit; and that it will not be ſo ready to drop off. " Non omiſiſſet idem, ſi attineret me- " ridianam cæli partem ſignare in " cortice, ut tranſlata in iiſdem et " aſſuetis ſtatueretur horis: ne aqui- " loniæ meridianis oppoſitæ ſolibus " finderentur, et algerent meridianæ " aquilonibus. Quod e diverſo affec- " tant etiam quidam in vite ficoque, " permutantes in contrarium. Den- " ſiores enim folio ita fieri, magiſque " protegere fructum, et minus amit- " tere." This rule, I think, is not obſerved by our modern planters: tho' it ſeems to have been laid down not without ſome foundation. It is eaſy to ſee a very great difference between the north and ſouth ſide of a tree, after it has been felled: for the annual rings are much cloſer on the north ſide, than on the ſouth. Mr. Evelyn ſays he " can confirm *this* " *advice of the Poet* from frequent " loſſes of *his* own, and by particu- " lar trials; having ſometimes tranſ- " planted great trees at midſummer " with ſucceſs (the earth adhering to " the roots) and miſcarried in others, " where this circumſtance only was " omitted."

271. *Quæ.*

Auſtrinos tulerit, quæ terga obverterit axi,
Reſtituant: adeo in teneris conſueſcere multum eſt.
Collibus, an plano melius ſit ponere vitem,
Quære prius. Si pinguis argos metabere campi,
Denſa ſere: in denſo non ſegnior ubere Bacchus.

Sin

271. *Quæ.*] Both the Arundelian manuſcripts, Servius, La Cerda, and Schrevelius read *qua.*

Terga.] In one of Dr. Mead's manuſcripts it is *terra*, which muſt be an error of the tranſcriber.

Axi.] He uſes *axis* ſingly for the north, becauſe that pole only is viſible to us.

273. *Collibus, an plano, &c.*] Here the Poet ſhews the different ways of planting a plain or a hill. In a plain, the vines are to be planted cloſe, but on a hill they are to be kept at greater diſtances. He then compares a well planted vineyard to an army drawn up in form of battle.

" Enquire firſt, whether it is bet-
" ter to plant the vine on hills, or on
" a plain. If you lay out the fields
" of a rich plain, plant thick:
" for vines are not the leſs fruitful
" for being cloſe planted. But if
" you chooſe a ground riſing with
" hillocks, and ſloping hills, ſpare
" the rows: but at the ſame time let
" your trees be planted exactly, ſo
" that every ſpace may ſquare with
" that which croſſes it. As in a great
" war when the long extended le-
" gions have ranged their cohorts, and
" the ſquadrons ſtand marſhalled in
" the open plain, and the armies are
" drawn up, and the whole field
" waves all over with gleaming braſs,
" and the horrid battle is not yet be-
" gun, but doubtful Mars fluctuates
" in the midſt of arms. So let your
" vineyard be divided by an equal
" number of ſpaces: not only to de-
" light a vain mind with the proſpect,
" but becauſe the earth cannot other-
" wiſe afford equal ſtrength to all, nor
" the branches extend themſelves at
" large."

Vitem.] The common reading is *vites:* but I prefer *vitem*, as I find it in the Cambridge, the Bodleian, and in one of the Arundelian manuſcripts. Pierius ſays it is *vitem* in the Medicean, and in ſeveral other ancient manuſcripts. Heinſius alſo reads *vitem.*

275. *Denſa.*] The adjective *denſa* is here put adverbially for *denſe.*

In denſo non ſegnior ubere.] *Denſo* is generally thought to agree with *ubere:* ſo that the conſtruction muſt be *Bacchus non eſt ſegnior in denſo ubere.* But then what is meant by *in denſo ubere?* Grimoaldus explains it *parvis intervallis poſitæ in ubere lætoque et campeſtri ſolo:* but then Virgil ſhould have ſaid *denſus non ſegnior ubere Bacchus.* Ruæus interprets it *in denſo agro*, taking *ubere* and *agro* to mean the ſame; which, I believe, cannot be proved. Dr. Trapp ſays, " *denſo ubere*, i. e. *denſe conſito*, thick " planted. The context neceſſarily " requires that conſtruction; tho' " none of the Commentators but De " La Cerda, ſeem to have underſtood " it." But La Cerda does not ſeem to join *denſo* with *ubere*; for his explication

Sin tumulis acclive ſolum, colleſque ſupinos,
Indulge

plication of the words in queſtion is " nam hæc denſitas, et conſertio vi- " tium nihil impediet, quo minus " fertiliſſime proveniant vina." His note is upon *non ſegnior ubere Bacchus*; which he compares with

" —— Non ſegnior agris
" Emergitque Ceres, nec *ſegnior ubere*
" Pallas."

Here is no mention of *denſo*, and it is plain that *ubere* is the ablative caſe after the adjective *ſegnior*, and not after the prepoſition *in*. I take the conſtruction to be *Bacchus non* eſt *ſegnior ubere, in denſo*, where *denſo* is put as a ſubſtantive, and means the ſame, as *in denſo ordine:* which I take to be La Cerda's meaning.

Uber occurs ſo frequently in Virgil, that it may not be amiſs to conſider all the ſenſes, in which he has uſed it. In the fifth Æneid, it is uſed for the breaſt of a woman:

" Creſſa genus, Pholœ, geminique
" ſub *ubere* nati:"

and again in the ſixth:

" Infantumque animæ flentes in li-
" mine primo,
" Quos dulcis vitæ exortes, et ab *u-*
" *bere* raptos
" Abſtulit atra dies."

The moſt frequent uſe of the word is for the dug of any beaſt. Thus it is uſed for that of a ſheep, in the ſecond Eclogue:

" Bina die ſiccant *ovis ubera*."

and in the third:

" Cogite *oves*, pueri: ſi lac præce-
" perit æſtus,
" Ut nuper, fruſtra preſſabimus *ubera*
" palmis:"

and in the third Georgic:

" Hinc et amant fluvios magis, et
" magis *ubera* tendunt:"

and again:

" —— Exhauſto ſpumaverit *ubere*
" mulctra:"

and again:

" —— Gravido ſuperant vix
" *ubere* limen:"

and in the third Æneid:

" *Lanigeras* claudit pecudes, atque
" *ubera* preſſat:"

for that of a goat, in the fourth Eclogue:

" Ipſæ lacte domum referent diſtenta
" *capellæ Ubera:*"

for that of a cow, in the third Eclogue:

" —— Ego hanc *vitulam*, ne forte
" recuſes,
" Bis venit ad mulctram, binos alit
" *ubere* fœtus,
" Depono:"

and in the ninth:

" Sic

" Sic cytiſo paſtæ diſtentent *ubera*
" *vaccæ* :"

and in the ſecond Georgic:

" —— *Ubera vaccæ*
" Lactea demittunt."

and in the third Georgic:

" —— Nec tibi fœtæ
" More patrum, nivea implebunt
" mulctralia *vaccæ* ;
" Sed tota in dulces conſument *ubera*
" natos :"

for that of a ſow, in the third Æneid:

" —— Inventa ſub ilicibus *ſus*
" Alba, ſolo recubans, albi circum
" ubera nati :"

for that of a wolf, in the eighth Æneid:

" Procubuiſſe *lupam* : geminos huic
" ubera circum
" Ludere pendentes pueros :"

for that of a mare, in the third Georgic:

" —— Depulſus ab *ubere* matris :"

and in the eleventh Æneid:

" Hic natam in dumis interque hor-
" rentia luſtra,
" Armentalis *equæ* mammis et lacte
" ferino
" Nutriebat, teneris immulgens *ubera*
" labris :"

and of a doe, in the ſeventh Æneid:

" —— Matris ab *ubere* raptum."

In the ſecond Georgic, it is uſed for the fruitfulneſs of a field:

" —— Fertilis *ubere* campus."

and in the firſt and third Æneid:

" Terra antiqua, potens armis, atque
" *ubere glebæ* :"

and in the ſeventh Æneid:

" —— Non vobis, rege Latino,
" Divitis *uber* agri, Trojæve opulen-
" tia deerit."

There are only two paſſages, where *uber* can be wreſted to Ruæus's ſenſe. The firſt is in this Georgic:

" Si deerunt, rarum, pecorique et vi-
" tibus almis
" Aptius *uber* erit :"

Where it may as well be rendered fruitfulneſs: " The ſoil is looſe, and its " *fruitfulneſs* will be more fit for " cattle and vines." The other is in the third Æneid:

" Quæ vos a ſtirpe parentum
" Prima tulit tellus, eadem vos *ubere*
" læto
" Accipiet reduces :"

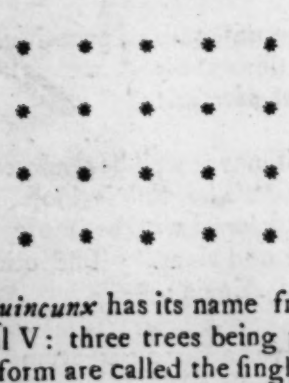
Where it may alſo have the ſame ſignification: " that land which produ-" ced your anceſtors will receive you " alſo with a joyful fruitfulneſs:" and therefore the paſſage now under conſideration may be rendered literally " Bacchus is not more backward in " *fruitfulneſs* in a cloſe planted vine-" yard."

277. *Secius.*

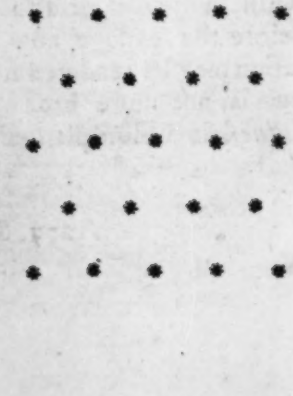
Indulge ordinibus: nec ſecius omnis in unguem
Arboribus

277. *Secius.*] In the Bodleian manuſcript it is *ſegnius*, and in one of the Arundelian copies it is *ſerius*.

Omnis in unguem arboribus poſitis ſecto via limite quadret.] This paſſage has occaſioned ſome difficulty. Several of the Commentators think he is ſpeaking of the Quincunx, of which number are Grimoaldus and Ruæus. La Cerda thinks, with better reaſon, that he means planting the vines in a ſquare, that is, in the following order:



The *Quincunx* has its name from the numeral V: three trees being planted in that form are called the ſingle quincunx. The double quincunx is the V doubled, which makes an X, being four trees planted in a ſquare, with a fifth in the centre. This being often repeated forms the following figure:



Now as Virgil compares the diſpoſition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he muſt mean the former figure: the latter not being proper for that purpoſe. The Romans uſually allowed three foot ſquare for every common ſoldier to manage his arms, that is, ſix foot between each, which is a proper diſtance for the vines in Italy, according to Columella, who ſays the rows ſhould not be wider than ten feet, nor nearer than four: "Sed de ſpatiis ordinum eatenus præ-"cipiendum habemus, ut intelligant "agricolæ ſive aratro vineas culturi "ſunt, laxiora interordinia relinquen-"da, ſive bidentibus anguſtiora: ſed "neque ſpatioſiora, quam decem pe-"dum, neque contractiora, quam "quatuor." Theſe diſtances may indeed agree very well with the warmer climate of Italy: but, as Mr. Miller juſtly obſerves, the dampneſs of our autumns requires our vines to be planted at greater diſtances. He adviſes them to be planted ſo, that there may be ten feet between each row, and ſix feet in the rows, between each vine.

In unguem is allowed by all the Commentators to be a metaphor taken from the workers in marble, who try the exactneſs of the joints with their nails. It ſignifies therefore perfectly or exactly.

Via ſignifies the ſpaces or paths between the rows.

Limes is the croſs path, which, in the ſquare figure, cuts the other at right angles.

I take the order of the words to be thus: *nec ſecius via quadret ſecto limite,*

Arboribus poſitis ſecto via limite quadret.
Ut ſæpe ingenti bello cum longa cohortes
Explicuit legio, et campo ſtetit agmen aperto,
Directæque acies, ac late fluctuat omnis
Ære renidenti tellus, nec dum horrida miſcent
Prælia, ſed dubius mediis Mars errat in armis.

Omnia

limite, arboribus poſitis in unguem; " and no leſs let every path, or ſpace, " ſquare with the croſs path, the trees " being planted exactly."

279. *Ingenti bello.*] In one of the Arundelian manuſcripts it is *ingenti* in *bello.*

Cum longa cohortes explicuit legio] A Roman legion conſiſted of ten cohorts. Theſe legions marched in a ſquare; but in time of battle, they were drawn out into a longer form, which Virgil beautifully expreſſes by *longa cohortes explicuit legio.*

281. *Ac.*] In one of Dr. Mead's manuſcripts it is *at.* In ſeveral of the old editions it is *et.*

282. *Renidenti.*] In the King's, both the Arundelian manuſcripts, and in the old Nurenberg edition, it is *renitenti.* Pierius found the ſame reading in ſome old manuſcripts: but *renidenti* in the Roman, and ſome others. This is the only ſimile in the ſecond Georgic: but never did any Poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the moſt exact diſcipline, and not yet diſordered by fighting. The ſhining beauty of the cluſters are finely repreſented by the ſplendor of the brazen arms, and not a word is uſed, that does not ſerve to juſtify the compariſon. In both, the deſign of this order is the ſame: not only to pleaſe the eye with the beauty of ſo regular a proſpect: but becauſe it is moſt proper for the uſe, for which they are intended.

Dryden has tranſlated *cum longa cohortes explicuit legio,*

" As legions in the field their front
" diſplay:"

which is the very reverſe of Virgil's expreſſion: for, inſtead of diſplaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

" And equal Mars, like an impartial
" lord,
" Leaves all to fortune, and the dint
" of ſword."

This is a very bad tranſlation of *dubius mediis Mars errat in armis.* Virgil's ſenſe is, that Mars ſtill hovers doubtfully between the two armies, not having yet determined to which ſide to give the victory, not a man has yet ſtirred from his place, to give the onſet. Mr. B——'s tranſlation begins:

" As when two mighty armies all in
" fight,
" Stretch'd on ſome open plain, be-
" gin the fight."

But Virgil does not compare his vineyard to two armies: but only to that of the Romans. The deſign of the Poet is to celebrate the exactneſs of the military diſcipline of his own country in ranging their ſoldiers; to which the barbarous diſcipline of their enemies was by no means to be compar-

Omnia ſint paribus numeris dimenſa viarum:
Non animum modo uti paſcat proſpectus inanem: 285
Sed quia non aliter vires dabit omnibus æquas
Terra, neque in vacuum poterunt ſe extendere rami.
Forſitan et ſcrobibus quæ ſint faſtigia quæras.
Auſim vel tenui vitem committere ſulco.

Altius

ed. Dr. Trapp's tranſlation comes much nearer the ſenſe of his author, and is almoſt literal.

" — — — — As in war,
" The long extended legion forms in
" lines
" Its cohorts; when the marſhal'd
" ſquadrons ſtand
" In the wide plain, and, the whole
" army rang'd,
" The ground all fluctuates with the
" brazen gleam;
" Nor yet in horrid ſhock the battle
" joins,
" But Mars, uncertain, hovers o'er
" the field."

284. *Numeris.*] "The word *numerus* in the ſingular, and *numeri* in the plural, has a great variety of ſignifications, and means *quantity* as well as *number*; alſo *order*, *regularity*, *exactneſs*, &c. or if it be here taken for *number*; it means the ſame number of paths croſſing one another, to make an exact ſquare upon the whole: which muſt likewiſe be divided into ſquares, and ſo the diſtances muſt be equal." Dr. Trapp.

Dimenſa.] In one of the Arundelian manuſcripts it is *demenſa*.

287. *Poterunt ſe extendere.*] "In the Roman manuſcript it is *poterunt extendere*, without the pronoun *ſe*: as elſewhere, *ferro accingunt*, and *lateri adglomerant noſtro*, without *ſe*. But in the Medicean, and other manuſcripts, *ſe* is inſerted." Pierius.

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288. *Forſitan et ſcrobibus*, &c.] The ſubject of this paragraph is the depth of the trenches. He ſays the vine may be planted in a ſhallow trench, but great trees require a conſiderable depth, of theſe he gives the *Eſculus* for an example, and thence takes occaſion to give a noble deſcription of that tree.

" Perhaps you may deſire to know
" how deep the trenches ought to be.
" For my own part, I venture my
" vine in a ſlight furrow. But trees
" muſt be planted deep, and far in
" the ground: chiefly the *Eſculus*,
" whoſe root deſcends as low towards
" hell, as its branches riſe up in the
" air towards heaven. Therefore no
" ſtorms, no blaſts, nor ſhowers can
" hurt it: unſhaken it ſtands, and
" outlaſts many deſcents, many ages
" of men. It extends its ſtrong
" branches and arms all around, and
" ſtanding itſelf in the midſts ſuſtains
" the vaſt ſhade."

289. *Auſim vel tenui vitem committere ſulco.*] In one of Dr. Mead's manuſcripts it is *ter* inſtead of *vel*.

The Roman huſbandmen ſeem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, accord-

ing

Altius ac penitus terræ defigitur arbos :
Eſculus in primis, quæ, quantum vertice ad auras
Ætherias, tantum radice in Tantara tendit.
Ergo non hyemes illam, non flabra, neque imbres
Convellunt : immota manet, multoſque nepotes,
Multa virum volvens durando ſæcula vincit.
Tum fortes late ramos et brachia tendens

Huc

ing to the goodneſs of the ſoil : but we find in that author, that ſome of his contemporaries blamed him, thinking he had aſſigned too great a depth. Virgil ſeems to approve of a ſhallow trench, but he ſpeaks of it with caution. He does not lay it down as an abſolute rule, in which all were agreed, but only ſays that he himſelf would venture ſo to do: in which he ſeems to hint, that the common practice of his time was different.

290. *Altius ac penitus terræ defigitur arbos.*] Pierius ſays it is *altior* in ſome ancient manuſcripts. Heinſius has embraced this reading : but I take it to be corrupt. *Auſim vitem committere, ac arbos defigitur* is ſuch a connexion as, I believe, Virgil would not have made uſe of. Obſerve how wretchedly it appears in Engliſh : " I would venture my vine in a ſlight " furrow, *and* a taller tree is planted " deep in the ground." The reading would be tolerable, if it was *at* inſtead of *ac:* but no authority is offered for this alteration. But even if this was admitted, *taller* in this place, would be a poor and uſeleſs epithet. I take *altius* to have been altered to *altior*, by ſome taſteleſs tranſcriber, who taking a *vine* to be a *tree*, thought there wanted an epithet to make a diſtinction between *vitis* and *arbos*. But *vines* were not accounted *trees* ; but *ſhrubs*, or ſomething of a middle nature between trees and ſhrubs. Thus Columella : " Nam ex ſurculo " vel *arbor* procedit, ut olea : vel " frutex, ut palma campeſtris : vel " *tertium quiddam*, quod nec *arbo-* " *rem*, nec fruticem proprie dixerim, " ut eſt vitis."

291. *Eſculus.*] See the note on ver. 15.

Quantum vertice ad auras, &c.] This very expreſſion is uſed of the *Quercus*, in the fourth Æneid :

" Ac velut annoſo validam cum ro-
" bore *quercum*
" Alpini Boreæ, nunc hinc, nunc
" flatibus illinc
" Eruere inter ſe certant ; it ſtridor,
" et altæ
" Conſternunt terram concuſſo ſtipite
" frondes :
" Ipſa hæret ſcopulis : et *quantum*
" *vertice ad auras*
" *Ætherias, tantum radice in Tar-*
" *tara tendit.*"

293. *Non flabra.*] In one of the Arundelian manuſcripts it is *nec flabra.*

294. *Multoſque nepotes.*] So I read with Heinſius and Maſvicius. The ſame reading is in the Roman manuſcript, according to Pierius. Others read *multoſque per annos.*

Huc illuc, media ipſa ingentem ſuſtinet umbram.
Neve tibi ad ſolem vergant vineta cadentem:
Neve inter vites corylum ſere: neve flagella

Summa

297. *Ipſa.*] It is *ipſam* in one of the Arundelian manuſcripts.

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298. *Neve tibi ad ſolem*, &c.] In this paſſage are ſeveral ſhort precepts relating to vineyards with a beautiful account of the danger of intermixing wild-olives with the vines, leſt a fire ſhould kindle among them, and deſtroy the vineyard.

" Let not your vineyards look to-
" wards the ſetting ſun: plant no
" hazels amongſt your vines: do not
" take the upper part of the ſhoots,
" or gather your cuttings from the
" top of a tree, ſo great is the love
" of earth; do not hurt your plants
" with a blunt knife: nor intermix
" the truncheons of the wild olive.
" For a ſpark often falls from the un-
" wary ſhepherds, which being at
" firſt concealed under the unctuous
" bark lays hold of the ſtem, and
" thence getting up into the topmoſt
" leaves, ſends a great crackling up
" to heaven; then purſues its conqueſt
" over the boughs, reigns over the
" lofty head, and ſpreads its flame
" over the whole grove, and thick
" with pitchy darkneſs drives the
" black cloud to heaven: eſpecially
" if a tempeſt has deſcended on the
" woods, and a driving wind rolls the
" fire along. When this happens,
" they are deſtroyed down to the root,
" and can no more ariſe, or recover
" themſelves from the ground: but
" the unbleſt wild-olive with bitter
" leaves remains."

Columella, ſpeaking of the aſpect of a vineyard, tells us that the ancients were greatly divided about it. He recommends a ſouth aſpect in cold places, and an eaſt aſpect in warm places, if they be not ſubject to be infeſted with the eaſt and ſouth winds, as on the ſea coaſt of Bætica: in which caſe, he ſays, they are better oppoſed to the north, or weſt:

" Cæli . . . . . regionem, quam
" ſpectare debeant vineæ, vetus eſt
" diſſenſio, Saſerna maxime, pro-
" bante ſolis ortum, mox deinde me-
" ridiem, tum occaſum, Tremellio
" Scroſa præcipuam poſitionem me-
" ridianam cenſente, Virgilio de in-
" duſtria occaſum ſic repudiante,

" Neve tibi ad ſolem vergant vineta
" cadentem.

" Democrito et Magone laudantibus
" cæli plagam ſeptentrionalem, quia
" exiſtiment ei ſubjectas feraciſſimas
" fieri vineas, quæ tamen bonitate
" vini ſuperentur. Nobis in univer-
" ſum præcipere optimum viſum eſt,
" ut in locis frigidis meridiano vineta
" ſubjiciantur, tepidis orienti adver-
" tantur, ſi tamen non infeſtabuntur
" auſtris, euriſque, velut oræ mari-
" timæ in Bætica. Sin autem re-
" giones prædictis ventis fuerint ob-
" noxiæ, melius aquiloni, vel favonio
" committentur, nam ferventibus
" provinciis, ut Ægypto, et Numi-
" dia, uni ſeptentrioni rectius oppo-
" nentur."

299. *Neve inter vites corylum ſere.*] In the King's manuſcript it is *corylos.*

Summa pete, aut ſumma deſtringe ex arbore plantas : 300
Tantus amor terræ : neu ferro læde retuſo
Semina :

corylos. The hazel has a large, ſpreading root, which would therefore injure the vines. This ſeems to be the reaſon of roaſting the entrails of the goat on hazel ſpits, as we find in this Georgic :

" Et ductus cornu ſtabit ſacer hircus
" ad aram,
" Pinguiaque in verubus torrebimus
" exta colurnis."

The goat was ſacrificed to Bacchus, becauſe that animal is highly injurious to vines : and its entrails were roaſted on hazel ſpits, becauſe that plant is alſo deſtructive to a vineyard. The hazel was uſed to bind the vines. See the note on *rubea*, Book I. ver. 266.

Neve flagella ſumma pete.] Virgil is generally underſtood to mean by *flagella ſumma* the topmoſt ſhoots of the tree : but theſe are mentioned in the words immediately following. Moſt of the tranſlators therefore have blended them together. I take *ſumma flagella* to mean the upper part of the ſhoot, which ought to be cut off, and is not worth planting, as Mr. Miller has obſerved : " You ſhould " always make choice of ſuch ſhoots " as are ſtrong and well ripened of " the laſt year's growth. Theſe " ſhould be cut from the old vine, " juſt below the place where they " were produced, taking a knot of " the two years wood, which ſhould " be pruned ſmooth : then you ſhould " *cut off the upper part of the ſhoot*, " ſo as to leave the cutting about ſixteen inches long. Now in making " the cuttings after this manner, there " can be but one taken from each " ſhoot ; whereas moſt perſons cut " them into lengths of about a foot, " and plant them all which is very " wrong : for the upper parts of the " ſhoots are never ſo well ripened as " the lower part which was produced " early in the ſpring ; ſo that if they " do take root, they never make ſo " good plants, for the wood of thoſe " cuttings being ſpungy and ſoft, admits the moiſture too freely, whereby the plants will be luxuriant in " growth, but never ſo fruitful as " ſuch whoſe wood is cloſer and more " compact."

300. *Summa deſtringe ex arbore plantas.*] So I read with Heinſius : the common reading is *ſummas defringe.* Pierius ſays it is *ſummas deſtringe* in ſome old manuſcripts ; but *ſumma* in the Roman, and other more ancient copies. One of Dr. Mead's manuſcripts has *ſummas deſtringe :* the other, and the Cambridge copy have *ſumma defringe.* The ſame reading is in the Nurenberg, and ſeveral other old editions.

Columella ſays the beſt cuttings are thoſe which are taken from the body ; the next from the branches ; and the third from the top of the tree ; which ſooneſt take, and are moſt fruitful, but ſooneſt grow old : " Optima habentur " a lumbis : ſecunda ab humeris : " tertia ſumma in vite lecta, quæ " celerrime comprehendunt, et ſunt " feraciora, ſed et quam celerrime " ſeneſcunt."

301. *Tantus amor terræ.*] The Poet ſeems by this expreſſion to inſinuate, that thoſe ſhoots, which grow neareſt

Semina : neve oleæ ſylveſtres inſere truncos.
Nam ſæpe incautis paſtoribus excidit ignis,
Qui furtim pingui primum ſub cortice tectus
Robora comprendit, frondeſque elapſus in altas
Ingentem cælo ſonitum dedit. Inde ſecutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cælum picea craſſus caligine nubem :
Præſertim ſi tempeſtas a vertice ſylvis
Incubuit;

neareſt the earth, contract ſuch a liking to it, that they take better in it.

Neu ferro læde retuſo.] In the Bodleian manuſcript it is *ne ferro læde retuſo :* in the King's it is *neu ferro læde vetuſto :* in one of Dr. Mead's it is *neu ferro lege recuſo.*

A blunt knife not only encreaſes the labour of the huſbandman, but alſo tears the vines, and makes wounds that are not ſo apt to heal; as Columella has obſerved: "Super cætera "illud etiam cenſemus, ut duris, te"nuiſſimiſque et acutiſſimis ferramen"tis totum iſtud opus exequamur: "obtuſa enim, et hebes, et mollis "falx putatorem moratur, eoque mi"nus operis efficit, et plus laboris "affert vinitori. Nam ſive curvatur "acies, quod accidit molli, ſive tar"dius penetrat, quod evenit in *retuſo* "et craſſo ferramento, majore niſu "eſt opus. Tum etiam plagæ aſperæ, "atque inæquales, vites lacerant. Ne"que enim uno, ſed ſæpius repetito "ictu res tranſigitur. Quo plerum"que fit, ut quod præcidi debeat, per"fringatur, et ſic vitis laniata, ſca"brataque putreſcat humoribus, nec "plagæ conſanentur. Quare magno"pere monendus putator eſt, ut pro"lixet aciem ferramenti, et, quantum "poſſit, novaculæ ſimilem reddat."

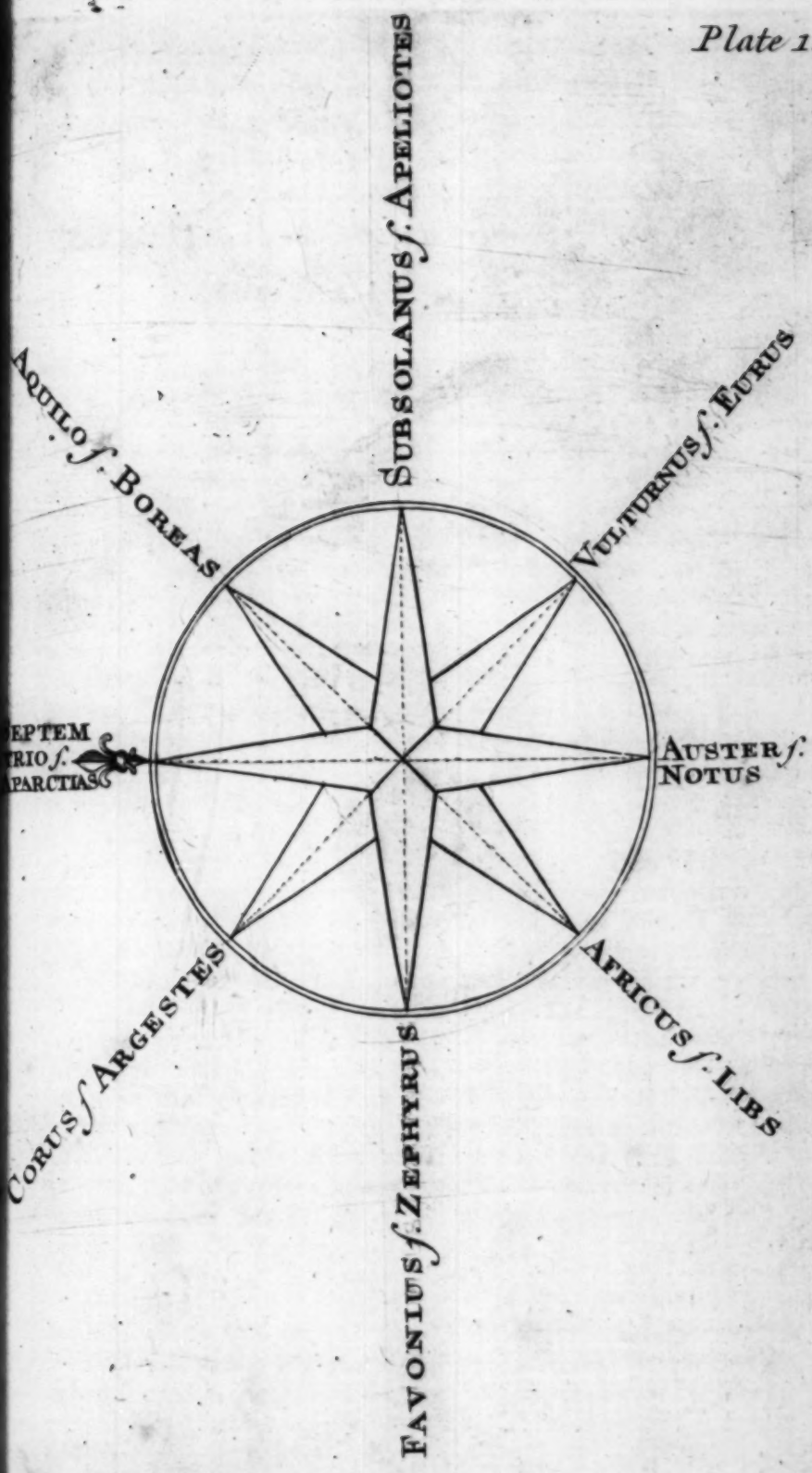
302. *Neve oleæ ſylveſtres inſere truncos*] It ſeems by this paſſage, as if it had been a cuſtom to plant wild olives in the vineyards, for ſupports to the vines. This the Poet juſtly reprehends, becauſe a ſpark, lighting accidentally on the unctuous bark of the olive, may ſet the whole vineyard on fire. May ſeems to underſtand this precept of Virgil to relate to the planting of wild olives, not amongſt the vines, but amongſt the cultivated olives: for his tranſlation is thus:

" ——————— Nor yet
" Wild olive trees 'mongſt other olives
" ſet."

310. *A vertice.*] Servius, Grimoaldus, and after them Ruæus, think that by *a vertice* is meant from the north; becauſe that pole appears above our heads: *hic vertex nobis ſemper ſublimis.* But I rather believe it means only *from above:* for the moſt furious winds do not come from the north: and, in the firſt Georgic, we have the ſouth-wind mentioned to come *ab alto:* which, if it be taken to mean *from high*, as ſome underſtand it, cannot ſurely be interpreted of the north pole:

" — Nam-

Plate 10


SUBSOLANUS s. APELIOTES
AQUILO s. BOREAS
VULTURNUS s. EURUS
EPTEM
RIO s.
PARCTIAS
AUSTER s.
NOTUS
CORUS s. ARGESTES
AFRICUS s. LIBS
FAVONIUS s. ZEPHYRUS


BRITISH MUSEUM
30
61
AUG

Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a ſtirpe valent, cæſæque reverti
Poſſunt, atque ima ſimiles revireſcere terra:
Infelix ſuperat foliis oleaſter amaris.
Nec tibi tam prudens quiſquam perſuadeat auctor
Tellurem Borea rigidam ſpirante moveri.

Rura

" ——— Namque urget *ab alto*
" Arboribuſque ſatiſque *notus*, peco-
" rique ſiniſter."

See the note on book I. ver. 324.

312. *Non a ſtirpe valent.*] They are the vines, which he ſays are deſtroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themſelves.

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315. *Nec tibi, &c.*] Here we have a precept relating to the time of planting vines; which is either in the ſpring or autumn; from which the Poet beautifully ſlides into a moſt noble deſcription of the ſpring.

" Let no man, be he ever ſo wiſe,
" prevail upon you to ſtir the hard
" earth, when the north wind blows.
" Then winter binds up the country
" with froſt, and does not ſuffer the
" frozen root of the young plants to
" take hold of the earth. The beſt
" time for planting vineyards is,
" when in the glowing ſpring the
" white bird appears, which is hat-
" ed by the long ſnakes: or elſe about
" the firſt cold of autumn, when the
" rapid ſun does not yet touch the
" winter with his horſes, and the
" heat is juſt gone. The ſpring a-
" above all ſeaſons is beneficial to the
" verdure of the groves, the ſpring
" is beneficial to the woods: in the
" ſpring the lands ſwell, and require
" the genial ſeeds. Then the al-
" mighty father Æther deſcends in-
" to the boſom of his joyful ſpouſe
" with fruitful ſhowers, and greatly
" mingling with her great body nou-
" riſhes all her offspring. Then do
" the lonely thickets reſound with
" tuneful birds, and the herds renew
" their love at their ſtated time: the
" teeming earth brings forth, and the
" fields open their boſoms to the warm
" zephyrs: all abound with gentle
" moiſture: and the herbs can ſafely
" truſt themſelves to the new ſuns:
" nor does the vine-branch fear the
" riſing ſouth winds, or the ſhower
" driven down from heaven by the
" furious north: but puts forth its
" buds, and unfolds all its leaves.
" No other days, I believe, ſhone,
" nor was it any other ſeaſon, at the
" beginning of the growing world:
" it was then the ſpring: ſpring ſmil-
" ed over all the globe, and the eaſt
" winds forbore their wintry blaſts:
" when cattle firſt drew light, and the
" iron race of men lifted up its head
" from the hard fields: and wild
" beaſts were ſent into the woods, and
" ſtars into the heavens. Nor could
" the tender creation have born ſo
" great a labour, if there had not
" been a reſt between cold and heat,
" and if the indulgence of heaven did
" not favour the earth."

316. *Moveri.*] So it is in the Roman

Rura gelu tum claudit hyems, nec ſemine jacto
Concretam patitur radicem adfigere terræ.
Optima vinetis ſatio, cum vere rubenti
Candida venit avis longis inviſa colubris:
Prima vel autumni ſub frigora, cum rapidus ſol

Nondum

man manuſcript, according to Pierius, who prefers this reading to *movere*, as it is in the other copies. Heinſius alſo has *moveri*.

319. *Optima vinetis ſatio, cum vere rubenti*] Moſt of the printed editions have *eſt* after *ſatio*: but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuſcripts. Heinſius alſo and Maſvicius leave out *eſt*.

The epithet *rubenti* may allude to the red flowers, which appear in the ſpring: or rather, it may be put for *bright*, or *ſhining*; for *purpureus* is uſed for any *bright colour*, and the ſpring has often that epithet.

320. *Candida avis.*] The ſtork, a bird of paſſage, which comes into Italy in the ſpring; or in ſummer, according to Pliny: "*Ciconiæ* quonam "e loco veniant, aut quo ſe referant, "incompertum adhuc eſt. E longin-"quo venire non dubium, eodem quo "grues modo: illas hyemis, *has æſ-*"*tatis* advenas."

Longis inviſa colubris.] Pliny tells us, that ſtorks are in ſuch eſteem, for deſtroying ſerpents, that, in Theſſaly, it is a capital crime to kill them, and the puniſhment is the ſame as for murder: "Honos iis ſerpentium ex-"itio tantus, ut in Theſſalia capitale "fuerit occidiſſe, eademque legibus "pœna, quæ in homicidam."

321. *Prima vel autumni ſub frigora.*] The time, which the Poet means in this place, muſt be the latter end of autumn, which the Romans reckoned to begin on the twelfth of Auguſt. Their winter began on the ninth of November: and therefore we may underſtand the firſt cold autumn to mean the end of October, or the beginning of November. This agrees with what Columella has ſaid about the time of planting vineyards: that it is either in ſpring or autumn; in ſpring, if it be a cold or moiſt climate, or the ſoil be fat, and on a plain; and in autumn, if the contrary. He ſays the time of planting in the ſpring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the firſt of December: "Sequitur opus "vineæ conſerendæ, quæ vel vere "vel autumno tempeſtive deponitur. "Vere melius, ſi aut pluvius, aut fri-"gidus ſtatus cæli eſt, aut ager pin-"guis, aut campeſtris, et uliginoſa "planicies: rurſus autumno ſi ſicca, "ſi calida eſt aëris qualitas, ſi exilis, "atque aridus campus, ſi macer "præruptuſve collis: vernæque po-"ſitionis dies fere quadraginta ſunt "ab Idibus Februariis uſque in æqui-"noctium: rurſus autumnalis ab Idi-"bus Octobris in Calendas Decem-"bres." Obſerve that our Calendar varies a fortnight, ſince the time it was ſettled by Julius Cæſar: for the vernal equinox, which is now about the tenth or eleventh of March, was then about the four or five and twentieth. This muſt always be remembered,

Nondum hyemem contingit equis, jam præterit æſtas.
Ver adeo frondi nemorum, ver utile ſylvis:
Vere tument terræ, et genitalia ſemina poſcunt.
Tum pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ deſcendit, et omnes
Magnus alit, magno commixtus corpore fœtus.

Avia

bred, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum hyemem contingit equis.*] Ruæus interprets this *the tropic of Capricorn.* But the ſun paſſes into Capricorn, at the time of the winter ſolſtice, which was about their twenty fourth or twenty-fifth of December. This ſeaſon could not poſſibly be called autumn by Virgil.

Jam præterit æſtas.] *Æſtas, ſummer*, ſeems to be put here for *warm weather*. See the note on ver. 312. of the firſt Georgic.

323. *Ver adeo.*] Philargyrius looks upon *adeo*, as an expletive. Ruæus interprets it *præcipue*. See the note on *adeo*, book I. ver. 24.

324. *Vere tument terræ.*] "The "earth ſwells, ſays Theophraſtus, "when it is moiſt and warm, and en- "joys a temperate air: for then it is "yielding, ready to burſt, and full "of juice:" Ὀργᾷ δ' ὅταν ἔνικμος ᾖ, καὶ θερμὴ, καὶ τὰ τῷ ἀέρος ἔχῃ σύμμετρα. τότε γὰρ εὐδιάχυτός τε καὶ εὐβλαςὴς καὶ ὑγρᾶς ἐστι.

325. *Tum pater omnipotens, &c.*] The Poet calls the *Æther* or *ſky*, the *almighty father*, or Jupiter; for they are the ſame in the heathen mythology. Juno alſo is the earth, which Virgil here calls the wife of the almighty Æther. The earth is rendered fruitful by the ſhowers falling from the ſky; which the Poet expreſſes by the Æther deſcending into the boſom of his wife. The following verſes of Lucretius are not much unlike thoſe of our Poet, who ſeems to have had them before his eye, when he wrote this paſſage.

"Poſtremo pereunt imbres, ubi eos
"pater Æther
"In gremium matris Terraï præci-
"pitavit.
"At nitidæ ſurgunt fruges, ramique
"vireſcunt
"Arboribus; creſcunt ipſæ, fœtuque
"gravantur:
"Hinc alitur porro noſtrum genus
"atque ferarum:
"Hinc lætas urbes pueris florere
"videmus,
"Frondiferaſque novis avibus canere
"undique ſylvas.
"Hinc feſſæ pecudes pingues per
"pabula læta
"Corpora deponunt, et candens lac-
"teus humor
"Uberibus manat diſtentis; hinc
"nova proles
"Artubus infirmis teneras laſciva per
"herbas
"Ludit, lacte mero mentes percuſſa
"novellas."

326. *Lætæ.*] In one of the Arundelian, and in one of Dr. Mead's manuſcripts it is *late*: which is a very elegant reading, and expreſſes the

Avia tum reſonant avibus virgulta canoris,
Et venerem certis repetunt armenta diebus:
Parturit

wide extent of the ſpring ſhowers. *Late* is a favourite adverb with Virgil, in this ſenſe. Thus we find in the firſt Georgic:

" ——— Amnis abundans
" Exit, et obducto *late* tenet omnia
" limo:"

and

" Omnia ventorum concurrere præ-
" lia vidi,
" Quæ gravidam *late* ſegetem ab ra-
" dicibus imis
" Sublime expulſam eruerent."

On the other ſide, it muſt be ſaid, that *lætæ* is here no inſignificant epithet: for the earth may well be ſaid to be glad, at the falling of theſe fruitful ſhowers. There is an expreſſion ſomething like this in the ſeventh eclogue:

" Jupiter et *læto* deſcendet plurimus
" *imbri*."

Here indeed not the *earth*, but the *ſhower* is called *joyful:* but yet this epithet is added to the *ſhower* by a metonymy, for the *ſhower* can no otherwiſe be ſaid to be *joyful*, than as it makes the earth ſo.

328. *Tum.*] It is *cum*, in the Cambridge manuſcript.

329. *Venerem certis repetunt armenta diebus.*] The brute part of the creation are known to have their ſtated times of propagating their ſpecies.

Ariſtotle, from whom Virgil probably took this obſervation, ſays the general time for this is in the ſpring. The words, which that great Philoſopher uſes on this ſubject, will, I believe, not be diſagreeable, in this place, to the learned reader: Βέλτιον μὲν οὖν ἡ φύσις τῶν πλείστων, περὶ τὸ αὐτὸν χρόνον ποιεῖσθαι τὴν ὁμιλίαν ταύτην, ὅταν ἐκ τοῦ χειμῶνος μεταβάλλῃ πρὸς τὸ θέρος. αὕτη δὲ ἐστιν ἡ τοῦ ἔαρος ὥρα, ἐν ᾗ τὰ πλεῖστα, καὶ θηρία, καὶ πτηνὰ, καὶ πεζὰ, καὶ ἅλωτα ὁρμᾷ πρὸς τὴν συνδυασμόν. ποιεῖται δὲ ἔνια τὴν ὀχείαν κὶ τὸν τόκον, καὶ μετοπώρᾳ κὶ χειμῶνος, οἷον τῶν τε ἐνύδρων ἅπαν γένη, καὶ τῶν πετηλῶν, ἄνθρωπος δὶ μάλιστα πᾶσαν ὥραν, καὶ τῶν συναθροιζομένων ζώων πεζῶν πολλὰ, διὰ τὴν ἀλέαν καὶ εὐτροφίαν, ἄσιτα καὶ αἱ κυήσεις ὀλιγοχρόνιαί εἰσιν, οἷον ὗς καὶ κύων, καὶ τὰ θηρίων ὅσα πλεονάκις ποιοῦνται τὰς τόκας. We find ſomething like this in Pliny: " Cæteris animalibus ſtati
" per tempora anni concubitus, ho-
" mini omnibus horis dierum nocti-
" umque. Cæteris ſatietas in coitu,
" homini prope nulla." Lucretius alſo mentions the ſpring as the ſeaſon for the generation of animals:

" Nam ſimul ac ſpecies pateſacta'ſt
" *verna* diei,
" Et reſerata viget genitalis aura Fa-
" voni;
" Æriæ primum volucres te, Diva,
" tuumque
" Significant initum percuſſæ corda
" tua vi:
" Inde feræ pecudes perſultant pa-
" bula læta,
" Et rapidos tranant amnes; ita
" capta lepore,
" Illecebriſque tuis omnis natura
" animantum

" Te

Parturit almus ager, zephyrique tepentibus auris
Laxant arva ſinus: ſuperat tener omnibus humor:
Inque novos ſoles audent ſe gramina tuto
Credere: nec metuit ſurgentes pampinus auſtros,
Aut actum cælo magnis aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes.
Non alios prima creſcentis origine mundi
Illuxiſſe dies, aliumve habuiſſe tenorem
Crediderim: ver illud erat: ver magnus agebat
Orbis, et hybernis parcebant flatibus euri:
Cum primæ lucem pecudes hauſere, virumque
Ferrea progenies duris caput extulit arvis:

Immiſſæque

" Te ſequitur cupide, quo quamque
" inducere pergis:
" Denique per maria, ac montes, flu-
" vioſque rapaces,
" Frondiferaſque domos avium, cam-
" poſque virentes,
" Omnibus incutiens blandum per
" pectora amorem.
" Efficis ut cupide generatim ſæcla
" propagent."

330. *Parturit almus ager.*] In one of the Arundelian manuſcripts it is *parturit alma Venus.*

332. *Gramina.*] In the King's manuſcript it is *germina.*

336. *Non alios, &c.*] I take the Poet's meaning here to be, not that there was a perpetual ſpring, at the beginning of the world: but that it was the ſpring ſeaſon, when cattle, and men were created. He aſſigns this reaſon for it: the new created beings would not have been able to have ſuſtained the extremities of heat or cold; and therefore, it muſt have been ſpring, when they were created, that they might have time to grow hardy, before a more inclement ſeaſon ſhould begin.

Dryden has greatly debaſed the elegance of theſe lines, by making uſe of vulgar, and, in this place, ridiculous expreſſions:

" In this ſoft ſeaſon (let me dare to
" ſing)
" The world was *batch'd* by hea-
" v'n's Imperial King
" In prime of all the year, and
" *holy days* of ſpring."

340. *Cum primæ.*] In one of the Arundelian manuſcripts, and in an old Paris edition, printed in 1494, it is *tum primum.* In the Cambridge manuſcript, it is *cum primam.* Pierius ſays it is *cum primæ*, in the Roman and Medicean manuſcripts. Heinſius, Maſvicius, and ſome old editions have *cum primæ.* The common reading is *cum primum.*

341. *Ferrea.*] Some read *terrea*, on the authority of Lactantius; but it may as well be ſuppoſed, that it is an error in the copy of Lactantius. Virgil ſeems to have imitated Heſiod:

Νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον.

Immiſſæque ferae ſylvis, et ſidera cælo.
Nec res hunc teneræ poſſent perferre laborem,
Si non tanta quies iret friguſque caloremque
Inter, et exciperet cæli indulgentia terras.
Quod ſupereſt, quæcunque premes virgulta per agros, 345
Sparge

Duris.] In ſome of the old editions it is *durum.*

Arvis.] In the Bodleian manuſcript it is *armis.*

Ruæus thinks the Poet here alludes to the iron age, and the reſtitution of the earth by Deucalion and Pyrrha, as was related in the note on ver. 62. of the firſt Georgic. But that learned Commentator ſeems to have forgotten, that Virgil is here ſpeaking of the very firſt age of the world.

344. *Si non tanta quies iret, &c.*] In the old Nurenberg edition it is " Si non tanta quies inter friguſque " caloremque iret."

345. *Exciperet.*] In one of Dr. Mead's manuſcripts it is *hæc pareret.*

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346. *Quod ſupereſt, &c.*] The Poet now proceeds to give directions, about layers: and recommends dunging, and laying ſtones and ſhells at the roots.

" But, to proceed, what branches " ſoever you lay down in the fields, " be careful to ſpread fat dung, and " to cover them with a good deal of " earth: or bury ſpongy ſtones or " rough ſhells about their roots. By " this means the water will ſoak " thro', and a fine vapour will pene- " trate them: and the plants will be " vigorous. There are ſome now, who " preſs a great weight of ſtones or " potſheards about them: this is a " defence againſt pouring ſhowers, " this, when the burning dog-ſtar " cleaves the gaping fields with " thirſt."

Premes.] Servius interprets this *demerges, infodies.* Hence moſt of the Commentators have agreed to underſtand the Poet to ſpeak of planting in general. Mr. B——— is ſingular in underſtanding *virgulta premere* to be meant of *layers:*

" Now, when you *bend the layers* to " the ground."

this however I take to be Virgil's ſenſe. We have ſeen at the beginning of this book, that he recommends layers, as the beſt way of propagating vines: *Propagine vites reſpondent:* to this method of propagating therefore it is moſt probable that he ſhould allude. And beſides *premere* ſeems more proper to expreſs the laying down a branch, than the planting of a cutting or removing of a young tree. La Cerda interprets *virgulta premere, infodere ſurculos in foſſibus,* and endeavours to ſtrengthen it with two quotations, neither of which ſeem to me to anſwer his purpoſe. The firſt is from Caius: " Quod ſi vicini arborem in terrâ " preſſerim, ut in meum fundum ra- " dices egerit." Caius ſpeaks here plainly of *layers.* He ſays a tree is the property of that perſon, in whoſe ground it ſtrikes root: and therefore if I lay it down in ſuch a manner, as to make it ſtrike root in my ground, it becomes my tree. Surely this can be

Sparge fimo pingui, et multa memor occule terra :

Aut

be underſtood only of laying down a branch, which extends itſelf over my ground, and heaping the earth about it, which is expreſſed by *ſi terra preſſerim*; for I have no right to remove my neighbours tree, or to take cuttings from it. See the entire paſſage. " Si " alienam plantam in meo ſolo poſuero, mea erit, ex diverſo ſi meam " plantam in alieno ſolo poſuero, illius erit. Si modo utroque caſu " radices egerit : antequam enim radices ageret, illius permanet, cujus " et fuit. His conveniens eſt, quod " ſi vicini arborem ita terra preſſerim, " ut in meum fundum radices egerit : " meam effici arborem. Rationem " enim non permittere, ut alterius " arbor intelligatur, quam cujus fundo radices egiſſet. Et ideo prope " confinium arbor poſita, ſi etiam in " vicinum fundum radices egerit, " communis eſt." The ſecond is from Horace: *terra premam, pro infodiam.* The words of that Poet are :

" Satis ſuperque me benignitas tua
" Ditavit. Haud paravero
" Quod aut, avarus ut Chremes, *terra premam*;
" Diſcinctus aut perdam, ut
" nepos."

Here indeed *terra premere* does ſignify to *bury:* but the litteral meaning of the words is to *preſs with earth*, which is more applicable to *layers*, than to any other way of planting : becauſe in this caſe a branch is laid down into a trench, and covered over with earth.

347. *Sparge fimo pingui, &c.*] We are informed by Columella that the direction about burying ſtones and ſhells is taken from Mago the Carthaginian, who alſo adviſes dunging, but adds, that grape-ſtones ought to be mixed with the dung. " Id enim " vitare facile eſt, per imum ſolum " juxta diverſa latera foſſarum diſpoſitis paucis lapidibus, qui ſinguli non " excedant quinque librale pondus. " Hi videntur, ut Mago prodit, et " aquas hyemis, et vapores æſtatis " propulſare radicibus : quem ſecutus " Virgilius tutari ſemina, et muniri " ſic præcepit :

" Aut lapidem bibulum, aut ſquallentes infode conchas :
" et paulo poſt :
" —— Jamque reperti,
" Qui ſaxo ſuper, atque ingenti pondere teſtæ
" Urgerent ; hoc effuſos munimen ad imbres,
" Hoc ubi hiulca ſiti findit canis æſtifer arva.

" Idemque Pœnus autor probat vinacea permiſta ſtercori depoſitis ſeminibus in ſcrobem vires movere, " quod illa provocent, et eliciant novas radiculas : hoc per hyemem frigentem, et humidam ſcrobibus inferre calorem tempeſtivum, ac per " æſtatem virentibus alimentum, et " humorem præbere. Si vero ſolum, cui vitis committitur, videtur " exile, longius accerſitam pinguem " humum ſcrobibus inferre cenſet." Mr. Evelyn after mentioning the placing of *potſheards, flints, or pebbles, near the root of the ſtem*, adds this caution: " But remember you remove them after a competent time, elſe the vermine, ſnails and inſects which they

" produce

Aut lapidem bibulum, aut ſqualentes infode conchas.
Inter enim labentur aquæ, tenuiſque ſubibit
Halitus: atque animos tollent ſata. Jamque reperti,
Qui ſaxo ſuper, atque ingenti pondere teſtæ
Urgerent: hoc effuſos munimen ad imbres:
Hoc, ubi hiulca ſiti findit canis æſtifer arva.
Seminibus poſitis, ſupereſt deducere terram
Sæpius ad capita, et duros jactare bidentes;
Aut preſſo exercere ſolum ſub vomere, et ipſa
Flectere luctantes inter vineta juvencos.
Tum læves calamos, et raſæ haſtilia virgæ,
Fraxineaſque

" produce and ſhelter, will gnaw,
" and greatly injure their bark, and
" therefore to lay a coat of moiſt rot-
" ten litter with a little earth upon
" it, will preſerve it moiſt in ſum-
" mer, and warm in winter, enrich-
" ing the ſhowers and dews that
" ſtrain through it."

352. *Munimen*] In one of Dr. Mead's manuſcripts it is *munimine*.

353. *Hoc.*] In the ſame manuſcript it is *atque* inſtead of *hoc*.

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354. *Seminibus poſitis.*] In this paſſage the Poet mentions digging the ground, propping the vines, and pruning them.

" When the layers are planted out,
" it remains to draw up the earth of-
" ten about the roots, and to exerciſe
" the hard drags; or to turn up the
" ſoil with urging the plough, and
" to bend the ſtriving bullocks a-
" mongſt the very vineyards, then to
" prepare ſmooth reeds, and ſpears of
" peeled rods, and aſhen poles, and
" two-horned forks: by the ſtrength
" of which your vines may learn to
" riſe, and contemn the winds, and
" climb up the ſtages to the tops of
" the elms. Whilſt your plants are
" in their infant ſtate, with young
" branches, you ſhould ſpare their
" tender age: and whilſt the joyful
" branch ſpreads itſelf in the open
" air with ſlackened reins, the edge
" of the pruning-knife is not yet to
" be applied; but the young ſhoots
" ſhould be nipped with your fingers
" here and there. But when they
" have given the elm a ſtrong em-
" brace: then ſtrip the ſhoots; then
" prune the boughs. Before this
" they cannot bear the knife: but
" now exerciſe a ſevere dominion o-
" ver them, and reſtrain the luxuriant
" branches."

355. *Capita*] It is generally agreed that *capita* means here the root of the tree. Mr. B—— ſeems to take it for the top:

" High as your plant oft raiſe the
" neighb'ring ſoil."

Bidentes.] The *bidens* ſeem to be that inſtrument with two hooked iron teeth, which our farmers call a *drag*. It is uſed to break the ſurface of the ground, and may be ſerviceable near the roots of the vines, where the plough

Fraxineaſque aptare ſudes, ſurcaſque bicornes :
Viribus eniti quarum, et contemnere ventos
Aſſueſcant, ſummaſque ſequi tabulata per ulmos.
Ac dum prima novis adoleſcit frondibus ætas,
Parcendum teneris ; et dum ſe lætus ad auras
Palmes agit, laxis per purum immiſſus habenis,
Ipſa acies nondum falcis tentanda, ſed uncis
Carpendæ

plough coming too near would be apt to injure them.

359. *Fraxineaſque.*] The conjunction *que* is wanting in the King's manuſcript.

Bicornes.] Pierius ſays it is *furcaſque valentes* in the Roman manuſcript. We find the ſame reading in the Cambridge, and in one of the Arundelian manuſcripts.

361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper diſtances, to ſuſtain the vines; as we find in Columella; "Cum deinde "adoleſcere incipient, falce formandæ, et *tabulata* inſtituenda ſunt: "hoc enim nomine uſurpant agricolæ ramos truncoſque prominentes, "eoſque vel proprius ferro compeſcunt, vel longius promittunt, ut "vites laxius diffundantur: hoc in "ſolo pingui, melius illud in gracili: "tabulata inter ſe minus ternis pedibus abſint, atque ita formentur, ne "ſuperior ramus in eadem linea ſit, "qua inferior: nam demiſſum ex eo "palmitem germinantem inferior atteret, et fructum decutiet."

363. *Parcendum teneris: et dum ſe lætus ad auras.*] In one of Dr. Mead's manuſcripts it is *parcendum* eſt *teneris; et dum ſe lætus ad auras.* In the other it is *parcendum* eſt *teneris: dum* ſeſe *lætus ad auras.*

364 *Agit*] It is *aget* in the Medicean manuſcript, according to Pierius.

Laxis.] It is *lapſis* in the King's manuſcript.

Per purum immiſſus habenis.] This is a metaphor taken from horſes. "This expreſſion," ſays Dr. Trapp, "with ſubmiſſion to Virgil, is a little "harſh, as applied to the growth of "a tree;" but the ſame metaphor had been uſed before by Lucretius:

"Arboribus datum 'ſt variis exinde
"per auras
"Creſcendi magnum immiſſis certa-
"men habenis."

Per purum in Virgil ſignifies the ſame as *per auras* in Lucretius. Horace uſes it alſo for the air:

"——— Per purum tonantes
"Egit equos."

365. *Ipſa acies nondum falcis tentanda.*] Pierius reads *ipſa acie falcis nondum tentanda* I find the ſame reading in one of the Arundelian manuſcripts, both Dr. Mead's, and in ſeveral printed editions. He ſays it is *ipſa acie nondum falcis* in the Roman manuſcript, and ſo it is in the other Arundelian copy, and ſome printed editions. The King's, the Cambridge, and the Bodleian manuſcripts, Servius, Heinſius, Ruæus, Maſvicius, and ſeveral others have *ipſa acies nondum falcis tentanda.* Quintilian alludes to this

Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ ſtirpibus ulmos
Exierint, tum ſtringe comas, tum brachia tonde.
Ante reformidant ferrum : tum denique dura
Exerce imperia, et ramos compeſce fluentes.
Texendæ ſepes etiam, et pecus omne tenendum :
Præcipue dum frons tenera, imprudenſque laborum :
Cui,

this paſſage, in the ſecond book of his Inſtitutions: " Ne illud quidem " quod admoneamus indignum eſt, " ingenia puerorum nimia interim " emendationis ſeveritate deficere : " nam et deſperant, et dolent, et no- " viſſime oderunt: et quod maxime " nocet, dum omnia timent, nihil con- " antur. Quod etiam ruſticis notum " eſt, qui frondibus teneris non putant " adhibendam eſſe falcem, quia refor- " midare ferrum videntur, et cicatri- " cem nondum pati poſſe."

Uncis carpendæ manibus frondes.] By *uncis manibus, crooked hands*, the Poet means nipping the tender ſhoots with the thumb and finger, which is practiſed in ſummer time, before the ſhoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr. Mead's manuſcripts it is *viribus*, which reading Fulvius Urſinus obſerved alſo in the old Colotian manuſcript.

370. *Ramos compeſce fluentes.*] Pierius ſays it is *ramos compeſce valentes* in the moſt ancient Roman manuſcripts; and thinks both the precept and expreſſion are taken from the following paſſage of Varro: " Vites " pampinari, ſed a ſciente: nam id, " quam putare majus; neque in ar- " buſto, ſed in vinea fieri. Pampi- " nare eſt ex ſarmento coles, qui nati " ſunt, de iis, qui plurimum valent, " primum ac ſecundum, nonnunquam " etiam tertium relinquere, reliquos " decerpere, ne relictis colibus ſarmen- " tum nequeat miniſtrare ſuccum."

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371. *Texendæ ſepes, &c.*] Here the Poet ſpeaks of making hedges, to keep out cattle, and eſpecially goats, whence he takes occaſion to digreſs into an account of the ſacrifices to Bacchus.

" Hedges alſo are to be woven, and " all ſorts of cattle to be reſtrained: " eſpecially whilſt the ſhoots are " young, and not able to bear injuries: " for, more than cruel winters, and " powerful ſuns, do the wild buffa- " loes, and perſecuting goats inſult " them : and ſheep and greedy heifers " brouze upon them. Nor do the colds " ſtiff with hoary froſt, nor the burn- " ing heats beating upon the ſcorch- " ing rocks hurt them ſo much as " thoſe animals, and the poiſon of " their cruel teeth, and the ſcar inflict- " ed on the bitten ſtem. For this crime " alone is the goat ſacrificed on all the " altars of Bacchus, and the ancient " plays come upon the ſtage: and the " Athenians propoſed rewards for " wit about the villages and croſs- " ways; and rejoicing in their cups " danced upon the greaſy ſkins in the " ſoft meadows. The Auſonian huſ- " bandmen alſo, who derive their o- " riginal from Troy, jeſt in uncouth " verſes, and with unbounded laugh- " ter;

Cui, ſuper indignas hyemes ſolemque potentem,
Sylveſtres

" ter; and put on horrid maſks made
" of barks of trees: and invoke thee,
" O Bacchus, in joyful ſtrains, and
" hang up little ſoft images to thee
" on a lofty pine. Hence every
" vineyard ſwells with a large pro-
" duce: and the hollow valhes, and
" ſhady groves are filled, wherefoever
" the god ſhews his gracious counte-
" nance. Therefore we will honour
" Bacchus with our country verſes
" according to cuſtom, and offer
" chargers and holy cakes: and the
" ſacred goat ſhall be lead by the
" horns and ſtand at his altar, and we
" will roaſt the fat entrails on hazel
" ſpits."

In one of the Arundelian manuſcripts it is *et jam pecus omne timendum*: in the Bodleian it is *etiam et pecus omne tuendum*. Pierius ſays it is *tuendum* in the Roman manuſcript. Ruæus and moſt of the editors have *eſt* after *tenendum*. Pierius ſays *eſt* is wanting in the Medicean copy. It is left out in all the manuſcripts I have collated, and by Heinſius, La Cerda, Maſvicius, and ſeveral others.

This expreſſion of weaving a hedge does not ſeem to mean a green hedge, but a fence made of ſtakes, interwoven with dry ſticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruæus interpret *ſuper*, *præter:* in this ſenſe Dr. Trapp has tranſlated it:

" ——— Beſides ſtorms,
" And the ſun's heat, the bufalos,
" and goats,
" And ſheep, and greedy heifers, hurt
" thy vines."

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold: " Etiamſi hyemes " indignæ, id eſt magnæ, noceant " novellis vitibus, et ſol, cum potens " eſt, id eſt, cum eſt æſtivus: tamen " magis nocumentum accipiunt ab " uris, ovibus, capreis, juvencis." In this ſenſe it is tranſlated by May,

" Wild bulls and greedy goats *more*
" harm will do
" Than ſcorching ſummers, and cold
" winters too:"

and by Dryden:

" Whoſe leaves are not alone foul
" winter's prey,
" But oft by ſummers ſuns are ſcorch'd
" away;
" And *worſe than both*, become th'
" unworthy browze
" Of buffalos, ſalt goats, and hungry
" cows."

" I underſtand," ſays Mr. B———,
" *ſuper* in this place, as it is ſaid *ſu-*
" *per cænam*, or elſe it ſeems to me
" that there would be a diſagreeable
" repetition of the ſame things in the
" following lines:

" *Frigora nec tantum*, &c."

Accordingly he tranſlates it,

" *In* parching ſummer, and *in*
" winter ſnows,
" Wild beaſts and wanton goats in-
" ſult the boughs,
" And ſheep and hungry heifers
" feed the luſcious browze."

Sylveſtres uri aſſidue capreæque ſequaces
Illudunt:

But La Cerda has already vindicated this paſſage from the imputation of tautology. See the note on ver. 376

Indignas is generally thought to ſignify only great, in which ſenſe it ſeems to have been uſed in the tenth eclogue:

" — — Indigno cum Gallus amore
" periret."

374. *Sylveſtres uri.*] The *urus*, as deſcribed by Julius Cæſar, is a wild bull of prodigious ſtrength and ſwiftneſs, being almoſt as big as an elephant: " Tertium eſt genus eorum, " qui Uri appellantur. Ii ſunt magnitudine paulo infra elephantos; " ſpecie, et colore, et figura tauri. " Magna vis eſt eorum, et magna velocitas. Neque homini, neque feræ, quam conſpexerint, parcunt." Cæſar ſpeaks of it, as one of the rare animals which are found in the Hercynian wood, and are not ſeen in other places: " Hujus Hercyniæ Sylvæ, quæ ſupra demonſtrata eſt, latitudo IX dierum iter expedito patet. Non enim aliter finiri poteſt, neque menſuras itinerum noverunt. " Oritur ab Helvetiorum, et Nemetum, et Rauracorum finibus, rectaque fluminis Danubii regione " pertinet ad fines Dacorum, et Anartium. Hinc ſe flectit ſiniſtrorſus, diverſis a flumine regionibus, " multarumque gentium fines propter " magnitudinem attingit. Neque " quiſquam eſt hujus Germaniæ, qui " ſe adiſſe ad initium ejus ſylvæ dicat, quum dierum iter LX proceſſerit, aut quo ex loco oriatur, accepérit. Multa in ea genera ferarum naſci conſtat, quæ reliquis " in locis viſa non ſint: ex quibus " quæ maxime differant a cæteris, " et memoria prodenda videantur, " hæc ſunt." After theſe words Cæſar deſcribes a bull ſhaped like a ſtag, the elk, and the *urus*, as in the former quotation. Servius thinks the *uri* are ſo called ἀπὸ τῶν ὀρῶν, from *mountains:* but it is more probable that the Romans only latiniſed the German name *Aurochs* or *Urochs*, for the ancient Germans called any thing wild, vaſt, or ſtrong, *ur*; and *ochs*, in their language ſignifies an *ox*. The *uri* therefore mentioned by Virgil cannot be the *urus* deſcribed by Cæſar, which was an animal utterly unknown in Italy. To ſolve this difficulty, La Cerda would have us read *tauri* inſtead of *uri:* but then what ſhall we do with ver. 552. of the third Georgic?

" Quæſitas ad ſacra boves Junonis
" et *Uris:*"

for here *tauris* inſtead of *uris* cannot ſtand in the verſe. The ſame Commentator propoſes another ſolution, to read *urſi* inſtead of *uri:* but this is a meer conjecture. Ruæus interprets *ſylveſtres uri* " *Bubali* quos vulgus " cum *Uris* confundit. Plin. l. 8. " 15." This is not a fair interpretation of Pliny's words: that author does not ſay the common people call the *bubalus*, *urus*: but that they call the *urus*, *bubalus:* " Pauciſſima Scythia gignit, inopia fruticum: pauca " contermina illi Germania: inſignia " tamen boum ferorum genera, juba-

" tos

Illudunt: paſcuntur oves: avidæque juvencæ. 375
Frigora nec tantum cana concreta pruina,

Aut

" tos biſontes, excellentique et vi et " velocitate *uros*, quibus imperitum " vulgus *bubalorum* nomen imponit, " cum id gignat Africa, vituli potius " cervive quadam ſimilitudine." The *Bubalus* of Pliny ſeems to be that which Bellonius deſcribes under the name of *Bos Africanus*, which he ſays is leſs than a ſtag, of a ſquare make, with reddiſh ſhining hair, and horns bending towards each other, in form of a half moon. It is therefore very different from the *Bufalo*, which is common in Italy, of the milk of which they make thoſe fine cheeſes, which they call *caſei di cavallo*; it is larger than the common kine, has a thicker body, a very hard ſkin, and thick, bending black horns. I do not find that this animal was diſtinguiſhed anciently by any particular name: and therefore Virgil might probably borrow the name of *Urus*, which was known to ſignify the wild bull of the Hercynian foreſt. La Cerda quotes a paſſage of S. Iſidore, to ſhew that the *Bubalus* was common in Italy in his time, which was very ancient. The words of S. Iſidore are: " Boas anguis Italiæ immenſa " mole: perſequitur greges armento- " rum et *bubalos:* et plurimo lacte " irriguis uberibus ſe innectit, et ſur- " gens interimit atque inde a boum " populatione boas nomen accepit." It is eaſy to ſee that S. Iſidore took what he ſays, in this quotation, from the following paſſage of Pliny: " Fa- " ciunt his fidem in Italia appellatæ " boæ: in tantam amplitudinem " exeuntes, ut, Divo Claudio princi- " pe, occiſæ in Vaticano ſolidus in " alvo aſpectatus ſit infans. Aluntur " primo *bubuli* lactis ſucco, unde no- " men traxere." It is highly probable, that the good biſhop read *bubali* in Pliny, inſtead of the adjective *bubuli:* and therefore we cannot infer that the *Bufalo* was anciently called *Bubalus*.

Capreæque ſequaces] It is *capræ* in the Cambridge, the Bodleian, both the Arundelian, and both Dr. Mead's manuſcripts.

Servius renders *ſequaces*, *perſecutrices*. It ſignifies purſuing with deſire; thus in the ſecond eclogue:

" Florentem cytiſum *ſequitur* laſciva
" capella,
" Te Corydon o Alexi: trahit ſua
" quemque voluptas."

376. *Frigora nec tantum*, &c.] " He now explains more fully what " he had ſaid before, and ſhews " what are thoſe cruel winters, what " the powerful ſuns, what the injury " of beaſts. As if he ſhould ſay, I " ſaid that the cattle did more harm " to vineyards than cruel winters, " or ſcorching ſuns; for neither the " colds ſtiff with hoary froſt (here is " the cruelty of winter,) nor the " burning heats beating upon the " ſcorching rocks (here is the power- " ful ſon,) do ſo much harm as thoſe " cattle: for their bite is full of poi- " ſon, and may be called a ſcar, or " ulcer rather than a bite." *La Cerda.*

Aut gravis incumbens ſcopulis arentibus æſtas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorſo ſignata in ſtirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Cæditur, et veteres ineunt proſcenia ludi:
Præmiaque

377. *Gravis incumbens ſcopulis arentibus æſtas.*] In the Cambridge manuſcript it is *ardentibus* inſtead of *arentibus*. In the King's and one of Dr. Mead's manuſcripts it is *æſtus* inſtead of *æſtas*. See the note on book I. ver. 312. and book II. ver. 322.

Servius interprets *incumbens ſcopulis, Etiam ſaxa caloribus penetrans*, in which ſenſe he is followed by Ruæus, and May:

" And parching ſuns, that burn the
" hardeſt rocks:"

and Dryden:

" Nor dog-days parching heat, that
" ſplits the rocks:"

and Mr. B———:

" Not raging heats that pierce thro'
" thirſty rocks:"

and Dr. Trapp:

" Nor ſummer, when it drys and
" burns the rocks."

But what harm is it to the vineyards if the rocks are ſplit or burnt with heat? I take the Poet's meaning to be, that vineyards planted on a rocky ſoil, which therefore ſuffer moſt in dry weather, are not ſo much injured by the moſt ſcorching heat, as by the biting of cattle. The Poet mentions vineyards being planted in rocks, in ver. 520.

" ——————— Et alte
" Mitis in apricis coquitur vindemia
" ſaxis."

380. *Non aliam ob culpam Baccho caper omnibus aris cæditur.*] In one of the Arundelian manuſcripts we have *cauſam* inſtead of *culpam*, but *culpam* is more poetical.

This ſeems to be taken from Varro, who tells us, that the bite of goats poiſons the vines and olives, for which reaſon goats are ſacrificed to Bacchus, by way of puniſhment for their crime: " Quædam enim pecudes culturæ " ſunt inimicæ, ac *veneno*, ut iſtæ, " quas dixiſti, *capreæ*. Eæ enim om- " nia novella fata carpendo corrum- " punt, non minimum *vites*, atque " oleas. Itaque propterea inſtitutum " diverſa de cauſa, ut ex caprino ge- " nere ad alii dei aram hoſtia addu- " ceretur, ad alii non ſacrificaretur, " cum ab eodem odio alter videre " nollet, alter etiam videre pereuntem " vellet. Sic factum, ut *libero* patri " repertori vitis *hirci immolarentur*, " proinde ut *capite darent pœnas*. " Contra ut Minervæ caprini generis " nihil immolarent, propter oleam, " quod eam, quam læſerit, fieri di- " cunt ſterilem. Ejus enim ſalivam " eſſe fructui venenum."

381. *Proſcenia.*] " The ancient " theatre

Præmiaque ingeniis pagos et compita circum
Theſeidæ poſuere, atque inter pocula læti
Mollibus

" theatre was a ſemicircular build-
" ing, appropriated to the acting of
" plays, the name being derived from
" θέαομαι, *to behold*. It was divided
" into the following parts, 1. The
" *porticus*, *ſcalæ*, *ſedilia*: the rows of
" *ſedilia*, or ſeats, were called *cunei*,
" becauſe they were formed like
" wedges, growing narrower, as they
" came nearer the centre of the thea-
" tre, and theſe were all diſpoſed a-
" bout the circumference of the thea-
" tre. 2. The *orcheſtra*, ſo called
" from ὀρχεῖσθαι, *to dance*: it was
" the inner part, or centre of the
" theatre, and the loweſt of all, and
" hollow, whence the whole open
" ſpace of the theatre was called *ca-*
" *vea*. Here ſat the ſenators, and
" here were the dancers and muſic.
" 3. The *proſcenium*, which was a
" place drawn from one horn of the
" theatre to the other, between the
" *orcheſtra* and the ſcene, being high-
" er than the *orcheſtra*, and lower
" than the ſcene: here the comic and
" tragic actors ſpoke and acted upon
" an elevated place, which was called
" the *pulpitum*, or ſtage. 4. The
" *ſcene* was the oppoſite part to the
" audience; decorated with pictures
" and columns, and originally with
" trees, to ſhade the actors, when they
" performed in the open air: ſo call-
" ed from σκιὰ, a *ſhade*. 5. The
" *poſcenium*, or part behind the
" ſcenes." *Ruæus.*

382. *Ingeniis.*] It is uſually print-ed *ingentes*, which ſeems to be an uſe-leſs epithet in this place. Ruæus re-fers it to Theſeidæ, making the ſenſe to be, " *the* great *Athenians inſtituted* " *rewards about the villages and* " *croſs-ways.*" Servius, Grimoaldus, and La Cerda take no notice at all of *ingentes*. Mr. B——— joins it with *pagos*, and tranſlates them *crowded vil-lages*. Dr. Trapp, in his note ſays, " ſure it belongs to *pagos*," but he ſeems to omit it in his tranſlation:

" And all the roads and villages a-
" round."

I have put *ingeniis* inſtead of *ingentes* on the authority of Pierius, who ſays it is *ingeniis* in all the moſt ancient manuſcripts, which he had ſeen. The Poet here alludes to the ancient cuſ-tom amongſt the Greeks of propoſing a goat for a prize to him, who ſhould be judged to excel in ſatirical verſe. Thus Horace:

" Carmine qui tragico vilem certavit
" ob hircum."

Hence this ſort of poetry came to ob-tain the name of tragedy from τράγος, *a goat*, and ᾠδὴ, *a ſong*. There is a line in Horace not much unlike this of Virgil: it is in his firſt epiſtle:

" Quis circum pagos, et circum com-
" pita victor."

Pagos.] *Pagus* ſeems to be derived from πηγὴ, *a well*; becauſe where they found a well, they began to make their habitations.

383. *Theſeidæ.*] Tragedy had its beginning amongſt the Athenians. Theſpis, an Athenian Poet, who was contemporary

Mollibus in pratis unctos ſaluere per utres.
Nec non Auſonii, Troja gens miſſa, coloni
Verſibus incomptis ludunt, riſuque ſoluto;
Oraque corticibus ſumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibique
Oſcilla ex alta ſuſpendunt mollia pinu.
Hinc omnis largo pubeſcit vinea fœtu:
Complentur valleſque cavæ, ſaltuſque profundi,
Et quocunque deus circum caput egit honeſtum.

Ergo

contemporary with Solon, improved it, and is commonly ſaid to have invented it: tho' it was very rude even in his time, as we find in Horace:

" Ignotum Tragicæ genus inveniſſe " Camœnæ
" Dicitur, et plauſtris vexiſſe poëma- " ta Theſpis,
" Quæ canerent agerentque peruncti " fæcibus ora."

When Theſpis firſt expos'd the Tragic muſe,
Rude were the actors, and a cart the ſcene,
Where ghaſtly faces ſtain'd with lees of wine
Frighted the children, and amus'd the crowd.

Lord ROSCOMMON.

It is even now a cuſtom in Italy, for the country people, as they are carrying the grapes home, to tread them in the cart, and, with faces all beſmeared, to throw out uncouth jeſts at thoſe who paſs by. This ſeems to bear a great reſemblance to the original of tragedy, as mentioned by Horace. Theſeus was king of Athens, and firſt brought them out of the fields to live in walled towns. Hence they are called *Theſeiadæ* by Virgil.

384. *Unctos ſaluere per utres.*] The *utres* were bags made of goats ſkins, into which they put their wine: as is now practiſed in the Levant. Theſe ſkins were blown up like bladders, and beſmeared with oil. They were ſet in the fields, and it was the cuſtom to dance upon them with one leg, at the feaſt of Bacchus. The ſkins being very ſlippery, the dancers often fell down, which occaſioned a great laughter.

385. *Auſonii Troja.*] In the King's manuſcript it is *Auſonii* et *Troja.*

388. *Vocant*] La Cerda reads *canunt.*

389. *Oſcilla.*] The learned are divided about the meaning of the word *oſcilla* in this place. Some have recourſe to the following fable. Bacchus had taught Icarius, an Athenian ſhepherd, the uſe of wine, which he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to exceſs, and finding themſelves diſordered, thought they had been poiſoned by Icarius, and killed him. His dog returning home to Erigone, the daughter of Icarius, conducted her to the dead body of his maſter, on the ſight of which ſhe hanged herſelf. Soon after the Athenians were viſited with a great peſtilence, and

Ergo rite ſuum Baccho dicemus honorem
Carminibus patriis, lanceſque et liba feremus;
Et ductus cornu ſtabit ſacer hircus ad aram,

Pin-

and their young women running mad hanged themſelves. On conſulting the Oracle they were told that they muſt appeaſe the manes of Erigone. This they performed, by tying ropes to the branches of trees and ſwinging on them, as if they were hanged; and afterwards, many falling down and hurting themſelves, they hung up little images inſtead of themſelves. May thinks it alludes to theſe images:

" And virgin's ſtatues on the lofty
" pine
" Did hang."

Mr. B——— underſtands it of the ſwinging:

" They ride on ſwings ſuſpended in
" the wind."

And indeed there are not wanting ſome Commentators, who tell us, it was the cuſtom, at the feaſts of Bacchus, to ſwing on ropes, and play at ſee-ſaw like our children. Others ſay the *oſcilla* were bunches of flowers in the form of *phalli*; of this opinion is Grimoaldus: " Et ad riſus excitandos " imagunculas appenſas arboribus, in- " ſtar membrorum virilium ore lin- " gerent." Ruæus ſays they were little earthen images of Bacchus, which were thought to beſtow fertility which way ſoever their faces turned, as they were blown about by the wind. In this he is followed by Dryden:

" In jolly hymns they praiſe the god
" of wine,
" Whoſe earthen images adorn the
" pine:"

and by Dr. Trapp.

" And hang thy little images aloft
" On a tall pine."

393. *Suum honorem.*] Pierius ſays it is *ſuos honores* in ſome ancient manuſcripts, which ſeems a more grand expreſſion.

394. *Liba.*] The *libum* was a ſort of holy cake, made of flower, honey and oil, or according to ſome, of *ſeſamum*, milk, and honey.

395. *Ductus cornu*] The victims were led with a ſlack rope to the altar: for if they were reluctant it was thought an ill omen. Dryden therefore is miſtaken when he tranſlates this paſſage,

" ——— And a guilty goat
" *Dragg'd* by the horns be to his al-
" tars brought."

and Mr. B——:

" ——— And a hallow'd goat
" *Dragg'd* by the horns be to his altar
" brought:"

and Dr. Trapp:

" And at his altar kill the victim
" goat,
" *Dragg'd* by the horns."

396 *Verubus*

Pinguiaque in verubus torrebimus exta colurnis.
Eſt etiam ille labor curandis vitibus alter,
Cui nunquam exhauſti ſatis eſt: namque omne quotannis
Terque quaterque ſolum ſcindendum, glebaque verſis
Æternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atque in ſe ſua per veſtigia volvitur annus.
Ac jam olim ſeras poſuit cum vinea frondes,
Frigidus

396. *Verubus colurnis.*] See the note on ver. 299.

397. *Eſt etiam, &c.*] He now returns to the vineyards, and ſhews what labour farther attends the culture of them, in frequent digging, dreſſing, and pruning.

"There is yet another labour "which belongs to vines, of which "there is no end: for the whole "ground is to be plowed three or "four times every year, and the "clods are continually to be broken "with bended drags: all the grove "is to be lightened of its leaves. The "labour of huſbandmen comes round "again, and the year rolls round in "the ſame ſteps. And when the "vineyard ſhall have loſt its lateſt "leaves, and the cold north-wind "ſhall have deprived the woods of "their glory, even then the diligent "countryman extends his care to the "following year, and perſecutes the "naked vine with Saturn's hook, "and forms it by pruning. Be the "firſt to dig the ground, be the firſt "to burn the ſhoots which you have "cut off, and be the firſt to carry the "ſtakes home: be the laſt to gather. "Twice does ſhade overgrow the "vines. Twice do weeds and buſhes "overrun the ground: both theſe "require great labour. Commend a "large farm, but cultivate a ſmall "one. The rough twigs alſo of "butcher's broom muſt be cut in the "woods, and the watry reed on the "banks, nor muſt you neglect the "uncultivated willows. Now the "vines are tied, now the trees no lon-"ger require the hook; now the "weary dreſſer ſings about the ut-"moſt rows; yet the earth muſt be "turned up, and the duſt ſtirred, and "Jupiter is to be feared, even when "the grapes are quite ripe."

399. *Verſis bidentibus.*] I have ſhewn what inſtrument the *bidens* is, in the note on ver. 355. I take the epithet *verſis* in this place to ſignify *bent:* for the drag is like a long-tined pitchfork, with the tines bent downwards, almoſt with right angles.

400. *Omne levandum fronde nemus.*] It is uſual to thin the leaves, to give the ſun a greater power to ripen the fruit.

402. *In ſe ſua per veſtigia volvitur annus.*] *Annus* is ſaid by ſome to be derived from *annulus*, a ring: tho' the contrary ſeems more probable. The hieroglyphical repreſentation of the year is a ſerpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr. Mead's manuſcripts it is *at:* in the King's, and in ſome printed editions it is *ac.*

Seras

Frigidus et ſylvis Aquilo decuſſit honorem;
Jam tum acer curas venientem extendit in annum
Ruſticus, et curvo Saturni dente relictam
Perſequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus ſub tecta referto:

Poſtremus

Seras poſuit cum vinea frondes.] Columella ſays the vineyard ſhould begin to be pruned about the beginning of our October, if the weather be fair and mild, and the equinoctial rains have preceded, and the ſhoots have acquired a juſt degree of ripeneſs: for a dry ſeaſon requires the pruning to be later: "Placet ergo, "ſi mitis, ac temperata permittit in "ea regione, quam colimus, cæli "clementia, facta vindemia, ſecun-"dum idus Octobris, auſpicari puta-"tionem, cum tamen equinoctiales "pluviæ præceſſerint, et ſarmenta "juſtam maturitatem ceperint, nam "ſiccitas ſeriorem putationem facit."

404. *Frigidus et ſylvis Aquilo decuſſit honorem.*] "This entire line "is taken from Varro Atacinus." *Fulv. Urſin.*

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quandocunque "igitur vinitor hoc opus obibit, tria "præcipue cuſtodiat. Primum ut "quam maxime fructui conſulat: de-"inde, ut in annum ſequentem quam "lætiſſimas jam hinc eligat materias: "tum etiam ut quam longiſſimam "perennitatem ſtirpi acquirat. Nam "quicquid ex his omittitur, magnum "affert domino diſpendium."

406. *Ruſticus*] Pierius ſays it is *agricola* in the Roman manuſcript.

Curvo Saturni dente.] Saturn is repreſented with a ſickle in his hand. The ancient pruning knife ſeems to have been larger than what we uſe, and perhaps was the very ſame inſtrument with that which they uſed in reaping. Both are called *falx*.

Relictam vitem] I have tranſlated it *the naked vine*; that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the huſbandman had left a little before: "ſcili-"cet a ſe paulo ante deſertam." In this ſenſe Mr. B——— has tranſlated it:

"He ſeeks the vine which he had
"juſt forſook."

Ruæus interprets it *nudatam vitem*, in which he is followed by Dryden:

"Ev'n then the naked vine he per-
"ſecutes."

Dr. Trapp has not tranſlated *relictam*: but in his note he ſays "*relictam*; "i. e. *aliquandiu neglectam*. Ruæus "renders it by *nudatam*; which is "very ſtrange."

407. *Perſequitur vitem attondens, fingitque putando.*] In one of Dr. Mead's manuſcripts it is *proſequitur* inſtead of *perſequitur*.

Poſtremus metito. Bis vitibus ingruit umbra:
Bis ſegetem denſis obducunt ſentibus herbæ:
Durus uterque labor. Laudato ingentia rura:
Exiguum

Grimoaldus, La Cerda, Ruæus, and ſome others underſtand this verſe not to mean only pruning, but to conſiſt of two parts. They interpret *vitem attondens* to mean the cutting off the roots which grow near the ſurface of the ground, or day roots, which the Romans called *ablaqueatio*. Columella ſpeaks of this at large, in *lib.* 4. *c.* 8. Dr. Trapp tranſlates it *lops*.

410. *Metito*.] *Meſſis* and *meto* are uſed for the gathering in of any produce; as well as for *harveſt* and *reaping*. Virgil applies *meſſis*, in the fourth Georgic, to the taking of the honey: *duo tempora meſſis*.

Bis vitibus ingruit umbra.] The vines are twice over-loaded with leaves: therefore they muſt be pruned twice in a year. He means the ſummer dreſſing, when the young ſhoots are to be nipped with the fingers; and the autumnal pruning.

412. *Laudato ingentia rura, exiguum colito*.] This is an imitation of the following verſe of Heſiod:

Νῆ' ὀλίγην ἀνεῖν, μεγάλη δ' ἐὶ φερτία δέσθαι.

The meaning of the Poet ſeems to be, that you may admire the ſplendour of a large vineyard, but that you had better cultivate a ſmall one: becauſe the labour of cultivating vines is ſo great, that the maſter cannot extend his care over a very large ſpot of ground. Columella relates a ſtory from Græcinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part with the eldeſt daughter in marriage: and yet he gathered as much fruit as he did before. Afterwards he married the younger daughter, with another third for her portion; and ſtill found that his remaining third part produced as much as the whole had done: which could ariſe from no other cauſe, than that he was able to cultivate a third part better than the whole vineyard before it was divided. "Idque non ſolum ratione, ſed etiam "exemplo nobis idem Græcinus de- "clarat eo libro, quem de vineis ſcrip- "ſit, cum refert ex patre ſuo ſæpe ſe "audire ſolitum Paridium quendam "Veterenſem vicinum ſuum duas "filias, et vineis conſitum habuiſſe "fundum, cujus partem tertiam nu- "benti majori filiæ dediſſe in dotem, "ac nihilo minus æque magnos fruc- "tus ex duabus partibus ejuſdem fun- "di percipere ſolitum. Minorem "deinde filiam nuptui collocaſſe in "dimidia parte reliqui agri. Nec "ſic ex priſtino reditu detraxiſſe. "Quod quid conjicit? niſi melius "ſcilicet poſtea cultam eſſe tertiam "illam fundi partem, quam antea "univerſam." The ſame author mentions this precept of the Poet with great commendation, and ſays it was taken from a ſaying of one of the ſeven wiſe men, and that it was a proverb of the Carthaginians, that *a field ought to be weaker than the huſbandman*. He adds, that after the expulſion of the kings, ſeven acres was the allowance to each perſon, from which they derived more profit, than they did

Exiguum colito. Nec non etiam aſpera ruſci
Vimina per ſylvam, et ripis fluvialis arundo
Cæditur,

did in his time from large plantations: " Nos ad cætera præcepta illud adji- " cimus, quod ſapiens unus de ſeptem " in perpetuum poſteritati pronuntia- " vit, μέτρον ἄριστον, adhibendum mo- " dum menſuramque rebus, idque " ut non ſolum aliud acturis, ſed et " agrum paraturis dictum intelligatur, " ne majorem quam ratio calculorum " patiatur, emere velit: nam huc " pertinet præclara noſtri poëtæ ſen- " tentia:

" — — — Laudato ingentia rura,
" Exiguum colito.

" Quod vir eruditiſſimus, ut mea fert " opinio, traditum vetus præceptum " numeris ſignavit: quippe acutiſſi- " mam gentem Pœnos dixiſſe conve- " nit, *Imbecilliorem agrum, quam a- " gricolam eſſe debere:* quoniam cum " ſit colluctandum cum eo, ſi fundus " prævaleat, allidi dominum. Nec " dubium quin minus reddat laxus a- " ger non recte cultus, quam anguſtus " eximie. Ideoque poſt reges exac- " tos Liciniana illa ſeptena jugera, " quæ plebis tribunus viritim diviſe- " rat, majores quæſtus antiquis re- " tulere, quam nunc nobis præbent " ampliſſima vervacta."

413. *Aſpera ruſci vimina.*] We learn from Pliny that the *ruſcus* is the ſame with the *oxymyrſine:* " Caſtor " oxymyrſinen myrtii foliis acutis, " ex qua fiunt ruri ſcopæ, ruſcum " vocavit." *Oxymyrſine* ſignifies ſharp-pointed myrtle; and is therefore the ſame with the κενλρομυρρίνη, or prickly myrtle of Theophraſtus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: Ἴδια δὲ καὶ τάδε περὶ τὴν Ἴδην ἐςὶν, οἷον ἥ τε Ἀλεξανδρεία καλουμένη δάφνη, καὶ συκῆ τὶς καὶ ἄμπελος· τῆς μὲν ὧν δάφνης ἐν τούτῳ τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπόν ἐςιν, ὥσπερ καὶ ἡ κεντρομυρρίνη. ἀμφότεραι γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς ῥάχεως τῶ φύλλω. Dioſcorides plainly enough deſcribes our *butchers-broom* under the name of μυρσίνη ἀγρία, or wild myrtle. He ſays the leaves are like thoſe of myrtle, but broader, pointed like a ſpear, and ſharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many ſtalks riſe from the ſame root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog's graſs of a four taſte and biteriſh. It grows in wild and craggy places: Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνῃ ἔχει ὅμοιον, πλατύτερον δὲ, λογχοειδες, ὀξὺ ἐπ' ἄκρῳ. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ, δὲ τῷ πετάλῳ περιφερῆ, ἐρυθρὸν ἐν τῷ πεπάνεσθαι, ἔχοντα τὸ ἐντος ὀς ὦδες· κλωνία λυγοειδῆ πολλὰ ἐκ τῆς ῥίζης αὐτῆς δύσθραυςα, ὅσον πήχεως φύλλον μεςά· ῥίζαν παραπλησίαν ἀγρώσει, γευομένῳ στυφνὴν, ὑπόπικρον. . . . . φύεται ἐν τραχέσι τόποις καὶ κρημνώδεσι. The butcher's broom is ſo called, becauſe our butchers make uſe of it to ſweep their ſtalls. It grows in woods and buſhy places. In Italy they frequently make brooms of it. I ſuppoſe it was uſed to bind their vines in Virgil's time, by its being mentioned in this place.

414. *Sylvam.*] It is *ſylvas* in the King's manuſcript.

Cæditur, incultique exercet cura ſalicti.
Jam vinctæ vites : jam falcem arbuſta reponunt ;
Jam canit extremos effœtus vinitor antes :
Sollicitanda tamen tellus, pulviſque movendus,
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla eſt oleis cultura : neque illæ
Pro-

416. *Jam vinctæ vites*, &c.] He concludes this paſſage with ſhowing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the ſummer and autumn pruning; and the tying up of the vines. Now he obſerves, that when all this is performed, and the labour might ſeem to be ended with the vintage, yet the ground is ſtill to be ſtirred and broken to duſt; and that ſtorms are to be feared even when the grapes are ripe.

In the King's, and in one of Dr. Mead's manuſcripts, it is *junctæ* inſtead of *vinctæ*.

417. *Jam canit extremos effœtus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr. Mead's manuſcripts. Pierius ſays it is

" Jam canit effectos extremus vinitor
" antes"

in the Roman manuſcript; and *canit effœtus extremos* in the Lombard, and in the Medicean manuſcripts.

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420. *Contra, non ulla eſt*, &c.] Having ſhewed the great labour which attends the care of a vineyard: he now oppoſes the olive to it, which requires hardly any culture. He ſays the ſame of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us ſo many uſeful plants, we ought not to be backward in planting, and beſtowing our own labour.

" On the contrary, the olives re-
" quire no culture, nor do they ex-
" pect the crooked hook, and ſtrong
" harrows: when once they have
" taken root in the fields, and ſtood
" the blaſts. The earth itſelf affords
" ſufficient moiſture, when it is
" opened with the hooked drag, and
" weighty fruits when it is turned up
" with the ſhare. Thus do thou nurſe
" the fat and peaceful olive. Fruit
" trees alſo, as ſoon as they are in-
" grafted on ſtrong trunks, and have
" acquired their proper ſtrength,
" quickly ſhoot up to the ſtars, by
" their own force, and ſtand in no
" need of our help. At the ſame
" time all the foreſts bend with fruit,
" and the uncultivated habitations of
" birds glow with red berries. The
" Cytiſus is cut, the tall wood affords
" torches, and the nocturnal fires are
" fed, and ſpread their light. And
" do men heſitate about planting, and
" beſtowing care?"

In the Bodleian manuſcript it is *nonnulla*, Servius mentions this reading. But it ſeems to be making the Poet guilty of a very poor expreſſion to ſay, *Vines require a great deal of culture; but,*

Procurvam expectant falcem, raſtroſque tenaces;
Cum ſemel hæſerunt arvis, auraſque tulerunt.
Ipſa ſatis tellus, cum dente recluditur unco,

Sufficit

but, on the contrary, olives require ſome.

Virgil does not ſay, in this paſſage, that olives require no culture at all; but that they have no occaſion for any, after they have once taken to the ground and grown ſtrong. They have no occaſion for harrows, and pruning-hooks: and need only a little breaking of the ground, and ſome plowing. Columella does not greatly differ from the Poet. He ſays no tree requires ſo much culture as the vine, or ſo little as the olive. "Omnis tamen arboris "cultus ſimplicior, quam vinearum "eſt, longeque ex omnibus ſtirpibus "minorem impenſam deſiderat olea, "quæ prima omnium arborum eſt, "nam quamvis non continuis annis, "ſed fere altero quoque fructum af-"ferat, eximia tamen ejus ratio eſt, "quod levi cultu ſuſtinetur, et cum "ſe non induit, vix ullam impenſam "poſcit: ſed et ſiquam recipit, ſub-"inde fructus multiplicat: neglecta "compluribus annis non ut vinea de-"ficit, eoque ipſo tempore aliquid "etiam interim patrifamilias præſtat, "et cum adhibita cultura eſt, uno "anno emendatur."

423. *Ipſa ſatis tellus, &c.*] Theſe two lines have been as variouſly interpreted as any paſſage in Virgil. Servius takes *ſatis* to mean the planted olives; *vomere* to be put for *per vomerem*; and *fruges* for corn. Thus, according to him, the ſenſe will be this; *An olive yard, when it is plowed, affords both moiſture to the planted olives, and yields corn alſo by means of the ſhare.* In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a ſpade, and he paraphraſes it thus: "Olivetum, ſi li-"gone foditur, ad oleas, cæteraſque "in eo ſatas arbores irrigandas aptum "redditur, ſin aratro quoque vertatur, "non olivarium modo, ſed frumen-"tarium etiam fieri poterit." May's tranſlation is to the ſame purpoſe:

"The earth itſelf, when furrow'd by
"the plow,
"Doth food enough on her, and corn
"beſtow."

La Cerda takes *dente unco* and *vomere* to be only two expreſſions for the plough-ſhare: he contends that *ſatis* is the adverb, and that *fruges* means the fruit of the olives: "Nam tellus "ipſa quocunque aratro, quocunque "vomere invertatur (adeo non neceſ-"ſarii raſtri) præbet humorem, qui "ſatis ad oleas. Illud *gravidæ fru-"ges* ſunt ipſiſſimæ oleæ. . . . . Ma-"le enim aliqui per *fruges* capiunt "frumenta. Male etiam per vocem "*ſatis* accipiunt ſata, cum hic ſit ad-"verbium." Ruæus follows Servius as to *ſatis*, and Grimoaldus as to *dente unco*; but he gives quite a new interpretation of *cum vomere:* "Id eſt "ſtatim atque aperitur vomere, ſine "mora, producit fructus. Exagge-"ratio, quæ certum et celerem pro-"ventum indicat." Dr. Trapp approves of this new interpretation:

"The earth itſelf, when by the biting
"ſhare
"Upturn'd,

Sufficit humorem, et gravidas cum vomere fruges:
Hoc pinguem et placitam paci nutritor olivam.
Poma quoque, ut primum truncos ſenſere valentes,
Et vires habuere ſuas, ad ſidera raptim
Vi propria nituntur, opiſque haud indiga noſtræ.
Nec minus interea fœtu nemus omne graveſcit,

San-

" Upturn'd, ſufficient moiſture will
" ſupply;
" And full fruit, *with the labour of*
" *the plough*
" *Coëval.*"

" For that," ſays he, " is the mean-
" ing of *cum vomere*. Hyperb. *almoſt*
" as ſoon as, *&c.*" As for *ſatis*, I think the ſenſe is much the ſame, whether we take it to be the noun or the adverb. *Dente unco* I take to mean the *bidens* or drag, ſpoken of before, which is uſed in the culture of olives, according to Columella, to break and looſen the ground, that the ſun may not pierce thro' the chinks, and hurt the roots: " Sed id minime
" bis anno arari debet, et bidentibus
" alte circumfodiri. Nam poſt ſol-
" ſtitium cum terra æſtibus hiat, cu-
" randum eſt, ne per rimas ſol ad ra-
" dices arborum penetret." I do not find that it was uſual to ſow corn amongſt the olives, but plowing the ground was univerſally thought to encreaſe their product: therefore I agree with La Cerda, that *fruges* means the fruits of the olive, and not corn. I take the ſenſe of theſe lines to be this: " If you break the ground
" with drags, it will keep the ſun
" from drying the roots, and the
" earth, being looſened, will ſet as
" much moiſture ſoak to them as is
" ſufficient: and if you plow the
" ground you will have a greater crop
" of olives." Mr. B——— has tranſlated it in this ſenſe:

" The earth herſelf the plants ſup-
" plies with juice,
" If crooked teeth once make her
" ſurface looſe:
" But floods of oil from ſwelling ber-
" ries flow,
" If ploughs unlock her richer ſoil
" below."

Dryden has taken no notice of *dente unco* in his tranſlation:

" The ſoil itſelf due nouriſhment
" ſupplies:
" Plough but the furrows, and the
" fruits ariſe."

425. *Hoc.*] *Hoc* ſeems to relate to *vomere*, as Mr. B—— obſerves; it is uſually interpreted *propter hoc.*

426. *Poma.*] I take this to belong to fruit-trees in general. Columella, in his chapter *De arboribus pomiferis*, ſpeaks of figs, pomegranates, apples, pears, mulberries, and ſeveral other ſorts of fruits. The Poet ſays they require no care but ingrafting; for that is the ſenſe of *truncos ſenſere valentes. Ad ſidera raptim vi propria nituntur* is much the ſame expreſſion as

" Exiit in cælum ramis felicibus ar-
" bos."

429. *Nec minus, &c.*] Here he ſpeaks

Sanguineiſque inculta rubent aviaria baccis. 430
Tondentur cytiſi; tædas ſylva alta miniſtrat,

Paſ-

ſpeaks of wild trees, which grow in the woods.

431. *Tondentur cytiſi.*] A conſiderable number of different plants have been ſuppoſed by different authors to be the *cytiſus* here ſpoken of: but the *Cytiſus Maranthæ* is generally allowed to be the plant. We can gather nothing certain from what Virgil has ſaid about it. He mentions goats as being very fond of it, in the firſt eclogue:

" —— Non me paſcente capellæ
" Florentem cytiſum, et ſalices car-
" petis amaras:"

and in the ſecond:

" Torva leæna lupum ſequitur, lupus
" ipſe capellam:
" Florentem cytiſum ſequitur laſciva
" capella:
" Te Corydon, o Alexi:"

which ſeems to be an imitation of the following lines, in the tenth Idyllium of Theocritus:

Ἁ αἶξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει,
Ἁ γάρανος τἀρότρον, ἐγὼ δ' ἐπὶ τὶν μεμάνημαι.

The Greek Poet alſo mentions the goats as eating *cytiſus*, in the fifth Idyllium:

Τὰ μὲν ἐμαὶ κύτισόν τε καὶ ἄιγιλον αἶγες ἔδουτι.

In the ninth eclogue the *cytiſus* is mentioned as encreaſing milk:

" Sic cytiſo paſtæ diſtentent ubera
" vaccæ:"

and in the third Georgic:

" At cui lactis amor, cytiſum, lotoſ-
" que frequentes
" Ipſe manu, ſalſaſque ferat præſe-
" pibus herbas."

In the tenth eclogue it is ſpoken of, as grateful to bees:

" Nec lacrymis crudelis amor, nec
" gramina rivis,
" Nec cytiſo ſaturantur apes, nec
" fronde capellæ."

From theſe paſſages we collect, that the *cytiſus* was grateful to bees and goats, and productive of milk; but nothing with regard to the deſcription of the plant itſelf. Let us examine now, what Theophraſtus has ſaid of it, which is very little. In the ninth chapter of the firſt book of his Hiſtory of Plants, he ſays the wood of *cytiſus* is hard and thick: Διαφέρουσι δὲ καὶ ταῖς μήτραις. . . . . τούτων δὲ ἔτι σκληρότεραι καὶ πυκνότεραι, κρανίας, πρίνου, δρυὸς, λυτίσου, συκαμίνου, ἐβένου, λωτοῦ. He ſays the ſame in the fourth chapter of the fifth book, and adds, that it comes neareſt to ebony: πυκνότατα μὲν οὖν δοκεῖ καὶ βαρύτατα πύξος εἶναι καὶ ἔβενος· οὐδὲ γὰρ ἐπὶ τοῦ ὕδατος ταῦτ' ἐπινεῖ, καὶ ἡ μὲν πύξος ὅλη. τῆς δὲ ἐβένου ἡ μήτρα, ἐν ᾗ καὶ ἡ τοῦ χρώματος ἐστὶ μελανία. τῶν δ' ἄλλων ὁ λωτὸς, πυκνὸν δὲ καὶ ἡ τῆς δρυὸς μήτρα, ἣν καλοῦσι μελάνδρυον καὶ ἔτι μᾶλλον ἡ τοῦ κυτίσου· παραμοία γὰρ αὕτη δοκεῖ τῇ ἐβένῳ εἶναι.

This

Paſcunturque ignes nocturni, et lumina fundunt.

Et

This hardneſs, like ebony, agrees very well with the *Cytiſus Maranthæ*, when the plant is grown old: for the Turks make the handles of their ſabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he ſays it kills moſt other plants, but that it is itſelf deſtroyed by the Halimus: χαλεπὸς δὲ καὶ ὁ κύτισος, ἀπόλλυσι γὰρ πάνθ' ὡς ἔπεῖν. ἰσχυρότερον δὲ τούτου τὸ ἅλιμον, ἀπόλλυσι γὰρ τὸν κύτισον. It may deſtroy other plants by drawing away the nourniſhment from them. Dioſcorides ſays it is a white ſhrub, like the *Rhamnus*, with branches a cubit long or longer, cloathed with leaves like thoſe of fenugreek, or birds-foot treſoil, only leſs, and having a larger rib. When they are rubbed with the fingers, they ſmell like rocket, and have a taſte like green chiches: Κύτισος θάμνος ἐςὶ λευκὸς ὅλος ὡς ῥάμνος. κλάδους ἐπὶς πηχυαίους καὶ μείζονας· περὶ ὧς τὰ φύλλα, ὅμοια τήλιδι, ἢ λωτῷ τριφύλλῳ, μικρότερα δὲ καὶ ῥάχιν ἔχοντα μείζονα· ἓν τε τῷ διατρίβειν τοῖς δακτύλοις ὄζοντα εὐζάμου. ἐν δὲ τῇ γεύσει ὅμοια ἐρεβίνθοις χλωροῖς. This alſo agrees with the *Cytiſus Maranthæ*: for the leaves are trifoliated, and ſmell very like a rocket, eſpecially about Naples, and the plant is very hoary, in its native ſoil. Columella ſpeaks only of the uſe of it, as an excellent fodder, cauſing abundance of milk, and being uſeful alſo to hens and bees. Pliny tells us, that Amphilochus wrote a whole book about the *medica*, and the *cytiſus*: "Unum de "ea, et cytiſo volumen Amphilochus "fecit confuſim." He ſays it is a ſhrub, and greatly commended by Ariſtomachus the Athenian as a good fodder: "Frutex eſt et cytiſus, ab "Ariſtomacho Athenienſi miris lau- "dibus prædicatus pabulo ovium, a- "ridus vero etiam ſuum." Then he enlarges upon the uſes of it in encreaſing milk, and ſays it is hoary, and has the appearance of a ſhrubby treſoil, with narrower leaves: "Canus "aſpectu, breviterque ſiquis expri- "mere ſimilitudinem velit, anguſtio- "ris triſolii frutex." The *Cytiſus Maranthæ* is the *Cytiſus incanus, ſiliquis falcatis* of C. Bauhin, and the *Medicago trifolia, fruteſcens, incana* of Tournefort.

May tranſlates *cytiſi*, *low ſhrubs*, and Dryden, *vile ſhrubs are ſhorn for browze*: but the *cytiſus* was ſo far from being accounted a *vile ſhrub*, that it was in the higheſt eſteem amongſt the ancients. Mr. B—— paraphraſes theſe two words, *tondentur cytiſi*:

"The Cytiſus, with conſtant verdure crown'd
"Oft feels the hook, and ſhoots at ev'ry wound."

Tædas ſylva alta miniſtrat.] Torches were made of any combuſtible wood. Pliny mentions a ſort of pine or firr, under the name of *tæda*, which was chiefly made uſe of at ſacrifices: "Sextum genus eſt tæda proprie "dicta: abundantior ſucco quam re- "liqua, parcior liquidiorque quam "picea, flammis ac lumini ſacrorum "etiam grata."

432. *Paſcunturque ignes nocturni.*] In

Et dubitant homines ſerere, atque impendere curam ?
Quid majora ſequar ? ſalices, humileſque geniſtæ,
Aut illæ pecori frondem, aut paſtoribus umbras 435
Suffi-

In one of Dr. Mead's manuſcripts it is *Paſcuntur nocturni ignes.*

433. *Et dubitant homines ſerere atque impendere curam.*] Fulvius Urſinus ſays this whole verſe is wanting in the old Colotian manuſcript.

It is *curas* in ſome editions.

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434. *Quid majora ſequar.*] Here he ſpeaks of the great uſe of ſeveral ſorts of trees; and concludes with giving them the preference to the vine.

" Why ſhould I ſpeak of greater " things ? willows, and humble " broom afford either brouze for the " cattle, or ſhade for the ſhepherds, " and hedges for the fields, and food " for bees. It is delightful to behold " Cytorus waving with box, and the " groves of Narycian pitch: it is " delightful to ſee fields that are not " obliged to harrows, or any care of " men. Even the barren woods on " the top of Caucaſus, which the " ſtrong eaſt winds continually tear " and rend, give each of them their " different produce; give pines for " ſhips, and cedars and cypreſſes for " houſes. Hence the huſbandmen " have formed ſpokes for their wheels, " and coverings for their waggons, " and have fitted crooked keels to " ſhips. The willows abound with " twigs, the elms with leaves: but " the myrtle with ſtrong ſpears, and " the cornel is uſeful in war: the " yews are bent into Ityrean bows: " the ſmooth lime alſo, and the turner's box are ſhaped and hollowed " with ſharp tools. The light alder " ſwims alſo on the rough flood, when " it is launched on the Po: and bees " conceal their young in hollow barks, " and in the body of a rotten holm-" oak. What have the gifts of Bacchus produced in campariſon of " theſe ? Bacchus has been the occaſion of crimes: he overcame the " Centaurs raging with murder, Rhoetus, Pholus, and Hylæus threatening the Lapithæ with a huge gob-" let."

Humileſque geniſtæ.] Mr. B——— tranſlates *geniſtæ*, *furze*, and ſays he has taken the liberty to paraphraſe a little upon *geniſtæ ſepemque ſatis et pabula melli ſufficiunt*, becauſe he has ſeen ſo much of the uſe of that plant in both theſe reſpects:

" The willow, and the *furze*, an
" humble plant
" To huſbandmen afford no trivial aid;
" That to the ſheep gives food, to
" ſhepherds ſhade:
" This covers with ſtrong lines the
" wealthy fields,
" And early ſother to the bee-fold
" yields."

It is certain that furze is frequently uſed as a fence, and the flowers are ſought after by the bees; but it is no leſs certain that the *furze* was never called *geniſta* by any ancient Latin writer. See the note on *lentæque geniſtæ*, ver. 12.

435. *Aut illæ.*] Servius ſays many read *et tiliæ.*

Sufficiunt ; ſepemque ſatis, et pabula melli.
Et juvat undantem buxo ſpectare Cytorum,
Naryciæque picis lucos : juvat arva videre
Non raſtris, hominum non ulli obnoxia curæ.

Ipſæ

Umbras.] So I read with Heinſius. Pierius ſays it is *umbras* in all the ancient manuſcripts. I find it ſo in all thoſe which I have collated. La Cerda, Ruæus, and ſeveral other editors have *umbram.*

437. *Undantem buxo Cytorum.*] Servius ſays Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: " Ultra " quem gens Paphlagonia, quam Py- " læmeniam aliqui dixerunt, inclu- " ſam a tergo Galatia. Oppidum " Maſtya Mileſiorum, deinde Cromna. Quo loco Henetos adjicit Nepos Cornelius, a quibus in Italia ortos cognomines eorum Venetos credi poſtulat. Seſamum oppidum, " quod nunc Amaſtris. *Mons Cytorus*, a Tio lxiii. M. paſſ." Ruæus ſays it is a city and mountain of Galatia, on the borders of Paphlagonia. Strabo indeed ſpeaks of a city of that name, but he places it in Paphlagonia, and neither he, nor Pliny mention either a town or mountain of that name in their accounts of Galatia. Cytorus was very famous for box. Thus Theophraſtus: Ἡ δὲ πύξος μεγέθει ὐ μεγάλη. τὸ δὲ φύλλον ὅμοιον ἔχει μυρρίνῃ. φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τραχέσι. καὶ γὰρ τὰ Κύταρα τοιοῦτον, ὅ ἡ πλείστη γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there alſo, tho' not very large, but the largeſt and faireſt trees of it are in Cyrene: ψυχρὸς δὲ ὁ Ὄλυμπος Μακεδονικος, καὶ γὰρ ἐνταῦθα γίνεσθαι. πλὴν ὐ μεγάλοι. μέγιστοι δὲ καὶ κάλλιστοι ἐν Κυρήνῃ. Perhaps Servius reads this paſſage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny ſays box grows in great plenty on the Pyrenean hills, and on Cytorus, and on Berecynthus: " Buxus Pyrenæis, a Cytoro " montibus plurima, ac Berecynthio " tractu." La Cerda thinks we ſhould read *Cyrenæis* or *Cyrenis*, in Pliny, inſtead of *Pyrenæis*, according to the laſt quotation from Theophraſtus. But Robert Conſtantine, and other learned Critics think κυρήνῃ is an error in the copies of Theophraſtus, and that it ſhould be κύρνῳ, *Corſica.* It is certain, that Pliny uſes *Corſica*, where the editions of Theophraſtus have κυρήνῃ: " Craſſiſſima in Corſica. . . . . , " Hæc in Olympo Macedoniæ gra- " cilior, ſed brevis." And beſides it is not probable, that Theophraſtus, after he had ſaid the box flouriſhed moſt in cold places, would ſay that it grew faireſt and ſtrongeſt in Cyrene, a country of the ſcorching Lybia.

438 *Naryciæque picis lucos*] *Naryx* or *Narycium* was a city of the Locrians, in that part of Italy, which is over againſt Greece. They are mentioned in the third Æneid, where Helenus, who reigned in Epirus, adviſes Æneas to avoid that part of Italy, which is waſhed by the Ionian ſea:

" Has autem terras, Italique hanc lit-
" toris oram

" Effuge:

Ipſæ Caucaſeo ſteriles in vertice ſylvæ,
Quas animoſi Euri aſſidue franguntque feruntque,
Dant alios aliæ fœtus : dant utile lignum
Navigiis pinos, domibus cedrumque cupreſſoſque.

Hinc

" Effuge : cuncta malis habitantur
" mœnia Graiis.
" Hic et *Narycii* poſuerunt mœnia
" Locri."

Let not thy courſe to that ill coaſt be bent,
Which fronts from far th' Epirian continent ;
Thoſe parts are all by Grecian foes poſſeſs'd :
Narycian Locrians here the ſhores infeſt.

DRYDEN.

Servius reads *Mariciæ.*

439. *Non raſtris, hominum non ulli obnoxia curæ.*] Almoſt all the editors point this verſe thus :

" Non raſtris hominum, non ulli ob-
" noxia curæ,"

which is very ſtrange. *Fields not obliged to harrows of men, or to any care.* Mr. B—— is the firſt, who places the comma after *raſtris*, which muſt certainly be the right pointing. In one of Dr. Mead's manuſcripts we read *non ulli.*

440. *Caucaſeo*] Caucaſus is a famous ridge of mountains running from the Black-ſea to the Caſpian. Strabo ſays it abounds with all ſorts of trees, eſpecially thoſe which are uſed in building ſhips : Ἐυδένδρον δ' ἐςὶν ὅλη παντοδαπῆ τῆ τε ἄλλη, καὶ τῆ ναυπηγησίμῳ.

443. *Cedrumque cupreſſoſque.*] Pierius found it thus in the Roman, the Medicean, and other very ancient manuſcripts : but he ſays it is *cupreſſos* in the Lombard manuſcript, without *que*, which he takes to be an error of the tranſcriber. In both the Arundelian manuſcripts it is *cedrumque cupreſſumque.* In the King's and in one of Dr. Mead's it is *cedrumque cupreſſoſque.* In the Bodleian, and in the other manuſcript of Dr. Mead's it is *cedrumque cupreſſos.* In the Cambridge manuſcript it is *cedroſque cupreſſoſque.* Heinſius reads *cedrumque cupreſſoſque :* Grimoaldus, La Cerda, and Ruæus *cedroſque cupreſſoſque :* and Maſvicius *cedrumque cupreſſumque.* Moſt of the editions, which are not here excepted, have *cedroſque cupreſſoſque.*

It is much to be queſtioned, whether the cedar here ſpoken of is that which is ſo frequently mentioned in the ſcriptures ; for that has not been obſerved any where but on mount Lebanon. It ſeems to have been but little known by the Greek and Roman writers. Theophraſtus ſeems to ſpeak of it in the ninth chapter of the fifth book of his Hiſtory of Plants ; where he ſays the cedars grow to a great bigneſs in Syria, ſo large that three men cannot incompaſs them : Ἐκάςη δὲ τῆς ὕλης, ὥσπερ καὶ πρότερον ἐλέχθη, διαφέρει κατὰ τοὺς τόπους. ἔνθα μὲν γὰρ λωτὸς, ἔνθα δὲ Κέδρος γίνεται θαυμαςὴ, καθάπερ καὶ περὶ Συρίαν. Ἐν Συρία γὰρ ἔντε τοῖς ὄρεσι διαφέρουσα γίνεται τὰ δένδρα τῆς κέδρου καὶ τῷ ὕψει καὶ

Hinc radios trivere rotis, hinc tympana plauſtris
Agricolæ, et pandas ratibus poſuere carinas.
Viminibus ſalices fœcundæ, frondibus ulmi:
At myrtus validis haſtilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.

Nec

τῇ σάχει· τηλικαῦτα γὰρ ἔϛιν ὡϛ ἴσα μὲ, μὴ δύνασθαι τρεῖϛ ἄνδρας σπιλαμβάνειν. Theſe large Syrian trees are probably the cedars of Lebanon, which I believe Theophraſtus had only heard of, and took to be the ſame with the Lycian cedars, only larger: for in the twelfth chapter of the third book, where he deſcribes the cedar particularly, he ſays the leaves are like thoſe of Juniper, but more prickly: and adds that the berries are much alike. Therefore the cedar deſcribed by Theophraſtus cannot be that of Lebanon, which bears cones, and not berries. I take it rather to be a ſort of Juniper, which is called *Juniperus major bacca ruſeſcente* by Caſpar Bauhin, *Oxycedrus* by Parkinſon, and *Oxycedrus Phœnicia* by Gerard. What Pliny and Dioſcorides have ſaid of the cedar is very confuſed.

446. *Viminibus ſalices fœcundæ.*] The twigs of the willows are uſed to bind the vines, and to make all ſorts of wicker works.

Frondibus ulmi.] The cattle were fed with leaves of elms. Thus Columella: "Eſt autem ulmus longe lætior et procerior, quam noſtras, frondemque jucundiorem bubus præbet: qua cum aſſidue pecus alueris, et poſtea generis alterius frondem dare inſtitueris, faſtidium bubus affert." This uſe of elm leaves is confirmed by Mr. Evelyn, who ſays, "The uſe of the very "leaves of this tree, eſpecially of the "female, is not to be deſpiſed; for "being ſuffered to dry in the ſun upon the branches, and the ſpray "ſtripped off about the decreaſe in "Auguſt (as alſo where the ſuckers "and ſtolones are ſupernumerary, "and hinder the thriving of their "nurſes) they will prove a great relief "to cattle in winter, and ſcorching "ſummers, when hay and fodder is "dear they will eat them before oats, "and thrive exceedingly well with "them; remembering only to lay your "boughs up in ſome dry and ſweet "corner of your barn. It was for "this the Poet praiſed them, and the "epithet was adviſed, *Fruitful in "leaves the elm.* In ſome parts of "Herefordſhire they gather them in "ſacks for their ſwine and other cattle, according to this huſbandry."

447. *Myrtus validis haſtilibus, et bona bello cornus.*] Their ſpears and darts were anciently made of myrtle and cornel: but Pliny prefers the aſh for theſe uſes: "Obedientiſſima quo"cunque in opere fraxinus, eademque "haſtis corylo melior, corno levior, "ſorbo lentior."

In one of Dr. Mead's manuſcripts it is *at bona bello cornus.*

448. *Ityræos taxi torquentur in arcus.*] The *Ityræi* or *Ituræi* were a people of *Cœlo Syria*, famous for ſhooting with the bow.

Pierius

Nec tiliæ læves, aut torno raſile buxum
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus
Miſſa Pado: nec non et apes examina condunt
Corticibuſque cavis, vitioſæque ilicis alveo.
Quid memorandum æque Baccheïa dona tulerunt?

Bacchus

Pierius ſays that in ſome ancient manuſcripts it is *curvantur* inſtead of *turquentur*. Servius, and ſome of the old editors, and Schrevelius have *curvantur*.

449. *Tilia læves.*] Pliny ſays *molliſſima tilia*, and tiliæ ad mille *uſus petendæ*.

Torno raſile buxum.] Box is well known to be turned into great variety of utenſils.

451. *Alnus.*] See the note on ver. 136. of the firſt Georgic.

452. *Miſſa Pado.*] The Po is a famous river of Italy. Alders are ſaid to grow in abundance on its banks.

453. *Ilicis.*] Mr. Evelyn aſſerts that the *Eſculus* of the ancients was a ſpecies of *Ilex*: "The acorns of the "*coccigera*, or *dwarf-oak*, yield ex- "cellent nouriſhment for Ruſtics, "ſweet, and little, if at all, inferior "to the cheſnut, and this, and not "the *fagus*, was doubtleſs the true "*Eſculus* of the ancients, the food of "the golden age." But it is plain, that the very tree of which this learned gentleman ſpeaks, was called *Ilex* by Pliny, for this author ſays expreſsly that the *Ilex* bears the *coccus* or *chermes berry*: "Omnes tamen has ejus "dotes ilex ſolo provocat cocco." The ſame author ſays the leaves of the *Eſculus* are ſinuated, whereas thoſe of the *Ilex* are not ſinuated: "Folia "præter ilicem gravia, carnoſa, pro- "cera, ſinuoſa lateribus." Beſides the very name of *dwarf-oak* ſhews this ſort of *Ilex* cannot be the ancient *Eſculus*, which is deſcribed as a very large tree. Mr. Evelyn ſeems to have thought the dwarf-oak or ſcarlet-oak to be the Eſculus, becauſe its acorns are ſo good to eat: but this is no good proof neither: for Pliny ſays the acorns of the Eſculus are inferior to thoſe of the common oak: "Glans "optima in quercu atque grandiſſima, "mox eſculo."

Alveo.] Servius reads *alvo*. Pierius found *alveo* in the Roman manuſcript, with which he was greatly delighted: "In Romano codice legi- "tur *alveo*, quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum æque*, &c.] Having ſpoken of the great uſes of foreſt trees, he falls into an exclamation againſt the vine, which is not only leſs uſeful than thoſe trees which nature beſtows on us without our care; but is alſo the cauſe of quarrels and murders. He produces a noted inſtance of the quarrel between the Centaurs and Lapithæ, "Ovid has deſcribed it at large in the twelfth book of the Metamorphoſis. Pirithous, king of the Lapithæ, had married Hippodamia. At theſe nuptials Eurytus a Centaur, being inflamed with luſt and wine attempted to raviſh the bride:

Bacchus et ad culpam cauſas dedit: ille furentes
Centauros letho domuit, Rhœtumque Pholumque,

Et

bride: which example was followed by the reſt, who endeavoured each to ſeize upon ſuch young ladies as they choſe. Theſeus riſing in defence of the bride ſlew Eurytus, and, the other gueſts aſſiſting, all the Centaurs were either ſlain or put to flight.

455. *Culpam*] In one of Dr. Mead's manuſcripts it is *culpas*.

Furentes Centauros letho domuit.] "This paſſage is generally explained "by joining *letho* with *domuit*. But "it ſeems to me that it ſhould be "joined with *furentes*, as it is ſaid "*furens ira, invidia, amore*, &c. and "as Virgil himſelf ſays in the ſecond "Æneid:

"— — — — *Vidi ipſe furentem*
"*Cæde Neoptolemum.*

"And then the meaning is, *domuit*, "he *overcame*, in the common ſenſe, "as wine is ſaid to overcome any one, "and made them *mad to death*. In "the other ſenſe Virgil would con-"tradict what he had ſaid before. "*Bacchus et ad culpam cauſas dedit.* "How would Bacchus have been to "blame, for having puniſhed with "death profligate wretches that "would have raviſhed the bride from "her huſband? This was a juſt, "and not a blameable action, but his "blame was his overcoming their "reaſon, and exciting them to that "outrage." *Mr. B*——.

We find in Virgil *ſternere letho* and *dejicere letho*, and therefore I do not doubt but *domare letho* might be uſed. But what ſeems to me the ſtrongeſt confirmation of Mr. B——'s opinion, is that we find in Ovid, that neither Rhœtus nor Pholus were ſlain, but that they both fled:

"— — Aſſidue ſucceſſu cædis ovan-
"tem,
"Qua juncta eſt humero cervix, ſude
"figis obuſta.
"Ingemuit, duroque ſedem vix oſſe
"revellit
"*Rhœtus*; et ipſe ſuo madefactus
"ſanguine *fugit*.
"*Fugit* et Orneus, Lycabaſque, et
"faucius armo
"Exteriore Medon, et cum Piſenore
"Thaumas:
"Quique pedum nuper certamine
"vicerat omnes
"Mermeros; accepto nunc vulnere
"tardius ibat:
"Et *Pholus*, et Melaneus, et Abas
"prædator aprorum."

For through his ſhoulder, who had triumpht long
In daily ſlaughter, Dryas fixt his prong.
Who groaning, tugs it out with all his might;
And ſoil'd with blood, converts his heels to flight.
So Lycidas, Arnæus, Medon (ſped
In his right arm) Piſenor, Caumas fled:
Wound-tardie Mermerus, late ſwift of pace:
Meneleus, Pholus; *Abas, us'd to chace*
The Boar.

SANDYS.

457. *Crater*

Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimium, ſua ſi bona norint,
Agricolas!

457. *Cratere minantem*] Ovid tells us they began to fight with drinking veſſels, which is not unuſual in drunken quarrels:

" Forte fuit juxta ſignis extantibus aſper
" Antiquus crater, quem vaſtum vaſ-
" tior ipſe
" Suſtulit Ægides; adverſaque miſit
" in ora."

Hard by there ſtood an antique goblet wrought
With extant figures: this Ægides caught;
Hurl'd at the face of Eurytus:

SANDYS.

and

" Vina dabant animos: et prima po-
" cula pugna
" Miſſa volant, fragileſque cadi, cur-
" vique lebetes:
" Res epulis quondam, nunc bello et
" cædibus aptæ."

Wine courage gives. At firſt an uncouth flight
Of flagons, pots, and boules, began the fight:
Late fit for banquets, now for bloud and broiles.

SANDYS.

458. *O fortunatos*, &c.] The Poet having juſt mentioned a ſcene of war and confuſion, changes the ſubject to a wonderfully beautiful deſcription of the innocent and peaceful pleaſures of a country life. He begins with ſhewing, that the pomp and ſplendor of courts and cities are neither to be met with in the country, nor in themſelves deſirable. He then proceeds to mention the real ſatisfactions which are to be found in the country: quiet, integrity, plenty, diverſions, exerciſe, piety, and religion. " O too " happy huſbandmen, did they but " know their own felicity! to whom " the earth herſelf, far from contending arms, moſt juſtly pours forth " an eaſy ſuſtenance. If they have " no lofty palace with proud gates, " to vomit forth from every part " a vaſt tide of morning viſiters; if " they do not gape after pillars " adorned with tortoiſe-ſhell, or garments embroidered with gold, or " Corinthian braſs; if their white " wool is not ſullied with Aſſyrian " dye, nor the uſe of the pure oil " tainted with perfumes: yet there is " no want of ſecure reſt, and a life " ignorant of fraud, and rich in various works; nor of eaſe in large " farms, caves and living lakes; nor " of cool vallies, and the lowing of " oxen, and ſoft ſleep under trees. " There are lawns, and habitations " of wild beaſts, and a youth patient " of labour, and contented with a " little, altars of gods, and honoured " parents. when juſtice left the earth, " ſhe took her laſt ſtep from amongſt " theſe people."

Cicero, in his defence of Sextus Roſcius, ſays that all ſorts of wickedneſs proceed from the luxury of cities: but that a country life is the miſtreſs of frugality, diligence, and juſtice: " In urbe luxuries creatur: et luxu-
" ria exiſtat avaritia neceſſe eſt: ex
" avaritia erumpat audacia: inde om-
" nia ſcelera, ac maleficia gignuntur.
" Vita autem hæc ruſtica, quam tu
" agreſtem vocas, parſimoniæ, dili-
" gentiæ, juſtitiæ magiſtra eſt."

462. *Mane*

Agricolas! quibus ipſa, procul diſcordibus armis,
Fundo humo facilem victum juſtiſſima tellus.
Si non ingentem foribus domus alta ſuperbis
Mane ſalutantum totis vomit ædibus undam;
Nec varios inhiant pulchra teſtudine poſtes,
Illuſaſque auro veſtes, Ephyreïaque æra;
Alba neque Aſſyrio fuſcatur lana veneno,
Nec caſia liquidi corrumpitur uſus olivi;
At ſecura quies, et neſcia fallere vita,
Dives opum variarum, at latis otia fundis,
Speluncæ,

462. *Mane ſalutantum.*] It was the cuſtom amongſt the Romans, for the clients to attend the levees of their patrons.

Totis.] In the King's manuſcript it is *notis.*

Vomit.] Pierius ſays, that in the Medicean manuſcript it is *vomat*, which he thinks ſounds more elegantly.

463. *Teſtudine.*] Some think that *teſtudine* is here uſed for an arch ſupported by the pillars, or the ſhell of a door. But I rather believe it alludes to that cuſtom of the rich Romans, of covering their bed-poſts and other parts of their furniture with plates of tortoiſe-ſhell.

464. *Illuſas.*] In the Cambridge and Bodleian manuſcripts it is *incluſas.* Pierius ſays it is *incluſas* in ſome manuſcripts, but *illuſas* in the moſt ancient. Servius takes notice, that ſome read *incluſas*; but he condemns it.

Ephyreïaque æra.] Corinth is ſometimes called Ephyre, from Ephyre the daughter of Epimetheus. It is well known that the Corinthian braſs was very famous amongſt the ancients.

465. *Neque.*] Servius and ſome others read *nec.* Pierius ſays it is *neque* in the Medicean, and ſome other ancient manuſcripts.

Aſſyrio veneno.] He means the Tyrian purple, which was obtained from a ſort of ſhell-fiſh. Tyre was in Cœlo Syria. The Poet ſeems to uſe Aſſyria for Syria.

Fuſcatur.] So I read with the King's, one of the Arundelian, both Dr Mead's manuſcripts, and Heinſius. The common reading is *fucatur*, which ſignifies barely *is coloured:* but *fuſcatur* ſignifies *is obſcured, imbrowned*, or *ſullied*, which I take to be the Poet's meaning. He ſhews his contempt of ſpoiling the native whiteneſs of wool with that expenſive colour; as, in the next verſe, he ſpeaks of the pure oil being *tainted* with perfumes.

466. *Caſia.*] See the note on ver. 213.

467. *At ſecura quies.*] Pierius ſays it is *ac* in the Lombard manuſcript. But ſurely the Poet wrote *at:* for he is here oppoſing the real, innocent, untainted pleaſures of a country life to the noiſe and luxury of courts and cities.

Neſcia fallere vita.] Pierius ſays it is *vitam* in the Roman manuſcript, which muſt make *neſcia* agree with *quies*, but it is *vita* in all the reſt, which is better.

468. *At.*] It is *ac* in the King's manuſcript. Pierius alſo found *ac.*

469. *At.*

Speluncæ, vivique lacus: at frigida Tempe,
Mugituſque boum, molleſque ſub arbore ſomni
Non abſunt. Illic ſaltus, ac luſtra ferarum,
Et patiens operum, exiguoque aſſueta juventus,
Sacra deum, ſanctique patres: extrema per illos
Juſtitia excedens terris veſtigia fecit?
Me vero primum dulces ante omnia Muſæ,
Quarum

469. *At.*] Here again it is *ac* in the Lombard manuſcript, according to Pierius. I find *ac* alſo in the King's and both Dr. Mead's manuſcripts: but *at* ſeems to be much better in all theſe places.

Frigida Tempe.] *Tempe* is the name of a very pleaſant valley in Teſſaly. Hence it is not unuſual to find *Tempe* uſed by the Poets for any pleaſant place, tho' not in Theſſaly. Thus I take it to be uſed in this place for cool vallies in general.

471. *Illic.*] It is *illis* in the Cambridge manuſcript, and in ſome printed editions. Pierius ſays it is *illic* in all the ancient manuſcripts he had ſeen.

Saltus.] *Saltus* properly ſignifies open places in the midſt of woods, which afford room for cattle to feed. Thus we have in the third Georgic:

" Saltibus in vacuis paſcunt."

Luſtra ferarum.] By the habitations or dens of wild beaſts the Poet means the diverſion of hunting. Thus May:

" And pleaſant huntings want not."

472. *Exiguo.*] Pierius ſays it is *exiguo* in the Roman manuſcript: Heinſius and Maſvicius alſo read *exiguo*. The common reading is *parvo*.

473. *Sanctique patres.*] By theſe words the Poet deſigns to expreſs, that amongſt the uncorrupted countrymen their fathers treated with reverence. Thus Mr. B——.

" And aged ſires rever'd."

I have choſen to make uſe of the word *honoured*, becauſe, in our religion, this duty to parents is ſtiled *honour*.

Extrema per illos Juſtitia excedens terris veſtigia fecit.] In the Cambridge manuſcript it is *figit*.

Aſtræa or Juſtice was feigned by the Poets to have deſcended from heaven in the golden age. She continued upon earth till the wickedneſs of the brazen age gave her ſuch offence that ſhe left mankind and flew up to heaven. Aratus ſays ſhe retired firſt from cities, into the country, ſo that this was the laſt place ſhe left. The Greek Poet ſpeaks largely on this ſubject.

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475. *Me vero primum, &c.*] The Poet here declares his natural inclination to be towards Philoſophy and Poetry. He declares himſelf to be the prieſt of the Muſes; and prays them to inſtruct him in Aſtronomy: to teach him the cauſes of eclipſes, earthquakes, the flux and reflux of the ſea, and of the unequal length of days and nights. His next wiſh is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

" But in the firſt place, above all
" things, may the ſweet Muſes,
" whoſe prieſt I am, being ſmitten

Quarum ſacra fero ingenti percuſſus amore,
Accipiant; cælique vias, et ſidera monſtrent:
Defectus ſolis varios, lunæque labores:
Unde tremor terris: qua vi mari alta tumeſcant
Objicibus ruptis, rurſuſque in ſe ipſa reſidant:
Quid tantum Oceano properent ſe tingere ſoles
Hyberni, vel quae tardis mora noctibus obſtet.
Sin, has ne poſſim naturæ accedere partes,
Frigidus obſtiterit circum præcordia ſanguis;
Rura mihi, et rigui placeant in vallibus amnes;
Flumina amem, ſylvaſque inglorius: O! ubi campi,
Sperchiuſque,

" with great love of poeſy, receive " me, and ſhew me the paths of hea- " ven, and the ſtars, the various e- " clipſes of the ſun, and labours of " the moon: what cauſes the earth " to tremble: by what force the " deep ſeas ſwell, and break their " banks, and then again fall back: " why the winter ſuns make ſuch " haſte to dip themſelves in the ocean: " or what delay retards the ſlow " nights. But if the chill blood " about my heart hinders me from " attaining to theſe parts of nature; " may fields and ſtreams gliding in " vallies delight me; may I love " rivers and woods inglorious: oh! " where there are plains, and Sper- " chius, and Taygeta, where the " Spartan virgins revel! Oh! that " any one would place me in the " cool vallies of Hæmus, and ſhel- " ter me with a vaſt ſhade of branch- " es!"

476. *Quarum ſacra fero.*] It is uſual with the Poets to call themſelves prieſts of the Muſes: Thus Horace:

" ——— Carmina non prius
" Audita *Muſarum Sacerdos*
" Virginibus puerique
" canto:"

and Ovid:

" Ille ego *Muſarum* purus, Phœbi-
" que *Sacerdos.*"

479. *Tumeſcant.*] It is *tumeſcunt* in the Lombard manuſcript, according to Pierius: thus I find *reſidunt* in the next verſe, inſtead of *reſidant*, in ſome of the old editions.

485. *Rigui.*] Pierius ſays it is *rigidi* in the Roman manuſcript.

486. *Inglorius.*] Philoſophy, in Virgil's time, was in great reputation amongſt the Romans. Our Poet ſeems to have had Lucretius in his eye, when he wrote this paſſage. He intreats the Muſes to teach him the heights of Philoſophy, which that Poet had deſcribed with ſo much elegance. But if he cannot reach ſo far, he begs, in the next place, that he may have a ſecure, quiet retirement in the country, tho' deſtitute of that glory, which he ſeeks in the firſt place. Cowley obſerves upon this paſſage, that " the firſt wiſh of Vir- " gil was to be a good Philoſopher; " the ſecond, a good Huſbandman, " and God, whom he ſeemed to un- " derſtand better than moſt of the " learned heathens, dealt with him " juſt as he did with Solomon; be- " cauſe he prayed for wiſdom in the " firſt

Sperchiuſque, et virginibus bacchata Lacænis
Taygeta : o, qui me gelidis in vallibus Hæmi
Siſtat, et ingenti ramorum protegat umbra!

Felix,

" firſt place, he added all things elſe
" which were ſubordinately to be de-
" ſired. He made him one of the
" beſt Philoſophers, and the beſt
" Huſbandman, and to adorn and
" communicate both thoſe faculties,
" the beſt Poet: He made him be-
" ſides all this a rich man, and a
" man who deſired to be no richer.
" *O fortunatus nimium, et bona qui*
" *ſua novit.*"

O! ubi campi.] I do not take the Poet's meaning to be, that he is enquiring where theſe places are; which ſurely he knew. He expreſſes his delight to be in ſuch vallies, rivers and woods as are to be met with in Theſſaly, Laconia and Thrace. May is the only tranſlator, who has not ſuppoſed this to be a queſtion :

" Then let me (fameleſs) love the
" fields and woods,
" The fruitful water'd vales, and
" running floods,
" Thoſe plains, where clear Sper-
" chius runs, that mount
" Where Spartan virgins to great
" Bacchus wont
" To ſacrifice, or ſhady vales that
" lye
" Under high Hæmus, let my dwel-
" ling be."

Dryden has ſo paraphraſed theſe lines, that he has rather imitated, than tranſlated Virgil :

" My next deſire is, void of care and
" ſtriſe
" To lead a ſoft, ſecure, inglorious
" life.
" A country cottage near a cryſtal
" flood,
" A winding valley and a lofty
" wood.
" Some god conduct me to the ſacred
" ſhades,
" Where Bacchanals are ſung by
" Spartan maids.
" Or lift me high to Hæmus hilly
" crown;
" Or on the plains of Tempe lay me
" down:
" Or lead me to ſome ſolitary place,
" And cover my retreat from human
" race."

Mr. B——— repreſents the Poet as aſking the queſtion where theſe places are:

" O! where Taygeta are thy ſacred
" ſhades,
" Reſounding with the ſongs of Spar-
" tan maids?"

and Dr. Trapp:

" —— O! where are the plains,
" Sperchius, and Taygeta, by the
" dames
" Of Sparta, ſwoln with Bacchana-
" lian rage
" Frequented?"

487. *Sperchius.*] Sperchius is a famous river of Theſſaly riſing from mount Pindus.

Virginibus bacchata Lacænis Taygeta.] Taygetus, in the plural number Taygeta, is a mountain of Laconia near Sparta: it was ſacred to Bacchus; and his orgies were celebrated upon it by the Lacedæmonian women.

488. *Gelidis in vallibus Hæmi.*] Hæmus is a mountain of Thrace. Servius calls it a mountain of Theſſaly: " *Hæmi:* montis Theſſaliæ: " in qua etiam ſunt Tempe." See the note on ver. 489, of the firſt Georgic.

Felix, qui potuit rerum cognoſcere cauſas ;
Atque metus omnes, et inexorabile fatum
Subjecit

orgic. It is ſtrange that Dryden ſhould write

" Or liſt me high to Hæmus hilly
" crown,"

for the *cool vallies of Hæmus.*

In one of Dr. Mead's manuſcripts it is *gelidis convallibus* inſtead of *gelidis in vallibus.*

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490. *Felix, qui potuit, &c.*] The Commentators generally underſtand this to be a repetition of what he had ſaid before: only that as he had then given the preference to Philoſophy; now he ſeems to make the Philoſopher and the Countryman equal; for he pronounces them both happy. I take the Poet's meaning to be this. In the paragraph beginning with *O fortunatos*, &c. he had ſhown the happineſs of the country life, in oppoſition to living in courts and cities. In the next paragraph, beginning with *me vero*, &c. he expreſſed his earneſt deſire to become a natural Philoſopher; or, if he could not attain that, a good huſbandman. In the paragraph now under conſideration, he ſhews the happineſs of the countryman to be like that which was ſought after by the Epicurean Philoſophy. Epicurus was happy in overcoming all fears, eſpecially the fear of death: the countryman is happy in converſing with the rural deities, in being free from troubles, and the uneaſy paſſions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or law ſuits.

" Happy was the man, who was
" able to know the cauſes of things;
" and could caſt all fears, and in-
" exorable fate, and the noiſe of
" greedy Acheron beneath his feet!
" Happy alſo is he, who has known
" the rural gods, Pan, and old Sylva-
" nus, and the ſiſter nymphs. Him
" neither the rods of the people, nor
" the purple of kings has moved,
" nor the diſcord that reigns between
" faithleſs brothers; nor the Da-
" cian deſcending from the conſpir-
" ing Iſter: nor the affairs of Rome,
" nor kingdoms doomed to periſh:
" nor has he been grieved with pity
" for the poor, nor has he envied the
" rich. He has gathered ſuch fruits
" as the branches, ſuch as his own
" willing farms have yielded ſpon-
" taneouſly: nor has he ſeen the
" hardſhips of the law, and the mad
" Forum, or the courts of the peo-
" ple."

Rerum cognoſcere cauſas.] Epicurus wrote thirty-ſeven books of Natural Philoſophy, which Diogenes Laeritus ſays were excellent: κὶ τὰ συγγράμματα μὲν Ἐπικούρου τοσαῦτα κὶ τηλικαῦτα, ὧν τὰ βέλτιστα ἐςὶ τάδε. Περὶ φύσεως, λζ, &c.

491. *Atque metus omnes, &c.*] Epicurus, in his Epiſtle to Menœcius, exhorts his friend to accuſtom himſelf not to be concerned at the thoughts of death: ſeeing all good and evil conſiſts in ſenſation; and death is a privation of ſenſe: Συνέθιζε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον. ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει. στέρησις δὲ ἐςὶν αἰσθήσεως, ὁ θάνατος. In another place of the ſame epiſtle he aſks him who can be a better man than he that thinks worthily of the gods, and bears death without

Subjecit pedibus, ſtrepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agreſtes,
Panaque,

without terror: Ἐπεὶ, τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὅσια δοξάζοντος, καὶ περὶ θανάτου διαπαντὸς ἀφόβως ἔχοντος. Lucretius extols Epicurus for diſpelling the terrors of the mind, and removing the fears of Acheron:

" Tu pater, et rerum inventor: tu " patria nobis
" Suppeditas præcepta; tuiſque ex, " inclite, chartis,
" Floriferis ut apes in ſaltibus om- " nia limant,
" Omnia nos itidem depaſcimur au- " rea dicta,
" Aurea, perpetua ſemper digniſſi- " ma vita.
" Nam ſimul ac Ratio tua cœpit vo- " ciferari
" Naturam rerum haud Divina men- " te coortam,
" *Diffugiunt Animi terrores*; mœnia " mundi
" Diſcedunt, totum video per inane " geri res.
" Apparet divum numen, ſedeſque " quietæ:
" Quas neque concutiunt venti, ne- " que nubila nimbis
" Adſpergunt, neque nix acri con- " creta pruina
" Cana cadens violat: ſemperque " innubilis æther
" Integit, et large diffuſo lumine ri- " det.
" Omnia ſuppeditat porro natura, " neque ulla
" Res animi pacem delibrat tempore " in ullo.
" At contra *nuſquam apparent Ache-* " *ruſia templa.*"

Thou parent of Philoſophy, haſt ſhown
The way to Truth by precepts of thy own:
For as from ſweeteſt flow'rs the lab'ring bee
Extracts her precious ſweets, Great ſoul! from thee
We all our golden ſentences derive;
Golden, and fit eternally to live.
For when I hear thy mighty reaſons prove
This world was made without the pow'rs above;
All fears and terrors waſte, and fly apace;
Thro' parted heav'ns I ſee the mighty ſpace,
The riſe of things, the gods, and happy ſeats,
Which ſtorm or vi'lent tempeſt never beats,
Nor ſnow invades, but with the pureſt air,
And gaudy light diffus'd look gay and fair:
There bounteous Nature makes ſupplies for eaſe,
There minds enjoy uninterrupted peace:
But that which ſenſeleſs we ſo groſsly fear,
No hell, no ſulph'rous lakes, no pools appear.

CREECH.

Inexorabile.] Pierius ſays it is *ineluctabile* in the Roman manuſcript.

492. *Strepitumque Acherontis avari.*] In the King's, and one of Dr. Mead's manuſcripts it is *ſtrepituſque.*

Acheron is fabled to be one of the rivers of hell; and is put for hell itſelf.

493. *Fortunatus et ille.*] Here the

Panaque, Sylvanumque ſenem, Nymphaſque ſorores!
Illum non populi faſces, non purpura regum
Flexit, et infidos agitans diſcordia fratres;
Aut conjurato deſcendens Dacus ab Iſtro:
Non res Romanæ, perituraque regna: neque ille

Aut

the Poet compares the happineſs, which reſults from the innocence of a country life, to that which is obtained by Philoſophy. Cicero, in his treatiſe on old age, ſays the life of a huſbandman approaches very near to that of a Philoſopher: "Mihi ad ſa-"pientis vitam proxime videtur acce-"dere." Columella ſays it is nearly related to Philoſophy: "Res ruſtica "ſine dubitatione proxima, et quaſi "conſanguinea ſapientiæ eſt."

494. *Panaque.*] Pan is the chief of the rural deities.

Sylvanumque ſenem] See the note on book I. ver. 20.

Nymphaſque ſorores.] There were ſeveral ſorts of nymphs: the Naiads preſided over rivers; the Nereids over ſeas; the Oreads over mountains; the Dryads over woods, *&c.*

495. *Populi faſces.*] The *faſces* were bundles of birch rods, in the midſt of which was placed an ax, with the head appearing at the top. They were the enſigns of authority, and were carried before the Roman magiſtrates. We learn from Diogenes Laërtius, that Epicurus avoided public offices out of modeſty: Ὑπερῆλθε γὰρ ἐπιεικείας, οὐδὲ πολιτείας ἥψατο. Cicero alſo ſeems to inſinuate that the Epicurean Philoſophy perſuaded men not to engage in public buſineſs: "Nec ulla tamen ei "philoſophiæ fiet injuria a nobis. Non "enim repelletur inde, quo aggredi "cupiet: ſed in hortulis quieſcet "ſuis, ubi vult; ubi etiam recubans, "mollitur, et delicate, *nos avocat a "roſtris, a judiciis, a curia*; for-"taſſe ſapienter, hac præſertim re-"publica." Virgil obſerves, that, if this retirement from public affairs is to be accounted a part of happineſs, the countryman enjoys it abundantly. He does not ſeek after magiſtracies, nor courts; he has nothing to do with diſcord, nor concerns himſelf about foreign conſpiracies.

497. *Conjurato deſcendens Dacus ab Iſtro.*] The Danube or Iſter is the largeſt river in Europe: ſeveral different nations dwelling on its banks. The ancients called this river *Danubius* at its beginning, and till it reaches Illyricum; but below that, *Iſter.* Virgil therefore calls it the *Iſter* with great propriety, becauſe the Dacians inhabit the lower parts of it, not far from its falling into the Euxine ſea.

The Dacians inhabited thoſe parts, which are now called Tranſylvania, Moldavia, and Walachia. It is ſaid, they had a cuſtom of filling their mouths with the water of this river, before they undertook any war, and ſwearing that they would not return into their own country till they had ſlain their enemies. Therefore Virgil calls it the conſpiring Iſter, becauſe the Dacians were accuſtomed to conſpire after this manner, on the banks of the river Iſter.

498. *Neque ille aut doluit miſerans inopem, aut invidit habenti.*] Epicurus placed a great happineſs in being free from perturbations of the mind, of which pity and envy are not the leaſt. This happineſs the huſband-

man

Aut doluit miſerans inopem, aut invidit habenti.
Quos rami fructus, quos ipſa volentia rura
Sponte tulere ſua, carpſit: nec ferrea jura,

Inſanum-

man enjoys, for, in the country, nature produces ſo many neceſſaries of life, that there can be no objects of pity: and his life is ſo happy in itſelf, that he has no temptation to envy any one. Servius, and after him moſt of the Commentators, take Virgil to ſpeak here of a Stoical Apathy, in which ſenſe Dryden ſeems to have tranſlated him:

" Nor envies he the rich their happy
" ſtore,
" Nor his own peace diſturbs with
" pity for the poor."

Virgil had no ſuch ill-natur'd meaning, nor Epicurus neither. Epicurus might be againſt pity, ſo far as it ruffled the mind and made it uneaſy: but he was far from condemning it in the ſenſe we frequently uſe it, of relieving the wants and neceſſities of our neighbours. Diogenes Laërtius tells us that he was remarkable for piety to his parents, kindneſs to his brothers, gentleneſs to his ſervants, and the beſt natured man in the world: Πρὸς τοὺς γονέας ἐυχαριςία, καὶ ἡ πρὸς τοὺς ἀδελφοὺς ἐυποιία, πρὸς τὲ τοὺς οἰκέτας ἡμερότης. . . . . καθόλου δὲ ἡ πρὸς πάντας αὐτοῦ φιλανθρωπία. It is not to be ſuppoſed that a man of ſuch a character could be backward in ſupporting thoſe who wanted his aſſiſtance: nay the very contrary appears from the whole tenor of his life. Seneca diſtinguiſhes pity from clemency and good-nature, and ſays it differs from them, as ſuperſtition does from religion, and is a mark of a vulgar mind: " Quemadmodum religio
" deos colit, ſuperſtitio violat: ita
" clementiam manſuetudinemque
" omnes boni præſtabunt, miſericordiam autem vitabunt. Eſt enim
" vitium puſilli animi, ad ſpecieм
" alienorum malorum ſuccidentis.
" Itaque peſſimo cuique familiariſſima eſt." Thus Virgil does not ſuppoſe his countryman obdurate to the cries of the poor, but ſo happy as not to ſee any of his neighbours ſo miſerable, as to be objects of compaſſion. May has very juſtly tranſlated this paſſage:

" He ſees no poor, whoſe miſerable
" ſtate
" He ſuffers for."

Cowley ſpeaks much to the ſame purpoſe in his diſcourſe of agriculture: " There are as many ways to be rich,
" and, which is better, there is no
" poſſibility to be poor, without ſuch
" negligence as can have neither excuſe nor pity; for a little ground
" will without queſtion feed a little
" family, and the ſuperfluities of life,
" which are now in ſome caſes by
" cuſtom made almoſt neceſſary, muſt
" be ſupplied out of the ſuperabundance of art and induſtry, or contemned by as great a degree of
" Philoſophy."

500. *Quos rami fructus*, &c.] No man's memory has been more traduced than that of Epicurus. He has been repreſented as a perſon wholly given up to luxury and intemperance. His name is become a proverb, to expreſs a voluptuous perſon, whoſe whole pleaſure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Diogenes Laërtius informs

Inſanumque ſorum, aut populi tabularia vidit.
Sollicitant alii remis freta cæca, ruuntque
In ferrum; penetrant aulas et limina regum:
Hic petit excidiis urbem, miſeroſque Penates,

505 Ut

informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheeſe: Αὐτὸς τε φησὶν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτῳ λιτῷ. κὶ πέμψον μοι τυροῦ, φησὶ, κυθριδίου, ἵν' ὅταν βούλωμαι, πολυτελέσασθαι δύνωμαι. Epicurus himſelf, in his epiſtle to Menœceus, ſays, that when he ſpeaks of pleaſure, he does not mean the pleaſures of the voluptuous and intemperate, as ſome have miſinterpreted him: but tranquillity of mind, and a body void of pain. Not eating, ſays he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleaſant life; but ſober reaſoning, which ſearches into the cauſes why ſome things are to be choſen, others to be rejected, and explodes thoſe opinions which tend to diſturb the mind: Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδονὰς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένας λέγομεν, ὡς τίνες ἀγνοοῦντες καὶ οὐχ' ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταράττεσθαι κατὰ ψυχήν. οὐ γὰρ πότοι καὶ κῶμοι συνεχόντες, οὐδ' ἀπολαύσεις παίδων κὶ γυναικῶν, οὐδ' ἰχθύων καὶ τῶν ἄλλων ὅσα φέρει πολυτελὴς τράπεζα, τὸν ἡδὺν γεννᾶ βίον, ἀλλὰ νήφων λογισμὸς, κὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος. Virgil ſays his countryman enjoys theſe frugal bleſſings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

" When Epicurus to the world had
" taught,
" That pleaſure was the chiefeſt
" good,
" And was perhaps i' th' right, if
" rightly underſtood,
" His life he to his doctrine
" brought,
" And in a garden's ſhade that ſo-
" vereign pleaſure ſought.
" Whoever a *true Epicure* would be,
" May there find cheap, and virtuous
" luxury."

502. *Tabularia*] The *Tabularium* was a place at Rome, where the public records were kept.

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503. *Sollicitant alii*, &c.] In this paſſage the Poet ſhews the preference of agriculture to the ſeveral employments and deſires of men.

" Some trouble the blind ſeas with
" oars, ruſh into war, and penetrate
" the courts and palaces of kings.
" One ſeeks to ruin cities, and mi-
" rable families, that he may drink
" in gems, and ſleep on Sarran ſcar-
" let. Another hides his riches,
" and broods over buried gold. An-
" other is ſtruck with aſtoniſhment at
" the *roſtra:* another is ſmitten
" with the double applauſe of Sena-
" tors and Plebeïans in the theatre:
" others rejoice in ſpilling their bro-
" thers blood, and change their ha-
" bitations and dear houſes for exile,
" and ſeek countries lying under an-
" other ſun. The huſbandman ſtirs

" the

Ut gemma bibat, et Sarrano indormiat oſtro.
Condit opes alius, defoſſoque incubat auro.

Hic

" the earth with his crooked plough : " hence the labour of the year, " hence he ſuſtains his country, and " ſmall family ; hence his herds of " kine, and deſerving bullocks. Nor " is there any intermiſſion, but the " ſeaſon abounds either with fruit, or " young cattle, or ſheaves of corn : " and loads the furrows with in- " creaſe ; and burſts the barns. " Winter comes ; and the Sicyonian " berry is pounded in mills, the " ſwine come home full of maſt, the " woods yields arbutes : and autumn " ſupplies various fruits, and the " mild vintage is ripened on the o- " pen hills. In the mean time his " ſweet children hang about his " neck ; his chaſte family preſerve " their modeſty : his cows trail their " milky udders ; and his fat kids " butt at each other with their horns " on the verdant graſs. The farmer " himſelf celebrates the feſtival days, " and extended on the graſs, whilſt the " fire burns in the midſt, and his " companions crown the goblet, makes " a libation, and invokes thee, o " Lenæus, and places a mark on an " elm, for the herdſmen to throw " their ſwift javelins ; and ſtrips " their hardy bodies, for wreſtling in " the ruſtic ring."

506. *Sarrano.*] Tyre was anciently called *Sarra*. Servius ſays it had its name from the fiſh *Sar*, with " which it abounds. " *Sarrano dormita oſtro.* Tyria purpura. Quæ " enim nunc *Tyrus* dicitur, olim *Sarra* vocabatur, a piſce quodam, qui " illic abundat : quem lingua ſua *Sar* " appellant." Bochart obſerves, that Servius is generally miſtaken in his Phenician etymologies. He derives *Sarra* from the Hebrew name צור *Tſor*, by which Tyre is called in the holy ſcriptures. He thinks Servius had read in Trogus, that Sidon had his name from a fiſh, and, by a ſlip of his memory, had ſaid that of Tyre, which he had read of Sidon : " Virgilii vetus Scholiaſtes ſcholiis ſuis " Punica quædam interſpergit, ſed " pleraque peſſimæ notæ. Tale " illud in lib. 2. Georg. *Quæ nunc " Tyrus dicitur, olim Sarra vocaba- " tur, a piſce quodam qui illic abun- " dat, quem lingua ſua* Sar *appellant.* " Verum quidem eſt Romanos vete- " res pro Tyro dixiſſe Sarram. Ita " in Gellio legitur, et in Feſto, et in " Paulo : et in fragmentis Ennii *Pœ- " nos Sarra oriundus.* Unde eſt quod " pro Tyrio poëta dixit *Sarranum " oſtrum* ; et Juvenalis *Sarrana au- " laca* ; et Silius, lib. 6. *Sarranam " Junonem*, et *Sarranam cædem* ; et " lib. 7. *Sarranum navitam* ; et lib. " 8. *Sarrana numina* ; et lib. 9. " *Sarranum nomen*, et *Sarranam ma- " num* ; et lib. 11. *Sarrana caſtra* ; " et lib. 15. *Sarranam muricem* ; et " lib. 3. *Sarranam Leptin* ; et Colu- " mella *Sarranam violam*, id eſt pur- " puream, quia purpura e Tyro ; et " fortaſſe apud Stephanum Φοινίκης " πόλις Σάρα, unde gentile Σαρανὸς, " id ipſum erat Græcis quod Roma- " nis *Sarra* et *Sarranus.* Σάρα ſal- " tem plurimum accedit ad He- " bræum צור *Tſor*, quo nomine " Tyrum appellant ſacri Scriptores, " ſed piſcis *ſar*, unde Sarra, ſi qui- " dem Servio fides, non extat ullibi " gentium. Et *Sarræ* nomen de- " duci notum eſt ex Hebræo Tyri " nomine

Hic ſtupet attonitus roſtris: hunc plauſus hiantem
Per cuneos, geminatus enim, plebiſque, patrumque
Corripuit: gaudent perfuſi ſanguine fratrum,
Exilioque domos et dulcia limina mutant;
Atque alio patriam quærunt ſub ſole jacentem.

Agricola

" nomine צור *Tſor*; in quo literam
" *tſade*, quæ medii eſt ſoni inter T
" et S Græci in T mutarunt, et Ro-
" mani in S. Ita factum ut ex eo-
" dem צור et Τύρος naſceretur et
" *Sarra*. Sed Servium veriſimile
" eſt, cum alicubi legiſſet quod in
" Trogo habetur, Sidonem a piſ-
" ce dici, titubante memoria id de
" Tyro ſcripſiſſe quod de Sidone le-
" gerat. Non diſpari errore Orige-
" nes *Tyrus*, inquit, *apud Hebræos*
" *ſonat idem quod nobis venantes.*
" Imo Tyrus rupem ſonat; ſed Si-
" don vel a venatione vel a piſcatio-
" ne dicitur."

Indormiat.] I follow Heinſius, Ruæus, and Maſvicius. All the manuſcripts which I have collected, Servius, La Cerda, Schrevelius, and moſt of the editors read *dormiat.*

508. *Hic ſtupet attonitus roſtris.*] This ſeems not to be ſpoken of the Orators themſelves, but of their hearers, who are ſtruck with aſtoniſhment at the force of their eloquence. Tho' the Poet may mean alſo, that this admiring of eloquence may ſtir up in them a vehement deſire of becoming Orators. Dryden has made Virgil uſe abuſive language on this occaſion:

" Some patriot fools to popular praiſe
" aſpire
" Of public ſpeeches, which worſe
" fools admire."

Mr. B—— makes the aſtoniſhment relate wholly to the Orator himſelf:

" He in the Roſtrum lifts to heav'n
" his eyes,
" Amaz'd, confounded, ſpeechleſs
" with ſurprize."

But why the Orator ſhould be affected in ſuch a manner, I muſt own myſelf at a loſs to comprehend. Dr. Trapp ſeems to underſtand this expreſſion of the Poet in the ſame ſenſe with me:

" That doats with fondneſs on the
" Roſtrum's fame."

Hunc plauſus, &c.] This is generally underſtood to be meant of dramatic Poets, who are ambitious of a general applauſe of the whole audience. The Patricians and Plebeians had their different ſeats or boxes in the Roman theatre, which, being extended from the center to the circumference, were conſequently narrower at the center, like ſo many wedges, whence they were called *cunei*. See the note on ver. 381. Virgil's expreſſion ſeems to mean the ſame as if we ſhould now ſay, *others are fond of a general applauſe from the pit, boxes, and galleries.*

509. *Geminatus.*] Pierius found *geminatus* in the Roman, Medicean, Lombard, and other ancient manuſcripts. It is the ſame in all the manuſcripts, which I have collated, and in moſt printed editions. Some read *geminatur*; others *geminantur.*

510. *Gaudent perfuſi ſanguine fratrum.*] In the old Nurenberg edition it is *patrum.*

We

Agricola incurvo terram dimovit aratro.
Hinc anni labor : hinc patriam, parvoſque nepotes
Suſtinet ; hinc armenta boum, meriotoſque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut fœtu pecorum, aut Cerealis mergite culmi :
Proventuque oneret ſulcos, atque horrea vincat.
Venit hyems, teritur Sicyonia bacca trapetis,
Glande ſues læti redeunt, dant arbuta ſylvæ :
Et varios ponit fœtus autumnus, et alte
Mitis in apricis coquitur vindemia ſaxis.

Interea

We have a paſſage not much unlike this, in Lucretius :

" Sanguine civili rem conflant : di-
" vitiaſque
" Conduplicant avidi, cædem cædi
" accumulantes :
" Crudeles gaudent in triſti funere
" fratris :
" Et conſanguineum menſas odere,
" timentque."

By civil wars endeavour to get more ;
And, doubling murders, double their vaſt ſtore ;
Laugh o'er their brother's graves, and tim'rous gueſts
All hate, and dread their neareſt kinſmen's feaſts.

CREECH.

513. *Agricola incurvo, &c.*] In oppoſition to all theſe vexations and ſollicitudes, the Poet tells us the huſbandman has only the labour of ploughing, which ſupports his country and his own family. And, to recompenſe his labours, there is no part of the year which does not produce ſomething to his benefit. To crown all he tells us he is happy in a virtuous wife and dear children : he is delighted with the ſight of his cattle ; and diverts himſelf with rural ſports on holy days.

514. *Nepotes.*] La Cerda reads *Penates.*

519. *Venit hyems.*] Mr. B——— will have *hyems*, in this place, not to ſignify the winter, but a ſtorm. The time of gathering olives is in winter. Columella ſays the middle time of gathering them is the beginning of December : " Media eſt olivitas " plerumque initium menſis Decem- " bris." The ſame author places the beginning of winter on the ninth of November : " Quinto Idus No- " vembris hyemis initium." Palladius places the making of oil under November.

Sicyonia bacca] Sicyon was a city of Achaia, not far from the Peloponneſian Iſthmus. It was famous for olives : whence he calls the olive the Sicyonian berry. Thus Ovid :

" Quot Sicyon baccas, quot parit
" Hybla favos :"

and

" Aut ut oliviſera quondam Sicyone
" fugato."

Trapetis.] The olive-mill is deſcribed by Cato, in the twentieth, and twenty-ſecond chapters of his book of Huſbandry.

520. *Arbuta.*] See the note on ver. 148. of the firſt Georgic.

522. *Apricis ſaxis.*] See the note on ver. 377.

Interea dulces pendent circum oſcula nati:
Caſta pudicitiam ſervat domus: ubera vaccæ
Lactea demittunt; pinguesque in gramine læto
Inter ſe adverſis luctantur cornibus hœdi.
Ipſe dies agitat feſtos; fuſuſque per herbam,
Ignis ubi in medio, et ſocii cratera coronant,
Te libans, Lenæe, vocat, pecoriſque magiſtris
Velocis jaculi certamina ponit in ulmo;
Corporaque agreſti nudat prædura palæſtra.
Hanc olim veteres vitam coluere Sabini;

Hanc

523. *Interea pendent dulces circum oſcula nati.*] This ſeems to be put in oppoſition to thoſe, whom he mentioned before to be puniſhed with baniſhment from their families:

" Exilioque domos, et dulcia limina
" mutant."

Lucretius has ſomething like this, in his third book:

" At jam non domus accipiet te læ-
" ta, neque uxor
" Optima, nec dulces occurrent oſ-
" cula nati
" Præripere, et tacita pectus dulce-
" dine tangent."

524. *Caſta pudicitiam ſervat domus.*] This is oppoſed to the frequent adulteries, which are committed in cities.

525. *Pinguesque.*] In one of Dr. Mead's manuſcripts *que* is left out.

528. *Cratera coronant.*] This may be underſtood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a ſolemn adoration of Bacchus; but Dryden repreſents them as drinking the farmer's health:

" The hearth is in the midſt; the
" herdſmen round
" The chearful fire, provoke his
" health in goblets crown'd."

531. *Nudat.*] Pierius ſays it is *nudant* in the Roman, the Medicean, and other very ancient manuſcripts. It is *nudant* in the King's, the Bodleian, and in one of Dr. Mead's manuſcripts: but *nudat* is more generally received.

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532. *Hanc olim, &c.*] Having ſhewn the advantages, and delights of huſbandry; he concludes this ſecond Georgic, with obſerving that this was the life which their glorious anceſtors led; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war.

" This life the ancient Sabines
" formerly led, this Remus and his
" brother led: thus ſtrong Etruria
" grew, and thus Rome became the
" moſt glorious of things, and en-
" compaſſed her ſeven hills with a
" wall. Alſo before the reign of
" the Dictæan king, and before the
" impious age feaſted upon ſlain bul-
" locks, golden Saturn led this life
" upon earth. They had not then
" heard the warlike ſound of the
" trumpet, nor the clattering of
" ſwords upon hard anvils. But we
" have

Hanc Remus et frater: ſic fortis Etruria crevit;
Scilicet et rerum facta eſt pulcherrima Roma,

Septem-

" have now run our courſe over a " vaſt plain, and it is now time to " releaſe the ſmoaking necks of our " horſes."

Veteres Sabini.] The Sabines were an ancient people of Italy, near Rome. They were famous for religion and virtue: and are thought by ſome to derive their name ἀπὸ τῦ σέβεσθαι, from *worſhipping*. Thus Pliny: " Sa- " bini, ut quidam exiſtimavere, a re- " ligione et deorum cultu Sebini ap- " pellati." It is cuſtomary with the Poets to compare a chaſte, virtuous matron, to the Sabine women. Thus Horace:

" Quod ſi pudica mulier in partem
" juvans
" Domum, atque dulces liberos;
" Sabina qualis, aut peruſta ſolibus
" Pernicis uxor Appuli."

But if a wife more chaſte than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of mod'rate face, and honeſt fame.

CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus, when they undertook to found their new city, Rome, were joined by a great number of ſhepherds, according to Livy: " Ita Nu- " mitori Albani permiſſa re, Romu- " lum Remumque cupido cepit, in iis " locis ubi expoſiti, ubique educati " erant, urbis condendæ: et ſuper- " erat multitudo Albanorum Latino- " rumque: ad id paſtores quoque " acceſſerant, qui omnes facile ſpem " facerent, parvam Albam, parvum " Lavinium, præ ea urbe quæ con- " deretur fore." They were educated themſelves amongſt the ſhepherds, and were employed in tending the ſheep, according to the ſame author: " Tenet fama, cum fluitantem " alveum, quo expoſiti erant pueri, " tenuis in ſicco aqua deſtituiſſet, lu- " pam ſitientem, ex montibus qui " circa ſunt, ad puerilem vagitum " curſum flexiſſe: eam ſummiſſas in- " fantibus adeo mitem præbuiſſe " mammas, ut lingua lambentem pu- " eros magiſter regii pecoris invene- " rit, Fauſtulo fuiſſe nomen ferunt; " ab eo ad ſtabula Laurentiæ uxori " educandos datos. . . . Cum pri- " mum adolevit ætas, nec in ſtabu- " lis, nec ad pecora ſegnes, venando " peragrare circa ſaltus, hinc robore " et corporibus animiſque ſumto, jam " non feras tantum, ſubſiſtere, ſed " in latrones præda onuſtos impe- " tum facere, paſtoribuſque rapta " dividere."

Sic fortis Ecruria crevit.] Etruria, or Tuſcany was bounded on the north and weſt by the Apennines, by the *mare inferum*, or Tyrrhene ſea, or the ſouth, and by the river Tyber on the eaſt. The Etrurians are ſaid to have extended their dominion from the Alps to the Sicilian ſea, whence the ſea, which waſhes that coaſt of Italy, obtained the name of the Tyrrhene, or Tuſcan ſea.

534. *Facta eſt pulcherrima Roma.*] The ancient Romans were greatly addicted to huſbandry, and are known to have had that art in the greateſt eſteem. Cato mentions, as an inſtance of this, that they thought they could not beſtow a greater praiſe on any good man, than calling him a good huſbandman: " Et virum " bonum cum laudabant, ita lauda- " bant, Bonum agricolam, bonum-

" que

Septemque una ſibi muro circumdedit arces. 535 Ante

" que colonum. Ampliſſime lauda-
" ri exiſtimabatur, qui ita laudaba-
" tur." Cicero, in his oration for Sextus Roſcius, obſerves that their anceſtors, by diligently following Agriculture, brought the commonwealth to the flouriſhing condition, in which it then was: " Etenim,
" qui præeſſe agro colendo flagiti
" um putes, profecto illum Atilium,
" quem ſua manu ſpargentem ſe-
" men, qui miſſi erant, convene-
" runt, hominem turpiſſimum atque
" inhoneſtiſſimum judicares. At her-
" cule majores noſtri longe aliter et
" de illo, et de cæteris talibus vi-
" ris exiſtimabant. Itaque *ex mi-*
" *nima, tenuiſſimaque Republica max-*
" *imam et florentiſſimam nobis reli-*
" *querunt.* Suos enim agros ſtudi-
" oſe colebant: non alienos cupide
" appetebant: quibus rebus, et agris,
" et urbibus, et nationibus, *rem-*
" *publicam atque hoc imperium, et*
" *Populi Romani nomen auxerunt.*"
Columella obſerves that Quintius Cincinnatus, who was called from the plough to the Dictatorſhip, laid down his enſigns of authority, with greater joy, than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had ſubdued the Sabines, cultivated the ſeven acres, which they ſhared with the reſt of the people, with a diligence, equal to the valour by which they had obtained them: that the true offspring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they choſe their ſoldiers out of the country rather than out of the city: " Verum cum plurimis monu-
" mentis ſcriptorum admonear, apud
" antiquos noſtros fuiſſe gloriæ cu-
" ram ruſticationis, ex qua Quintius
" Cincinnatus, obſeſſi Conſulis et
" exercitus liberator, ab aratro voca-
" tus ad Dictaturam venerit, ac rur-
" ſus faſcibus depoſitis, quos feſti-
" nantius victor reddiderat, quam
" ſumpſerat Imperator, ad eoidem
" juvencos, et quatuor jugerum avi-
" tum hæredíolum redierit. Item-
" que C. Fabritius, et Curius Den-
" tatus, alter Pyrrho finibus Italiæ
" pulſo, domitis alter Sabinis, accep-
" ta quæ viritim dividebantur cap-
" tivi agri, ſeptem jugera non minus
" induſtrie coluerit, quam fortiter
" armis quæſierat. . . . . At me-
" hercule vera illa Romuli proles
" aſſiduis venatibus, nec minus
" agreſtibus operibus exercitata, fir-
" miſſimis prævaluit corporibus, ac
" militiam belli, cum res poſtulavit,
" facile ſuſtinuit, durata pacis labo-
" ribus, ſemperque ruſticam plebem
" præpoſuit urbanæ." Pliny obſerves that Italy produced a greater quantity of corn in former ages, which he aſcribes to the land's being cultivated by the hands of generals; and plowmen who had triumphed: " Quænam ergo tantæ ubertatis
" cauſa erat? Ipſorum tunc manibus
" Imperatorum colebantur agri, ut
" fas eſt credere, gaudente terra vo-
" mere laureato, et triumphali ara-
" tore: ſive illi eadem cura ſemina
" tractabant, qua bella, eademque
" diligentia arva diſponebant, qua
" caſtra: ſive honeſtis manibus om-
" nia lætius proveniunt, quoniam et
" curioſius fiunt."

535. *Septemque una ſibi muro circumdedit*

Ante etiam ſceptrum Dictæi Regis, et ante
Impia quam cæſis gens eſt epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari claſſica, necdum
Impoſitos duris crepitare incudibus enſes.
Sed nos immenſum ſpatiis confecimus æquor;
Et jam tempus equum fumantia ſolvere colla.

cumdedit arces.] In ſome editions it is *ſeptem quæ.*

"The ſeven hills of Rome, which "were incloſed within one wall, "were: the *Palatinus*, now *Palazzo* "*maggiore*; the *Quirinalis*, now "*monte Cavallo*; the *Cælius*, now "*monte di S. Giovanni Laterano*; "the *Capitolinus*, now *Campidoglio*; "the *Aventinus*, now *monte di S.* "*Sabina*; the *Eſquilinus*, now "*monte di S. Maria maggiore*; and "the *Viminalis*; to which ſeven "were added the *Janiculus*, now "*Montorio*, and the *Vatican*." Ruæus.

536. *Dictæi Regis.*] Dicte is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictæan king.

537. *Cæſis juvencis.*] In the firſt ages it was thought unlawful to ſlay their oxen, becauſe they aſſiſted mankind in tilling the ground. Thus Cicero: "Quid de bobus loquar? qui"bus cum terræ ſubigerentur fiſſione "glebarum, ab illo aureo genere, ut "Poëtæ loquuntur, vis nunquam ul"la afferebatur." Varro ſays it was anciently made a capital crime to kill an ox: "Hic ſocius hominum in ruſti"co opere, et Cereris miniſter. Ab "hoc antiqui manus ita abſtineri vo"luerunt, ut capite ſanxerint, ſiquis "occidiſſet:" and Columella alſo ſays that oxen were ſo eſteemed among the ancients, that it was held as capital a crime, to kill an ox, as to ſlay a citizen: "Cujus tanta fuit "apud antiquos veneratio, ut tam "capitale eſſet bovem necaſſe, quam "civem." Virgil ſeems in this place to have imitated Aratus, who ſays that in the brazen age men firſt began to form the miſchievous ſword, and to eat the labouring oxen:

Ἀλλ' ὅτε δὴ κἀκεῖνοι ἐτεθνασαν, οἱ δ' ἐγένοντο,
Χαλκείη γενεὴ, πρωτέρων ὀλοώτεροι ἄνδρες,
Οἳ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
Ἐνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀρότῆρα.

538. *Aureus Saturnus.*] The golden age was fabled to have been under the government of Saturn. This age terminated with the expulſion of Saturn by Jupiter.

541.] *Spatiis.*] See the note on book I. ver. 513.

542. *Fumantia.*] Pierius ſays it is *ſpumantia* in the Roman, and other manuſcripts.

The End of the Second Book.


BRITISH MUSEUM
30
61
AUG

PUBLII
VIRGILII
MARONIS
GEORGICORUM
LIBER TERTIUS.

TE quoque, magna Pales, et te, memorande, canemus,
Paſtor ab Amphryſo: vos, ſylvæ, amneſque Lycæi.
Cætera, quæ vacuas tenuiſſent carmina mentes,
Omnia

1. *Te quoque, &c.*] The Poet intending to make cattle the ſubject of his third book, unfolds his deſign, by ſaying he will ſing of Pales, the goddeſs of Shepherds, of Apollo, who fed the herds of Admetus on the banks of Amphryſus, and the woods and rivers of Lycæus, a mountain of Arcadia, famous for ſheep. He then ſhews a contempt of the fabulous Poems, the ſubjects of which he ſays are all trite and vulgar, and hopes to ſoar above the Greek Poets.

" Thee alſo, O great Pales, will I " ſing, and thee O ſhepherd memor- " able by Amphryſus: ye woods and " rivers of Lycæus. Other Poems, " which have employed idle minds, " are now all become common. Who " is unacquainted with cruel Eury- " ſtheus, or does not know the altars " of the execrable Buſiris? Who has " not ſpoken of the boy Hylas, and " Latonian Delos? and Hippodame, " and Pelops famous for his ivory " ſhoulder, and excellent in driving? " I alſo muſt try to raiſe myſelf from " the ground, and having gained the " victory to be celebrated in the " mouths of men."

Pales is the goddeſs of ſhepherds. The feaſt called *Palilia*, in which milk was offered to her, was celebrated on the twentieth of April, on which day alſo Rome was founded by Romulus.

2. *Paſtor ab Amphryſo.*] Amphryſus is a river of Theſſaly, where Apollo fed the herds of king Admetus.

Lycæi.] Lycæus is a mountain of Arcadia, famous for ſheep, and ſacred to Pan, being accounted one of his habitations.

3. *Cætera, quæ vacuas tenuiſſent carmina mentes, omnia jam vulgata.*] " Tho' I do not diſlike *carmina*, yet " in ſome manuſcripts it is *carmine*, in " the ablative caſe. For he does not

Omnia jam vulgata. Quis aut Euryſthea durum,
Aut illaudati neſcit Buſiridis aras?

5
Cui

" mean that other poems are now
" grown common, but all other ſub-
" jects, which might be treated in
" verſe, and are the uſual themes of
" Poets. What theſe are he imme-
" diately recites." Pierius.

Fulvius Urſinus obſerves, that Virgil alludes to particular authors, who had treated ſeverally of theſe fables. Homer has related the Fable of Euryſtheus in the eighteenth Iliad. The Buſiris of Mneſimachus is quoted in the ninth book of Athenæus. Theocritus has ſpoken of Hylas: Callimachus is referred to in *Latonia Delos*, and the firſt Olympic ode of Pindar is to be underſtood by the mention of Hippodamia and Pelops.

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr. Mead's manuſcripts, it is *omnia* ſunt *vulgata*.

Euryſthea durum.] Pierius ſays ſome would read *dirum*, but *durum* is the true reading. Dr. Trapp however has tranſlated theſe words, *Euryſtheus dire*.

Euryſtheus the ſon of Sthenelus was king of Mycenæ, and, at the inſtigation of Juno, impoſed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Buſiridis aras.*] Buſiris is generally ſaid to have been the ſon of Neptune, king of Egypt, and a moſt cruel tyrant. He uſed to ſacrifice ſtrangers, but Hercules overcame him, and ſacrificed both him and his ſon on the ſame altars. Diodorus Siculus tells us that this cruelty of Buſiris was a fable invented by the Greeks, but grounded on a cuſtom practiſed by the Egyptians of ſacrificing red-haired people to the manes of that king, becauſe Typhon, who ſlew him, was of that colour. Sir Iſaac Newton makes Buſiris to be the ſame with Seſac, Seſoſtris, and the great Bacchus; and adds that " the Egyptians before his " reign called him their Hero or Her-" cules; and after his death, by rea-" ſon of his great works done to the " river Nile, dedicated that river to " him, and deified him by its names " *Sihor*, *Nilus*, and *Egyptus*; and the " Greeks hearing them lament *O Si-" hor*, *Bou Sihor*, called him *Oſiris* " and *Buſiris*." The ſame great author places the end of his reign upon the fifth year of Aſa, 956 years before Chriſt. Eratoſthenes, as he is quoted by Strabo, affirms, not only that this ſacrificing of ſtrangers was a fable, but that there never was a king or tyrant named Buſiris.

In the next place let us conſider the objection which the ancient Grammarians have made to the uſe of the word *illaudati* in this place. Aulus Gellius tells us they ſaid it was a very improper word, and not ſtrong enough to expreſs the deteſtation of ſo wicked a perſon, who, becauſe he uſed to ſacrifice ſtrangers of all nations was not only unworthy of praiſe, but ought to be deteſted and curſed by all mankind: " Nonnulli Gramma-" tici ætatis ſuperioris, in quibus eſt " Cornutus Annæus, haud ſane in-" docti neque ignobiles, qui commen-" taria in Virgilium compoſuerunt, " . . . . *illaudati* parum idoneum eſſe " verbum dicunt, neque id ſatis eſſe " ad faciendam ſcelerati hominis de-" teſtationem: qui quod hoſpites " omnium gentium immolare ſolitus " fuit, non laude indignus, ſed deteſ-" tatione, execrationeque totius gene-" ris humani dignus eſſet." Aulus Gellius vindicates the uſe of this word

word two different ways. In the firſt place he ſays, hardly any man is ſo profligate, as not ſometimes to do or ſay ſomething which is praiſe-worthy: and therefore one who cannot be praiſed at all muſt be a moſt wicked wretch. He adds, that, as to be without blame is the higheſt pitch of virtue, ſo to be without praiſe is the greateſt degree of wickedneſs. He proves from Homer that the greateſt praiſes are contained in words exclusive of imperfection, and therefore that a term which excludes praiſe is the moſt proper that can be found for blaming or cenſuring. He obſerves alſo that Epicurus expreſſed the greateſt pleaſure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis:* for as *illaudatus* ſignifies a privation of all praiſe, ſo *inamabilis* expreſſes a privation of all love. " De *illaudato* au-
" tem duo videntur reſponderi poſſe.
" Unum eſt ejuſmodi: nemo quiſ-
" quam tam efferis eſt moribus, quin
" faciat aut dicat nonnunquam aliquid
" quod laudari queat. Unde hic an-
" tiquiſſimus verſus vice proverbii ce-
" lebratus eſt,

" Πολλάκι γὰρ δὲ μωρὸς ἀνὴρ μάλα καίριον
" εἶπεν.

" ſed enim qui omni in re atque omni
" tempore laude omni vacat, is illau-
" datus eſt: iſque omnium peſſimus
" deterrimuſque eſt: ſicuti omnis cul-
" pæ privatio inculpatum facit. In-
" culpatus autem inſtar eſt abſolutæ
" virtutis: illaudatus igitur quoque
" finis eſt extremæ malitiæ. Itaque
" Homerus non virtutibus appellan-
" dis, ſed vitiis detrahendis laudare
" ampliter ſolet. Hoc enim eſt

" —— ἤυδα μάλ' ἀμύμων.
" —— σὺ δ' ουκ' ἄκοιτε πεπίσθην.

" et item illud,

" Ἔνθ' οὐκ ἂν βρίζοιτα ἴδοις λελαμένονα
" δῖον,
" Οὐδὲ καλαπλάσσοιτ', οὐδ' οὐκ ἐθέλοιτα
" μάχεσθαι.

" Epicurus quoque ſimili modo maxi-
" mam voluptatem detractionem pri-
" vationemque omnis doloris defini-
" vit his verbis: ὅρος τοῦ μεγέθους τῶν
" ἡδονῶν, ἡ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις.
" Eadem ratione idem Virgilius *ina-*
" *mabilem* dixit Stygiam paludem.
" Nam ſicut *illaudatum* κατὰ amoris
" στέρησιν deteſtatus eſt." In the ſecond place he ſays that *laudare* ſignified anciently to name; therefore *illaudatus* or *illaudabilis* ſignifies one who ought not to be named, as it was formerly decreed by the Aſiatic ſtates, that none ſhould ever name the man who had ſet fire to the temple of Diana at Epheſus. " Al-
" tero modo *illaudatus* ita defendi-
" tur. *Laudare* ſignificat priſca lin-
" gua nominare appellareque. Sic
" in actionibus civilibus auctor lau-
" dari dicitur, quod eſt nominari.
" *Illaudatus* enim eſt quaſi *illauda-*
" *bilis*, qui neque mentione aut me-
" moria ulla dignus, neque unquam
" nominandus eſt. Sicuti quondam a
" communi conſilio Aſiæ decretum
" eſt, uti nomen ejus, qui templum
" Dianæ Epheſiæ incenderat, ne
" quis ullo in tempore nominaret."
Some are of opinion that Virgil here reflects on Iſocrates, who compoſed an Oration in praiſe of Buſiris. But the Oration of Iſocrates does not ſeem ſo much to be deſigned in praiſe of Buſiris, as to expoſe one Polycrates, who had undertaken to praiſe him, and yet had not ſaid any one thing of him, which deſerved commendation. Quintilian thinks Polycrates compoſed this Oration, rather to ſhew his wit, than for any other purpoſe: " Equidem illos qui con-
" tra diſputarunt, non tam id ſenſiſſe
" quod dicerent, quam exercere in-

Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque,

" genia materiæ difficultate credo " voluiſſe; ſicut Polycratem cum Buſirim laudaret, et Clytemneſtram: " quanquam is, quod his diſſimile " non eſſet, compoſuiſſe orationem, " quæ eſt habita contra Socratem, " dicitur." Therefore if Virgil deſigned to reflect on any Orator, it muſt rather have been on Polycrates than on Iſocrates. After all, I believe Virgil intended to expreſs a great abhorrence of the cruelties aſcribed to Buſiris, by this negative of praiſe, as he has called the Stygian lake *inamabilis* in two different places. The firſt is in the fourth Georgic:

" —— Tardaque palus *inamabilis*
" unda."

The other is in the ſixth Æneid:

" ——— Triſtique palus *inamabilis*
" unda."

And in the twelfth Æneid he uſes in like manner *illætabile*, to expreſs the horrid murmur of a diſtracted city:

" Attulit hunc illi cœcis terroribus
" aura
" Commixtum clamorem, arrectaſque
" impulit aures
" Confuſæ ſonus urbis, et *illætabile*
" murmur."

Nor are examples of this way of ſpeaking wanting among other authors. Cicero ſeems to be ſpeaking in praiſe of Quintus Pompeius, when he calls him a not contemptible Orator: " Q. enim Pompeius, *non contemptus* " orator, temporibus illis fuit, qui " ſummos honores, homo per ſe " cognitus, ſine ulla commendatione " majorum eſt adeptus." Livy commends Polybius by calling him an author not to be deſpiſed: " Hunc re- " gem in triumpho ductum Polybius, " haudquaquam ſpernendus auctor " tradit." Longinus alſo, when he extols the ſublimity of the ſtyle of Moſes calls him no vulgar author: Ταύτῃ πῃ ὁ τῶν Ἰουδαίων, θεσμοθέτης, οὐχ' ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐνεφάνισε, καλῶς ἔφερεν, εὐθὺς ἐν τῇ εἰσόδῳ γράψας τῶν νόμων εἶπεν ὁ Θεὸς φησί. τί; γενέσθω φῶς, καὶ ἐγένετο γενέσθω γῆ, καὶ ἐγένετο. Dr. Trapp, in his note on this paſſage, juſtly obſerves that it " is a figure of which we have " frequent inſtances; eſpecially in the " holy ſcriptures. Thus *Gen.* xxxiv. " 7. *Which thing ought not to be* " *done*; ſpeaking of a *great wicked-* " *neſs*. And *Rom* ii. 28. The moſt " *flagrant vices* are called *things* " *which are not convenient*."

6. *Hylas puer.*] Hylas was beloved by Hercules, and accompanied him in the Argonautic expedition. But going to draw water he fell in, which gave occaſion to the fable of his being carried away by the nymphs. He is mentioned in the ſixth Eclogue:

" His adjungit, Hylan nautæ quo
" fonte relictum
" Clamaſſent: ut littus Hyla, Hyla,
" omne ſonaret."

He nam'd the nymph (for who but gods cou'd tell?)
Into whoſe arms the lovely Hylas fell;
Alcides wept in vain for Hylas loſt,
Hylas in vain reſounds through all the coaſt.

Lord Roscommon.

The loſs of Hylas is the ſubject of the thirteenth Idyllium of Theocritus.

Latonia Delos.] Delos is one of the iſlands in the Ægean ſea, called Cyclades. It is fabled that this iſland floated till Latona brought forth Apollo and Diana there, after which time it became fixed.

7. *Hip-*

Hippodameque, humeroque Pelops inſignis eburno,
Acer equis? Tentanda via eſt, qua me quoque poſſim
Tollere humo, victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita ſuperſit,
Aonio

7. *Hippodameque, humeroque Pelops inſignis eburno, acer equis.*] Hippodame or Hippodamia was the daughter of Oenomaus, king of Elis and Piſa. She was a princeſs of exceeding great beauty, and had many lovers. But it being foretold by an Oracle, that Oenomaus ſhould be ſlain by his ſon-in-law, he offered his daughter to him who ſhould overcome the king in a chariot-race, his own horſes being begotten by the winds, and prodigiouſly ſwift. But on the other ſide, if the unfortunate lover loſt the race he was to be put to death. In this manner thirty loſt their lives. But this did not diſcourage Pelops the ſon of Tantalus, who was greatly in love with her. He accepted the dangerous conditions, and contended with the father. In this race the king's chariot broke, by which accident he loſt his life, and Pelops gained the victory and his beauteous prize.

Tantalus, the father of Pelops had invited the gods to a banquet, at which, having a mind to try their divinity, he dreſſed his ſon, and ſet his fleſh before them. All the gods abſtained from this horrid food, except Ceres, who eat the ſhoulder. Jupiter afterwards reſtored Pelops to life, and gave him an ivory ſhoulder, inſtead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius:
" —— Volito docta per ora virum."

10. *Primus ego in patriam,* &c.] The Poet, having in the preceding paragraph expreſſed his contempt of the fabulous ſubjects of the Greek Poets, and ſhewn a deſire of ſurpaſſing them, now proceeds to propoſe to himſelf a ſubject worthy of his genius, not founded on fables, but on true hiſtory. The hiſtorical facts which he deſigns to celebrate are the victories of the Romans, under the influence of Auguſtus Cæſar. He poetically deſcribes this victory of his over the Greek Poets, by a deſign of building a temple to Auguſtus, on the banks of the Mincius, and officiating himſelf as prieſt. In the mean time he ſays he will proceed in the preſent work, and ſpeak of cattle.

" I firſt of all, if my life does but
" laſt, returning into my own coun-
" try, will bring with me the Muſes
" from the top of the Aonian moun-
" tain: I firſt will bring to thee, O
" Mantua, the Idumean palms: and
" will erect a marble temple on the
" green plain, near the water, where
" Mincius wanders with ſlow wind-
" ings, and covers the banks with
" tender reeds. In the midſt ſhall
" Cæſar ſtand, and be the god of
" the temple. In honour of him, will
" I, being conqueror, and adorned
" with Tyrian purple, drive a hun-
" dred four-horſed chariots along
" the river. For me all Greece ſhall
" leave Alpheus and the groves
" of Molorchus, and contend in
" running, and with the hard
" *cæſtus*. I myſelf, having my
" head adorned with leaves of the
" ſhorn olive, will bring preſents.
" Even now I rejoice to lead the ſo-
" lemn pomps to the temple, and
" to ſee the oxen ſlain: or how the
" ſcene ſhifts with a changing face,
" and

Aonio rediens deducam vertice Muſas:
Primus Idumæas referam tibi, Mantua, palmas:
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenera prætexit arundine ripas. 15
In

" and how the interwoven Britons " lift up the purple tapeſtry. On the " doors will I deſcribe the battle of " the Gangarides, and the arms of " conquering Romulus, in gold and " ſolid ivory: and here will I repre- " ſent the Nile waving with war, " and greatly flowing, and columns " riſing with naval braſs. I will add " the conquered cities of Aſia, and " ſubdued Niphates and the Parthian " truſting in flight, and in arrows ſhot " backward: and the two trophies " ſnatched with his own hand from " two different enemies; and the " nations twice triumphed over from " both ſhores. There ſhall ſtand alſo " ſtatues breathing in Parian marble, " the offspring of Aſſaracus, and the " names of the race deſcended from " Jupiter, and parent Tros, and Cyn- " thius, the founder of Troy. De- " teſted envy, ſhall fear the furies, " and the diſmal river of Cocytus, " and the twiſted ſnakes of Ixion, " and the racking wheel, and the " ever rolling ſtone. In the mean " while, let us purſue the untouched " woods and lawns, the hard taſk, " which you, Mæcenas, have com- " manded me to undertake. With- " out thee my mind begins nothing " that is lofty: begin then, break " ſlow delays; Cythæron calls with " loud clamours, and the dogs of " Taygetus, and Epidaurus the " tamer of horſes, and the voice dou- " bled by the aſſenting wood re- " echoes. But afterwards I will at- " tempt to ſing the ardent fights of " Cæſar, and to tranſmit the glory " of his name thro' as many years, " as Cæſar is diſtant from the firſt " origin of Tithonus."

This boaſt of Virgil, that he will be the firſt, who brings the Muſes from Helicon into his own country, muſt be underſtood of Mantua, not of Italy in general: for this glory belongs to Ennius, who firſt wrote an epic Poem after the manner of Homer. Thus Lucretius:

" Ennius ut noſter cecinit, qui pri-
" mus amœno
" Detulit ex Helicone perenni fronde
" coronam
" Per gentes Italas hominum quæ
" clara clueret."

Tho' perhaps our Poet might not think Ennius to have ſucceeded ſo well, as to be thought to have gained the favour of the Muſes; and therefore flattered himſelf that he might be the firſt Roman, who obtained that glory. It muſt not be omitted in this place, that Virgil deſigned a journey into Greece, a little before his death. This part therefore probably was written after the Georgics were finiſhed.

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Bœotia, whence all Bœotia came to be called Aonia. In this country was the famous mountain Helicon, ſacred to the Muſes.

12. *Idumæas palmas.*] Idumea, or the land of Edom, was famous for palms. He therefore uſes Idumæan palms for palms in general, as is common in poetry. Palms were uſed for crowns in all the games, as we find in the fourth queſtion of the eighth book of Plutarch's Sympoſiacs:

where

In medio mihi Cæſar erit, templumque tenebit.
Illi victor ego, et Tyrio conſpectus in oſtro
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucoſque Molorchi,
Curſibus,

where he enquires why the ſacred games had each their peculiar crown, but the palm was common to all.

In the King's manuſcript it is *Primus* et *Idumeas.*

16. *In medio mihi Cæſar erit, templumque tenebit.*] It was the cuſtom to place the ſtatue of that god, to whom the temple was dedicated, in the middle of it. The other ſtatues, which he mentions, are to adorn the temple.

17. *Illi.*] " i. e. *in illius honorem.* So in the next verſe but " one, *mihi* for in *meum honorem.*" Dr. Trapp.

In the Cambridge, and in one of the Arundelian manuſcripts it is *illic* inſtead of *illi.* Pierius found the ſame reading in the Roman, Medicean, and other very ancient manuſcripts. He ſays that in the Lombard manuſcript the *c* has been eraſed, which he greatly condemns. He interprets *illic* to mean Mantua: " *illic*, hoc eſt " Mantuæ, in patria mea, quo pri- " mus ego Muſas ab Aonia deduxero." He thinks however that *illi* may be put for *illic*, as in the ſecond Æneid: *Illi mea triſtia facta:* which the ancient Grammarians have obſerved to be put for *illic.* But notwithſtanding the opinion of theſe ancient Grammarians, I cannot but think that even in that paſſage of the Æneid *illi* ſignifies not *there*, but *to him.* Priamus had juſt reproached Pyrrhus, as being of a leſs generous temper than his father Achilles; to which Pyrrhus replies: " Then you ſhall go on this " errand to my father Achilles; and " be ſure you tell *him* of my ſad ac- " tions, and how Pyrrhus degenerates " from him:"

" —— Referes ergo hæc, et nuncius " ibis
" Pelidæ genitori: *illi* mea triſtia " facta,
" Degeneremque Neoptolemum nar- " rare memento."

Surely *illi* relates to Achilles, *tell* him *of my ſad actions*, not *tell* there *my ſad actions*, for no place has been mentioned.

Tyrio conſpectus in oſtro.] Thoſe who offered ſacrifice amongſt the Romans, on account of any victory, were cloathed in the Tyrian colour. It is not certain what colour this was. Some call it purple and others ſcarlet. Perhaps it was a deep crimſon; for human blood is commonly called purple by the Poets.

18. *Centum quadrijugos agitabo ad flumina currus.*] Varro, as he is quoted by Servius, tells us that in the Circenſian games, it was anciently the cuſtom to ſend out twenty-five *miſſus* or matches of chariots in a day, and that each match conſiſted of four chariots: that the twenty-fifth match was ſet out at the charge of the people, by a collection made amongſt them, and was therefore called *ærarius:* and that when this cuſtom was laid aſide, the laſt match ſtill retained the name of *ærarius.* It is likewiſe to the ancient cuſtom of celebrating theſe games on the banks of rivers, that the Poet alludes by the words *ad flumina.*

19. *Cuncta mihi Alpheum linquens, lucoſque Molorchi.*] The Poet here propheſies that the games which he

ſhall

Curſibus, et crudo decernet Græcia cæſtu.
Ipſe caput tonſæ foliis ornatus olivæ
Dona feram. Jam nunc ſolemnes ducere pompas
Ad delubra juvat, cæſoſque videre juvencos:
Vel ſcena ut verſis diſcedat frontibus; utque
Purpurea

ſhall inſtitute, in honour of Auguſtus, will be ſo famous, that the Greeks will come to them, and forſake their own Olympic and Nemeæan games.

Alpheus is the name of a river of Peloponneſus, ariſing in Arcadia, paſſing through the country of Elis, and falling into the ſea below the city Olympia, which was famous for the Olympic games, inſtituted by Hercules in honour of Jupiter. The victors at theſe games were crowned with wild olive.

Molorchus was a ſhepherd of Cleone, a town in Peloponneſus, between Corinth and Argos, near Mantinea. Hercules having been hoſpitably received by this ſhepherd, in gratitude ſlew the Nemeæan or Cleonean lion, which infeſted that country; and the Nemeæan games were therefore inſtituted in honour of Hercules. The victors were crowned with parſley, or perhaps ſmallage, σέλινον.

20. *Curſibus.*] Running was one of the five Olympic games, called *Pentathlum.* The others were wreſtling, leaping, throwing the quoit, and fighting with the *cæſtus.*

Decernet.] Pierius ſays it is *decertet* in the Lombard, and in ſome other manuſcripts. I find *decertit* in the King's, one of the Arundelian, in both Dr. Mead's manuſcripts; and in ſome old printed copies.

Cæſtu.] The *Cæſtus* was compoſed of leathern thongs faſtened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus:

Ὑμνέομες Λήδας τε καὶ αἰγιόχω Διὸς υἱὼ,
Κάστορα καὶ φοξὸν Πολυδεύκεα πὺξ ἐριδζειν
Χεῖρας ἐπιζεύξαντα μέσοις βοέοισιν ἱμᾶσιν

. . . . . .

Οἱ δ', ἐπεὶ οὖν σπείραισιν ἐκαρτύναντο βοείας
Χεῖρας, καὶ περὶ γυῖα μακροὺς ἕλιξαν ἱμάντας
Ἐς μέσσον σύναγον, φόνον ἀλλήλοισι πιέσθαι.

and Virgil, in his fifth Æneid:

" —— Tantorum ingentia ſeptem
" Terga boum plumbo inſuto, ferro-
" que rigebant.
" . . . . . .
" Tum ſatus Anchiſa cæſtus pater
" extulit æquos,
" Et paribus palmas amborum innexuit
" armis."

Thoſe who deſire to know the manner of fighting with this weapon, may find it deſcribed at large, in the twenty-ſecond Idyllium of Theocritus, and in the fifth Æneid.

21. *Olivæ.*] *Olivæ* ſeems to be put here for the wild olive, with which the victors at the Olympic games uſed to be crowned.

22. *Solemnes ducere pompas.*] The pomps were images of the gods, carried in proceſſion to the *circus.* Thus Ovid:

" Sed jam pompa venit: linguis ani-
" miſque favete.
" Tempus adeſt plauſus: aurea
" pompa venit.
" Prima loco ſertur paſſis Victoria
" pennis:
" Huc ades; et meus hic ſac,
" Dea, vincat amor.
" Plaudite

Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro ſolidoque elephanto
Gangaridum faciam, victoriſque arma Quirini:
Atque hic undantem bello, magnumque fluentem
Nilum,

" Plaudite Neptuno, nimium qui cre-
" ditis undis:
" Nil mihi cum pelago: me mea
" terra capit.
" Plaude tuo, miles, Marti: nos odi-
" mus arma.
" Pax juvat, et media pace reper-
" tus amor.
" Auguribus Phœbus: Phœbe ve-
" nantibus adſit:
" Artifices in te verte, Minerva,
" manus.
" Ruricolæ Cereri, teneroque adſur-
" gite Baccho:
" Pollucem pugiles: Caſtora pla-
" cet eques.
" Nos tibi, blanda Venus, pueriſque
" potentibus arcu
" Plaudimus: inceptis annue, Di-
" va, meis."

25. *Purpurea intexti tollant aulea Britanni.*] This is underſtood by ſome to mean, that real Britons held up the tapeſtry in which the figures of their countrymen were interwoven. Thus May:

" —— Or how the Britons raiſe
" That purple curtain which them-
" ſelves diſplaies."

Dryden underſtands it only of Britiſh figures, which ſeem to hold it up:

" Which interwoven Britons ſeem to
" raiſe,
" And ſhew the triumph which their
" ſhame diſplays."

and Dr. Trapp:

" And how th' inwoven Britons there
" ſupport
" The purple figur'd tapeſtry they
" grace:"

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. Theſe people were not ſubdued at the time, when Virgil wrote his Georgics. Catrou juſtly obſerves that Virgil muſt have added this and the preceding verſe, long after he had firſt publiſhed the Georgics. This whole allegory of the temple ſeems to be added by the Poet in the year of Rome 734, when hiſtory informs us, that Auguſtus ſubdued the Indians, and the Parthians, and recovered the eagles, which had been loſt by Craſſus. This was the year before the death of Virgil: whence we may obſerve, that he continued to correct and improve this noble Poem till the time of his death.

Victoriſque arma Quirini.] Ruæus allows that it was debated in the Senate, whether Auguſtus or Romulus ſhould be the name of him, who before was called Octavianus. But he obſerves that this happened in the year of Rome 727, three years after the publication of the Georgics. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in the Senate. But if we agree with Catrou, that this verſe was inſerted, in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello magnumque fluentem Nilum.*] This relates to the victory obtained over the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

Nilum, ac navali ſurgentes ære columnas.
Addam urbes Aſiæ domitas, pulſumque Niphaten,
Fidentemque fuga Parthum, verſiſque ſagittis,
Et duo rapta manu diverſo ex hoſte trophæa ;
Biſque

29. *Navali ſurgentes ære columnas.*] Servius tells us, that Auguſtus, having conquered all Egypt, took abundance of beaks of ſhips, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be ſeen in his time.

30. *Pulſumque Niphaten.*] Niphates is the name of a mountain and river of Armenia. The people of this country were ſubdued after the decree of the Senate, by which the name Auguſtus was given to Octavianus: for Horace mentions this, as a new victory, and at the ſame time gives him the name of Auguſtus:

" ——— Potius nova
" Cantemus Auguſti trophæa
" Cæſaris, et rigidum Niphaten,
" Medumque flumen gentibus
" additum
" Victis, minores volvere vortices."

31. *Fidentemque fuga Parthum verſiſque ſagittis*] The Parthians uſed to fly from their enemies, and at the ſame time to ſhoot their arrows behind them. Thus Ovid:

" Tergaque Parthorum, Romanaque
" pectora dicam ;
" Telaque, ab averſo quæ ja-
" cit hoſtis equo.
" Quid fugis ut vincas ; quid victo,
" Parthe relinques ?"

The manner of the Parthian's fighting is excellently deſcribed by Milton:

" ——— Now the *Parthian* king
" In Cteſiphon hath gather'd all his
" hoſt
" Againſt the Scythian, whoſe incur-
" ſions wild
" Have waſted Sogdiana ; to her aid
" He marches now in haſte ; ſee,
" though from far,
" His thouſands, in what martial
" equipage
" They iſſue forth, ſteel bows, and
" ſhafts their arms :
" Of equal dread in *flight*, or in pur-
" ſuit ;
" All horſemen, in which fight they
" moſt excel.
. . . . . .
" He ſaw them in their forms of bat-
" tle rang'd,
" How quick they wheel'd, and fly-
" ing *behind them* ſhot
" Sharp ſleet of arrowy ſhow'r a-
" gainſt the face
" Of their purſuers, and overcame
" by flight."

32. *Duo rapta manu diverſo ex hoſte trophæa*] Servius will have this to mean the Gangarides in the eaſt, and the Britons in the weſt: but it does not appear from Hiſtory that Auguſtus ever triumphed over the Britons, or even made war upon them. La Cerda propoſes another interpretation. He obſerves, that *rapta manu* expreſſes Auguſtus Cæſar's having obtained theſe victories in perſon. Now it appears from Suetonius, that he managed only two foreign wars in perſon, the Dalmatian and the Cantabrian: " Externa bella duo " omnino per ſe geſſit, Dalmaticum " adoleſcens adhuc, et, Antonio de- " victo, Cantabricum. Reliqua per " legatos adminiſtravit." Ruæus underſtands the Poet to ſpeak of the two victories obtained over Anthony, the

Biſque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, ſpirantia ſigna,
Aſſaraci proles, demiſſæque ab Jove gentis
Nomina,

the firſt at Actium, a promontory of Epirus, on the European ſhoar; the other at Alexandria, on the African ſhoar; and that this is meant by *utroque ab littore*, in the next verſe. Catrou thinks this ſolution of Ruæus a very judicious one: but yet he thinks he can give a more ſolid explication of this paſſage, from Dion Caſſius. This author relates that Auguſtus made war twice on the Cantabrians, and on the Aſturians, and twice in Aſia. He went in perſon againſt the Spaniards the firſt time they revolted, and they were ſubdued the ſecond time by his lieutenant Cariſius. He twice ſubdued the Parthians, and both times commanded his armies in perſon. Here, ſays Catrou, are the two trophies obtained by the hand of Auguſtus, making war in perſon on two different nations, the Spaniards and the Parthians.

33. *Biſque triumphatas utroque ab littore gentes.*] In ſeveral of the old printed editions it is *a* inſtead of *ab*.

Servius, Ruæus, and Catrou, underſtand this to relate to the victories mentioned in the preceding verſe. La Cerda thinks the Poet here introduces another picture; and propoſes to paint the triumphs of Cæſar, after he had made an univerſal peace. The two ſhoars therefore mean the whole extent of the Roman dominions, from eaſt to weſt.

34. *Parii lapides*] Paros is an iſland in the Ægean ſea, famous for the fineſt marble. Hence, in the third Æneid, he calls this iſland *the ſnow white Paros*, "niveamque "Paron."

35. *Aſſaraci proles, demiſſæque ab Jove gentis nomina.*] Here he compliments Auguſtus, with adorning his temple with the ſtatues of the Trojan anceſtors, from whom he was fond of being thought to have deſcended. The genealogy of this family, according to Homer, from Jupiter to Æneas is thus:



Δάρδανον ἂυ πρῶτον τέκετο νεφεληγερέτα Ζεὺς.
Κτίσσε δὲ Δαρδανίην, ἐπεὶ οὔπω Ἴλιος ἱρὴ
Ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων.
Ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπιδάκου Ἴδης.
Δάρδανος ἂυ τέκεθ' υἱὸν Εριχθόνιον Βασιλῆα.
. . . . . .
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα.

Nomina, Troſque parens, et Trojæ Cynthius auctor.
Invidia infelix Furias, amnemque ſeverum
Cocyti metuet, tortoſque Ixionis angues,
Immanemque rotam; et non exuperabile ſaxum.
Interea Dryadum ſylvas, ſaltuſque ſequamur
Intactos, tua, Mæcenas, haud mollia juſſa.
Te ſine nil altum mens inchoat: en age ſegnes
Rumpe

Τρωὸς δ' ἂυ τρεῖς παῖδες ἀμύμονος ἐξεγένοντο,
Ἶλός τ', Ασσάρακός τ', καὶ ἀντίθεος Γανυμήδης,
Ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων.
Τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν,
Κάλλεος ἕνεκα οἷο, ἵν' ἀθανάτοισι μετείη,
Ἶλος δ' ἂυ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα.
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πρίαμόν τε,
Λάμπόν τε, Κλυτίον θ', Ἱκετάονά τ' ἔξοχον ἄρηος.
Ἀσσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα
Αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δὲ ἕτεκ' Ἕκτορα δῖον.

The ſon of Æneas was called Aſcanius, or Iulus, from whence the Julian family derived their name.

36. *Trojæ Cynthius auctor.*] Apollo was born in Delos, where is the mountain Cynthus. He is ſaid to have built Troy, in the reign of Laomedon. In the ſixth Æneid he calls Dardanus the founder of Troy:

" Iluſque, Aſſaracuſque, et *Trojæ*
" *Dardanus auctor.*"

and in the eight:

" *Dardanus, Iliacæ* primus pater *urbis*
" *et auctor.*"

37. *Invidia infelix, &c.*] Servius ſeems to underſtand the Poet's meaning to be, that he will write ſuch great things as to deſerve envy; but at the ſame time that the envious ſhall forbear detracting, for fear of puniſhment in the other world. I rather believe, with La Cerda and others, that he ſpeaks of thoſe who envy the glories of Auguſtus Cæſar, of whom there muſt have been many at that time in Rome.

This and the two following verſes are wanting in one of Dr. Mead's manuſcripts.

38. *Cocyti.*] Cocytus is the name of one of the five rivers of hell.

Tortoſque Ixionis angues, immanemque rotam] Ixion attempted to violate Juno, for which crime he was caſt into hell, and bound, with twiſted ſnakes, to a wheel which is continually turning.

Pierius ſays it is *orbes* in the Roman manuſcript, inſtead of *angues:* but this reading would be a tautology, for the wheel is mentioned in the very next verſe.

39. *Non exuperabile ſaxum.*] Siſyphus infeſted Attica with robberies, for which he was ſlain by Theſeus; and condemned in hell, to roll a ſtone to the top of a hill, which always turns back again, before it reaches the top. This puniſhment of Siſyphus is beautifully deſcribed by Homer:

Καὶ μὲν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
Λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.
Ἦτοι ὁ μὲν, σκηριπτόμενος χερσίν τε ποσίν τε,
Λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι

Ἄκρον

Rumpe moras: vocat ingenti clamore Cythæron,
Taygetique canes, domitrixque Epidaurus equorum;
Et vox aſſenſu nemorum ingeminata remugit. 45
Mox

Ἄκρον ὑπερβαλέειν, τύτ' ἀποσ῾ρέψασκε κραταιὶς
Αὐτις, ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδὴς.
Αὐτὰρ ὅγ' ἄψ ὄσασκε τεταινόμενος κατὰ δ' ἱδρὼς
Ἔῤῥεεν ἐκ μελέων, κονί῾η δ' ἐκ κρατὸς ὀρώφει.

" I turn'd my eye, and, as I turn'd, " ſurvey'd
" A mournful viſion! the Siſyphyan " ſhade;
" With many a weary ſtep, and ma- " ny a groan,
" Up the high hill he heaves a huge " round ſtone;
" The huge round ſtone, reſulting " with a bound,
" Thunders impetuous down, and " ſmoaks along the ground.
" Again the reſtleſs orb his toil re- " news,
" Duſt mounts in clouds, and ſweat " deſcends in dews."

Mr. POPE.

43. *Vocat ingenti clamore Cythæron*] Virgil poetically expreſſes his earneſtneſs to engage in the ſubject of the preſent book, by ſaying he is loudly called upon by the places famous for the cattle of which he intends to treat.

Cythæron is a mountain of Bœotia, a country famous for cattle. Servius ſays it is a part of Parnaſſus, from which however it is thirty miles diſtant.

44. *Taygetique canes.*] See Book II. ver. 488. This mountain was famous for hunting.

Domitrixque Epidaurus equorum.] Servius places Epidaurus in Epirus; for which he has been cenſured by ſeveral authors, who place it in Peloponneſus. But La Cerda vindicates Servius, and obſerves that there was an Epidaurus alſo in Epirus; which he takes to be the place deſigned by the Poet, becauſe he has celebrated Epirus, in other paſſages, as breeding fine horſes:

" Et patriam Epirum referat:"

and

" — — Eliadum palmas Epirus e- " quarum."

Ruæus contends that the Peloponneſian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horſes. He confirms this by a line in this very Georgic, of which La Cerda has quoted but the half part, where Mycenæ, a city alſo of Argia, is celebrated equally with Epirus:

" Et patriam Epirum referat, forteſ- " que Mycenas."

I am perſuaded that Ruæus is in the right, by a paſſage in Strabo, where he ſays Epidaurus is famous for horſes: Ἀρκαδία δ' ἐστὶν ἐν μέσῳ τῆς Πελοποννήσου. . . . . Βοσκήμασι δ' εἰσὶ νομαὶ δαψιλεῖς, καὶ μάλιστα ὄνοις, καὶ ἵπποις τοῖς ἱπποβάταις. Ἔσ῾ι δὲ καὶ τὸ γένος τῶν ἵππων ἄριστον τὸ Ἀρκαδικὸν, καθάπερ καὶ τὸ Ἀργολικὸν, καὶ τὸ Ἐπιδαυρίον. Strabo cannot well be underſtood to ſpeak in this place of any other, than the Peloponneſian Epidaurus.

46. *Mox*

Mox tamen ardentes accingar dicere pugnas
Cæſaris, et nomen fama tot ferre per annos,
Tithoni prima quot abeſt ab origine Cæſar.
Seu quis Olympiacæ miratus præmia palmæ,

Paſcit

46. *Mox tamen ardentes accingar, &c.*] In the King's manuſcript it is *etiam* inſtead of *tamen*.

Here he is generally underſtood to mean, that he intends, as ſoon as he has finiſhed the Georgics, to deſcribe the wars of Auguſtus, under the character of Æneas. Mr. B—— is quite of another opinion: "This "paſſage," ſays he, "the Commen-"tators underſtand of the Æneid; "but it is plainly meant of the fourth "Georgic. There he deſcribes the "*ardentes pugnas*, the civil wars be-"twixt the ſame people for the ſake "of rival kings. In this ſenſe the "paſſage is very ſublime, to pro-"miſe to introduce ſuch a matter in "talking of bees; but in one Poem "to promiſe another is low, and un-"worthy of Virgil, and what never "entered into his imagination." But ſurely Mr. B—— muſt be miſtaken in this piece of Criticiſm, for the whole introduction to this Georgic is a prelude to the Æneid: and I do not ſee how the fights of the bees can be underſtood to be a deſcription of the wars of Cæſar; which the Poet expreſsly ſays he deſigns to ſing.

48. *Tithoni prima quot abeſt ab origine Cæſar.*] Servius interprets this paſſage, that the fame of Auguſtus ſhall laſt as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the ſun, that is, for Titan. Others underſtand the Poet to mean that the fame of Auguſtus ſhall laſt as many years, as were from Tithonus, the ſon of Laomedon, to Auguſtus. But to this is objected, that this is too ſmall a duration for the Poet to promiſe, being no more than a thouſand years. And indeed the fame of Virgil's Poem, and of Auguſtus has laſted much longer already. Servius ſeems to have no authority for making Tithonus ſignify the ſun: nor can we imagine Virgil means the ſun, unleſs we ſuppoſe *Tithoni* to be an erroneous reading for *Titani*, or *Titanis*. But I do not know that ſo much as one manuſcript countenances this alteration. It muſt therefore be Tithonus, the ſon of Laomedon, and eldeſt brother of Priamus, that is meant. I muſt own it ſeems ſomething ſtrange, that he ſhould chuſe to mention Tithonus, from whom Auguſtus was not deſcended, when Anchiſes or Aſſaracus would have ſtood as well in the verſe. I believe the true reaſon of this choice was, that Tithonus was the moſt famous of all the Dardan family. It is ſaid that Aurora fell in love with this Tithonus, and carried him in her chariot into Æthiopia, where ſhe had Memnon by him. As for the ſhort ſpace of time between the ages of Tithonus and Auguſtus, it may be obſerved that the Poet does not ſay *as many years as Cæſar is diſtant from Tithonus*, but *as many years as Cæſar is diſtant from the* firſt origin *of Tithonus*, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

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49. *Seu quis, &c.*] Here the Poet enters upon the ſubject of this book; and

Paſcit equos; ſeu quis fortes ad aratra juvencos; 50
Corpora præcipue matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,

Et

and in the firſt place deſcribes the marks of a good cow.

" If any one ſtudious of the Olym-
" pian palm breeds horſes, or if any
" one breeds ſtrong bullocks for the
" plough, let him chiefly conſider the
" bodies of the mothers. The beſt
" form for a cow is to have a rough
" look, a great head, a long brawny
" neck, and dewlaps hanging down
" from her chin to her very knees. Her
" ſide ſhould be exceeding long; all
" her parts large: her feet alſo, and
" her ears ſhould be hairy, under her
" crooked horns. Nor am I diſpleaſ-
" ed if ſhe is ſpotted with white, if ſhe
" refuſes the yoke, and is ſometimes
" unlucky with the horn, and reſem-
" bles a bull; and if ſhe is tall, and
" ſweeps the ground with her tail, as
" ſhe goes along. The proper age for
" love, and juſt connubials, begins af-
" ter four years, and ends before ten.
" The reſt of their time is neither fit
" for breeding, nor ſtrong enough for
" the plough. In the mean time, whilſt
" your herds are in the flower of
" youth, let looſe the males: be early
" to give your cattle the enjoyment
" of love, and ſecure a ſucceſſion of
" them by generation. The beſt time
" of life flies faſt away from miſera-
" ble mortals: diſeaſes ſucceed, and
" ſad old age: and labour, and the in-
" clemency of ſevere death carries
" them away. There will always be
" ſome, whoſe bodies you will chuſe
" to have changed. Therefore con-
" tinually repair them, and, that
" you may not be at a loſs when it
" is too late, be before-hand; and
" provide a new offſpring for the
" herd every year."

Olympiacæ palmæ.] The Olympic games were thought the moſt honourable: and the victors carried palms in their hands, which was eſteemed the nobleſt trophy of their victory. Thus Horace:

" Sunt quos curriculo pulverem O-
" lympicum
" Collegiſſe juvat, metaque fervidis
" Evitata rotis, palmaque nobilis."

50. *Paſcit equos.*] The antients were exceedingly curious in breeding horſes for the Olympic games; and it was thought a great commendation to excel in that ſkill.

51. *Optima torvæ forma bovis.*] Pliny ſays they are not to be deſpiſed for having an unſightly look. " Non
" degeneres exiſtimandi etiam minus
" laudato aſpectu:" and Columella ſays the ſtrongeſt cattle for labour are unſightly: " Apenninus duriſſimos,
" omnemque difficultatem tolerantes,
" nec ab aſpectu decoros:"

52. *Turpe caput.*] Fulvius Urſinus obſerves that Homer has uſed ἀγαθὸς for *great*. Servius ſays *turpe* ſignifies *great*. Grimoaldus alſo interprets it *magnum et grande caput*. May tranſlates *turpe caput* alſo *great head*. Ruæus interprets it *deforme propter magnitudinem*. Dryden has *four headed*; and Dr. Trapp

" ——— Her head unſhap'd and
" large."

—The proſe writers recommend the largeneſs of a cow's forehead. Thus Varro: *latis frontibus:* and Columella: *frontibus latiſſimis:* and Palladius: *alta fronte, oculis nigris et grandibus.*

Plurima cervix.] *Plurima* ſignifies much

Et crurum tenus a mento palearia pendent.
Tum longo nullus lateri modus: omnia magna:
Pes etiam, et camuris hirtæ ſub cornibus aures.
Nec mihi diſpliceat maculis inſignis et albo,

Aut

much or plentiful, that is, in this place, long and large. See the note on *plurima*, ver. 187. of the firſt Georgic. Varro ſays *cervicibus craſſis ac longis.*

53. *Crurum tenus a mento palearia pendent.*] The low hanging of the dewlaps is mentioned alſo by the proſe writers. Thus Varro: *a collo palearibus demiſſis:* and Columella: *palearibus et caudis ampliſſimis:* and Palladius: *palearibus et caudis maximis.* Dryden, inſtead of *knees*, has *thighs*, which I believe are underſtood to belong only to the hinder legs:

" Her double dew-lap from her chin
" deſcends:
" And at her *thighs* the pond'rous
" burden ends."

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeneſs of all the limbs is commended alſo by Varro: " Ut ſint " bene compoſitæ, ut integris membris oblongæ, amplæ. . . . . corpore amplo, bene coſtatos, latis humeris, bonis clunibus:" and by Columella: " Vaccæ quoque probantur altiſſimæ formæ longæque, maximis uteris."

55. *Pes etiam, et camuris hirtæ ſub cornibus aures.*] It has been generally underſtood that the Poet means the foot ſhould be large; and the verſes are pointed thus:

" ——— Omnia Magna:
" Pes etiam: et camuris hirtæ ſub
" cornibus aures."

Thus May tranſlates it:

" All muſt be great: yea even her
" feet; her ear
" Under her crooked horns muſt
" rough appear:"

and Dryden:

" Rough are her ears, and broad
" her horny feet."

and Dr. Trapp:

" ——————— All parts huge;
" Her feet too; and beneath her
" crankled horns
" Her ears uncouth and rough."

But La Cerda juſtly obſerves that Virgil, who follows Varro in all the other parts of this deſcription, is not to be ſuppoſed, abſolutely to contradict him in this one particular. Beſides no one writer ſpeaks of broad feet as any excellence in a cow: and indeed the ſmallneſs of this creature's foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep ſoil. Varro ſays expreſsly the foot muſt not be broad: " Pedibus non latis, neque ingredi- " entibus qui diſplodantur, nec cujus " ungulæ divaricent, et cujus ungues " ſint leves et pares." And Columella ſays, " Ungulis modicis, et " modicis cruribus."

The hairineſs of the ears is mentioned by the other authors. Varro and Columella ſay *piloſis auribus.* Palladius ſays the ears ſhould be briſtly: *aure ſetoſa.*

56. *Maculis inſignis et albo.*] Some take this to ſignify a white cow ſpotted with other colours; but the beſt Commentators underſtand theſe words to mean a cow ſpotted with white. May has tranſlated this paſſage:

" I like the colour ſpotted, partly
" white."

Dryden

Aut juga detrectans, interdumque aſpera cornu,
Et faciem tauro proprior; quæque ardua tota,
Et gradiens ima verrit veſtigia cauda.
Ætas Lucinam, juſtoſque pati Hymenæos
Deſinit ante decem, poſt quatuor incipit annos:
Cætera nec fœturæ habilis, nec fortis aratris.
Interea, ſuperat gregibus dum læta juventas,

Solve

Dryden has
" Her colour ſhining black, but
" fleck'd with white."
Dr. Trapp tranſlates it
" ——— Nor ſhall her form
" Be diſapprov'd, whoſe ſkin with
" ſpots of white
" Is vary'd."
Varro gives the firſt place to a black cow, the ſecond to a red one, the third to a dun, the fourth to a white: " Colore potiſſimum nigro, dein " rubeo, tertio helvo, quarto albo; " molliſſimus enim hic, ut duriſſimus " primus." He ſays alſo the red is better than the dun, but either of them is better than the black and white: that is, as I take it, a mixture of black and white: " De mediis " duobus prior quam poſterior melior, " utrique pluris, quam nigri et albi." Columella ſays the beſt colour is red or brown: " Colore rubeo vel fuſco." Virgil's meaning ſeems to be, that tho' white is not eſteemed the beſt colour, yet he does not diſapprove a cow that has ſome white ſpots in her.

57 *Detrectans.*] Pierius ſays it is *detractans* in the Roman, the Medicean, and in moſt of the ancient manuſcripts. I find *detractans* in the King's, and in both Dr. Mead's manuſcripts.

58. *Quæque ardua tota.*] Thus Columella: " Vaccæ quoque pro- " bantur altiſſimæ formæ:" and Palladius: " Sed eligemus forma al- " tiſſima:"

59. *Et gradiens ima verrit veſtigia cauda.*] The length of the tail is mentioned by Varro: " Caudam pro- " fuſam uſque ad calces:" and by Columella: " Caudis ampliſſimis:" and by Palladius: " Caudis maxi- " mis."

61. *Deſinit ante decem, poſt quatuor incipit annos.*] Varro ſays it is better for the cow not to admit the bull till ſhe is four years old; and that they are fruitful till ten, and ſometimes longer: " Non minores opor- " tet inire bimas, ut trimæ pariant, " eo melius ſi quadrimæ. Pleræ- " que pariunt in decem annos, quæ- " dam etiam in plures." Columella ſays they are not fit for breeding after ten, or before two: " Cum exceſ- " ſerint annos decem, fœtibus inu- " tiles ſunt. Rurſus minores bimis " iniri non oportet. Si ante tamen " concepeiint, partam earum remo- " veri placet, ac per triduum, ne la- " borent, ubera exprimi, poſtea " mulctra prohiberi." Palladius ſays they breed from three to ten: " Æ- " tatis maxime trimæ, quia uſque ad " decennium fœtura ex his procedet " utilior. Nec ante ætatem trimam " tauros his oportet admitti."

63. *Superat gregibus dum læta juventas, ſolve mares.*] Pierius ſays it is *juventas* in the Medicean, and in moſt of the ancient manuſcripts. The common reading is *juventus.*

Servius takes this paſſage to relate

Solve mares: mitte in Venerem pecuaria primus,
Atque aliam ex alia generando ſuffice prolem.
Optima quæque dies miſeris mortalibus ævi
Prima fugit: ſubeunt morbi, triſtiſque ſenectus:
Et labor et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.
Semper enim refice: ac, ne poſt amiſſa requiras,
Anteveni, et ſobolem armento ſortire quotannis.
Nec non et pecori eſt idem delectus equino.

Tu

to the females; but the Poet ſpeaks here of putting them early to breed, whereas he had before ſaid that a cow ſhould not breed before ſhe was four years old, which is rather a later age than is generally preſcribed. I take the *læta juventas*, and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius ſays the bulls ſhould be very young, and gives the marks of ſuch as are good: "Nunc tauros quoque, "quibus cordi eſt armenta conſtruere, "comparabit, aut his ſignis a tenera "ætate ſummittet. Ut ſint alti, at"que ingentibus membris, ætatis "mediæ, et magis quæ juventute "minor eſt, quam quæ declinet in "ſenium. Torvâ facie, parvis cor"nibus, toroſa, vaſtaque cervice, "ventre ſubſtricto." Columella ſays a bull ought not to be leſs than four, or more than twelve years old: "Ex "his qui quadrimis minores ſunt, "majoreſque quam duodecim anno"rum, prohibentur admiſſura: illi "quoniam quaſi puerili ætate le"minandis armentis parum haben"tur idonei: hi, quia ſenio ſunt "effœti."

65. *Suffice*.] In one of the Arundelian manuſcripts it is *conſice*.

69. *Semper erunt, quarum mutari corpora malis*.] In one of Dr. Mead's manuſcripts it is *enim* inſtead of *erunt*. In the ſame manuſcript, as alſo in the King's, and in the Cambridge manuſcripts, and in ſome of the old printed editions, it is *mavis* inſtead of *malis*. Pierius reads *mavis*; but he ſays it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella ſays the beſt breeders are to be pickt out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum eſt "omnibus annis in hoc æque, atque "in reliquis gregibus pecoris, ut de"lectus habeatur: nam et enixæ, "et vetuſtæ, quæ gignere deſierunt, "ſummovendæ ſunt, et utique tau"ræ, quæ locum fœcundarum oc"cupant, ablegandæ, vel aratro "domandæ, quoniam laboris, et "operis non minus, quam juvenci, "propter uteri ſterilitatem patientes "ſunt."

70. *Semper enim*.] "For *ſemper* "*itaque*." Servius.

71. *Anteveni et ſobolem*.] "In "the Medicean, and in the Lombard "manuſcripts it is *ante veni ſobolem*, "without *et*. In ſome copies it is "*anteveni*, in one word." Pierius.

72. *Nec non, &c.*] The Poet now proceeds to ſpeak of horſes, and begins with deſcribing the characters of

Tu modo, quos in ſpem ſtatues ſummittere gentis,
Præcipuum jam inde a teneris impende laborem.
Continuo pecoris generoſi pullus in arvis
Altius ingreditur, et mollia crura reponit.

Primus

of a colt, which is to be choſen to make a good ſtallion.

" Nor does it require leſs care to " chuſe a good breed of horſes. But " beſtow your principal diligence, " from the very beginning, on thoſe " which you are to depend upon for " the increaſe of their ſpecies. The " colt of a generous breed from the " very firſt walks high in the fields, " and treads well on his tender paſ- " terns. He is the firſt that dares to " lead the way, and venture through " threatening ſtreams, and truſt him- " ſelf on an unknown bridge: nor " is he afraid of vain noiſes. His " neck is lofty, and his head is ſmall, " his belly ſhort, and his back broad: " and his ſpritely breaſt ſwells luxuri- " antly with rolls of brawn: the beſt " colour is a bright bay, and beauti- " ful gray: the worſt is white and " dun. And then if a noiſe of arms " is heard from far, he knows not " how to ſtand ſtill, he erects his " ears, and all his joints quiver; and " ſnorting he rolls the collected fire " under his noſtrils. His main is " thick, and dances on his right " ſhoulder. A double ſpine runs " along his loins; and his hoof turns " up the ground, and ſounds deep " with ſolid horn. Such was Cylla- " rus, who was tamed by the reins " of Amyclean Pollux; and thoſe " which the Greek Poets mention, " the brace of Mars, and the chariot " of great Achilles. Such alſo was " Saturn himſelf, when he ſpread a " horſe's main over his neck, and " fled ſwiftly at the approach of his " wife, and filled lofty Pelion with " loud neighings."

73. *Statues.*] So it is in the Roman, and ſome other manuſcripts, according to Pierius. Grimoaldus, La Cerda, and others read *ſtatuis*.

75. *Continuo.*] It ſignifies *from the very beginning*. Thus in the firſt Georgic:

" *Continuo* has leges, æternaque fœ- " dera certis
" Impoſuit natura locis, quo tempore " primum
" Deucalion vacuum lapides jactavit " in orbem."

That is, *immediately from the very time that Deucalion threw the ſtones*: and

" *Continuo* in ſylvis magna vi flexa " domatur
" In burim, et curvi formam accipit " ulmus aratri."

That is, *at the very firſt, whilſt it is young, the elm is bent*: and

" Continuo ventis ſurgentibus aut " freta ponti
" Incipiunt agitata tumeſcere."

That is, *immediately, as ſoon as the winds are beginning to riſe*. In like manner it ſignifies in this place that a good horſe is to be known *from the very firſt*, as ſoon almoſt as he is foaled. Virgil follows Varro in this: " Qualis futurus ſit equus, e pullo " conjectari poteſt."

Generoſi.] La Cerda reads *generoſus*, in which he ſeems to be ſingular.

76. *Altius ingreditur.*] Servius interprets this " cum exultatione qua- " dam incedit." Thus alſo Grimoaldus paraphraſes it: " Primum om-

Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto ſeſe committere ponti :

Nec

" nium pulli animus ferox, et excel-
" ſus exiſtimabitur ab inceſſu ſublimi,
" videlicet, ſi cum exultatione qua-
" dam excurſitet." In this they are followed by May, who tranſlates it *walk proudly:* and by Dr. Trapp, who renders it *with lofty port prances.* Dryden has paraphraſed it in a ſtrange manner :

" Of able body, ſound of limb and
" wind,
" Upright he walks, on paſterns firm
" and ſtraight ;
" His motions eaſy, prancing in his
" gate."

I rather believe the Poet means only that the colt ought to have long, ſtraight legs, whence he muſt neceſſarily look tall as he walks. Thus Columella : " æqualibus, atque altis, " rectiſque cruribus."

Mollia crura reponit.] In the Cambridge manuſcript it is *reflectit* inſtead of *reponit.*

I believe the Poet means by *reponit* that alternate motion of the legs. The epithet *mollia* may ſignify either the tenderneſs of the young colt's joints, as May has tranſlated it :

" ——— Their ſoft joynts ſcarce
" knit."

or that thoſe which are naturally moſt flexible are beſt ; which Dryden ſeems to expreſs by *his motions eaſy* ; and Dr. Trapp by *his pliant limbs.* Ennius has uſed the ſame words to expreſs the walking of cranes :

" Perque fabam repunt, et mollia
" crura reponunt."

Grimoaldus has paraphraſed it thus : " Deinde, ſi non jure, non inepte, " non crebra crurum jactatione pro- " currat : ſed qui alterno, et recte " diſpoſito crurum explicatu faciles, " apteque flexibiles tibias reponat."

77. *Primus et ire viam, &c*] Servius underſtands this of the colt's walking before his dam : but it ſeems a better interpretation, that he is the firſt, amongſt other colts, to lead the way. Thus Grimoaldus paraphraſes it : " Tum etiam, ſi præire cæteros, " viæque paluſtris dux, et anteambulo " fieri geſtiat." Moſt of the Commentators underſtand this paſſage in the ſame ſenſe.

Varro ſays it is a ſign that a colt will prove a good horſe, if he contends with his companions, and is the firſt amongſt them to paſs a river : " Equi boni futuri ſigna ſunt, ſi cum " gregalibus in pabulo contendit, in " currendo, aliave qua re, quo potior " ſit : ſi cum flumen tranſvehendum " eſt, gregi in primis prægreditur, " ac non reſpectat alios." Columella ſpeaks much to the ſame purpoſe : " Si ante gregem procurrit, ſi laſcivia " et alacritate interdum et curſu cer- " tans æquales exuperat, ſi foſſam " ſine cunctatione tranſilit, pontem, " flumenque tranſcendit."

78. *Ponti.*] " *Ponto.* In the Ro- " man, the Lombard, and in ſome " other manuſcripts, it is *ponti* ; for " what have horſes to do with the " ſea? but with rivers and bridges " they are often concerned. Tho' " in Calabria and Apulia they try the " mettle of their horſes, by driving " them down to the ſea, and obſerv- " ing whether they look intrepid at " the coming in of the tide, and " therefore accuſtom the colts to " ſwim. It is *ponto* however in the " Medicean copy." Pierius

I find

Nec vanos horret ſtrepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obeſaque terga :
Luxuriatque

I find *ponto* in the King's, the Cambridge, one of the Arundelian, and one of Dr. Mead's manuſcripts; in the old Nurenberg edition, and in an old edition printed at Paris in 1494. But *ponti* is generally received. Columella, who follows our Poet, mentions a *bridge*, not the *ſea*, in the quotation at the end of the note on the preceding verſe. May reads *ponto :*

" And dare themſelves on unknown
" *ſeas* to venture."

Dryden reads *ponti :*

" To paſs the *bridge* unknown :"

and Dr. Trapp:

" — — — Unknown bridges paſs."

79. *Nec vanos horret ſtrepitus.*] In the King's, and in one of Dr. Mead's manuſcripts, it is *varios* inſtead of *vanos*. I find the ſame reading alſo in ſome of the old printed editions.

Columella ſays a good colt is intrepid, and is not affrighted at any unuſual ſight or noiſe: " Cum vero " natus eſt pullus, conſeſtim licet in- " dolem æſtimare, ſi hilaris, ſi in- " trepidus, ſi neque conſpectu, no- " væque rei auditu terretur."

Illi ardua cervix.] Quintilian cenſures Virgil for interrupting the ſenſe with a long parentheſis: " Eti- " am interjectione, qua et Oratores " et Hiſtorici frequenter utuntur, ut " medio ſermone aliquem inſerant " ſenſum, impediri ſolet intellectus, " niſi quod interponitur, breve eſt. " Nam Virgilius illo loco quo pul- " lum equinum deſcribit, cum dix- " iſſet, " *Nec vanos horret ſtrepitus* " compluribus inſertis, alia figura " quinto demum verſu redit,

" — *Tum ſiqua ſonum procul arma*
" *dedere,*
" *Stare loco neſcit.*"

But I do not ſee that the ſenſe is here interrupted. By *nec vanos horret ſtrepitus*, the Poet means that a good colt is not apt to ſtart at the ruſtling of every leaf, at every little noiſe, that portends no danger. But by *tum ſi qua ſonum*, &c. he means that the colt ſhews his mettle by exulting at a military noiſe, at which he erects his ears, bounds, paws, and is ſcarce able to contain himſelf. It not only is unneceſſary, but would even be dull poetry, to give a regular, orderly deſcription of a horſe from head to tail. Palladius is very methodical in what he ſays on this ſubject: " In admiſ- " ſaria quatuor ſpectanda ſunt, for- " ma, color, meritum, pulchritudo." This is very well in proſe, but had Virgil proceeded in the ſame manner, we might perhaps have commended his exactneſs, but ſhould never have admired his poetry. Dr. Trapp ſays, " Theſe words *illi ardua cervix* to " *glaucique* ſhould be in a parenthe- " ſis;" but, as his tranſlation is printed, the parentheſis includes only what is ſaid of the colour.

By *ardua* is meant that the colt carries his head well, not letting it hang down. Horace has the ſame epithet, when he deſcribes a good horſe:

" Regibus hic mos eſt; ubi equos
" mercantur, apertos
" Inſpiciunt: ne ſi facies, ut ſæpe,
" decora
" Molli fulta pede eſt, emptorem
" inducat hiantem,
" Quod pulchræ clunes, breve quod
" caput, ardua cervix."

80. *Argutumque caput.*] May tranſlates this *ſhort headed*, Dryden *ſharp headed*,

Luxuriatque toris animoſum pectus: honeſti
Spadices, glaucique; color deterrimus albis,

Et

headed, Dr. Trapp *his head acute*. I have rendered it *his head is ſmall*, which agrees with what Varro has ſaid: "caput habet non magnum:" and Columella: "Corporis vero for-"ma conſtabit exiguo capite:" and Palladius: "Pulchritudinis partes "hæ ſunt, ut ſit exiguum caput et "ſiccum." Horace commends a ſhort head: "breve quod caput."

81. *Luxuriatque toris animoſum pectus.*] The *tori* are brawny ſwellings of the muſcles. Varro ſays the breaſt ſhould be broad and full: "pectus latum et plenum." Columella ſays it ſhould be full of brawny ſwellings of the muſcles: "muſcu-"lorum toris numeroſo pectore." Palladius ſays it ſhould be broad: "pectus late patens." Virgil's deſcription of the breaſt is more expreſſive than any other, and he adds the epithet *animoſum* to ſhew that this luxuriance of brawn in the muſcles denotes the ſpirit and fire of the horſe. But the tranſlators have unhappily agreed to leave out this noble epithet. May has only *broad and full breaſted:* Dryden only *brawny his cheſt, and deep:* and Dr. Trapp *his cheſt with ſwelling knots luxuriant.*

82. *Spadices.*] It is very difficult to come to an exact knowledge of the ſignification of thoſe words, by which the ancients expreſſed their colours. *Spadix* ſignified a branch of a palm, as we find it uſed by Plutarch in the fourth queſtion of the eighth book of his Sympoſiacs: Και τοι δοκῶ μοι μιμνημονεύειν ἐν τοῖς Ατλικοῖς ἀνεγνωκὼς ἐναγχος, ὅτι πρῶτος ἐν Δήλῳ Θησεὺς ἀγάνα πτοιῶν, ἀπέσπασε Κλάδον τοῦ ἱεροῦ φοίνικος, ἢ και Σπάδιξ ὠνομάσθη. We learn from Aulus Gellius, that the Dorians called a branch of a palm pluckt off with the fruit, *Spadix*; and that the fruits of the palm being of a ſhining red, that colour came to be called *phœniceus* and *ſpadix*: "Phœniceus, "quem tu Græce φοινικοῦν dixiſti, "noſter eſt, et rutilus, et ſpadix "phœnicei συνώνυμος, qui factus "Græce noſter eſt, exuberantiam "ſplendoremque ſignificat ruboris, "quales ſunt fructus palmæ arboris "non admodum ſole incocti, unde "ſpadicis et phœnicei nomen eſt: "ſpadica enim Dorici vocant avul-"ſum e palma termitem cum fructu." Plutarch alſo, in the place juſt now cited gives us to underſtand that the colour in queſtion was like the beautiful redneſs of a human face: Ὁ γοῦν Βασιλεὺς, ὡς φάσιν, ἀγαπήσας διαφερόντως τὸν Περιπατητικὸν φιλόσοφον Νικόλαον γλυκεῖ ὄντα τῷ ἤθει, ῥαδινὸν δὲ τῷ μήκει τοῦ σώματος, διαπλεον δὲ τὸ πρόσωπον ἐπιφοινίσσοντος ἐρυθήματος, τὰς μεγίστας καὶ καλλίστας τῶν φοινικοβαλάνων Νικολάους ὀνόμασε. Hence it appears plainly that the colour which the ancients called *phœniceus*, or *ſpadix*, was a bright red, but we do not know that any horſes are exactly of ſuch a colour: tho' the ancients might as well apply red to horſes, as we to deer. The colours which come neareſt to it ſeem to be the *bay*, the *cheſnut*, and the *ſorrel*. Perhaps all theſe might be contained under the ſame name, for the ancients do not ſeem to have been ſo accurate in diſtinguiſhing ſuch a variety of colours, as the moderns. I have tranſlated the word *ſpadix*, *bay*, in this place, becauſe it ſeems to approach to the co-

lour

lour of the *ſpadix*, as the ancients have deſcribed it, and becauſe the word *bay* ſeems to be derived from βαΐς, or βαΐον, which is ſometimes alſo uſed for a branch of a palm, as we find in the twelfth chapter of St. John's goſpel: Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά. βαΐς and βαΐον are interpreted by Heſychius ῥαβδος φοίνικος.

Glauci.] The Commentators are not agreed about the interpretation of this word. I do not well underſtand what Servius means by "Glauci "autem ſunt felineis oculis, id eſt "quodam ſplendore perfuſis." Surely he cannot think the Poet is ſpeaking of the colour of a horſe's eye. Grimoaldus puts *rutili* for *glauci*. But *rutilus* is reckoned among the red colours by Aulus Gellius: "Fulvus "enim, et flavus, et rubidus, et "phœniceus, et *rutilus*, et luteus, "et ſpadix appellationes ſunt *rufi* "coloris, aut acuentes eum quaſi in- "cendentes, aut cum colore viridi "miſcentes, aut nigro infuſcantes aut "virenti ſenſim albo illuminantes." And indeed our Poet himſelf has added it as an epithet to fire in the firſt Georgic:

"Sin maculæ incipient *rutilo* immiſ-
"cerier *igni*,"

and in the eighth Æneid:

"His informatum manibus jam parte
"polita
"Fulmen erat, toto genitor quæ
"plurima cælo
"Dejicit in terras, pars imperfecta
"manebat.
"Tres imbris torti radios, tres nubis
"aquoſæ
"Addiderant, *rutili* tres ignis et ali-
"tis Auſtri."

Thus *rutilus* ſeems to be much the ſame colour with *ſpadix*: but I believe it cannot be proved that *glaucus* was ever uſed to expreſs any ſort of red colour. La Cerda ſays that as *ſpadix* ſignifies a *bright bay*, ſo *glaucus* ſignifies a *darker bay*, ſuch as the leaves of willows have. But if he means by *baius* the ſame colour, that we call *bay*, I cannot imagine by what ſtrength of fancy that learned Commentator can imagine the leaves of willows to be of any ſort of bay. Ruæus concludes from what Aulus Gellius has ſaid concerning *glaucus*, that it means what the French call *pommelé ardoiſe*, that is, a *dappled gray*. May tranſlates this paſſage:

"— — — Let his colour be
"Bright bay or gray:"

and Dryden:

"— — — His colour gray,
"For beauty dappled, or the bright-
"eſt bay:"

and Dr. Trapp:

"——— Beſt for colour is the bay,
"And dappled."

But I am afraid *dappled* determines no colour, but may be applied to bay, as well as to gray. Let us now examine what is to be found in the ancient writers concerning this colour. Homer's common epithet for Minerva is *blue eyed*: γλαυκῶπις Ἀθήνη. In this caſe *glaucus* ſeems to be uſed for a *bluiſh grey*. Virgil himſelf uſes it to expreſs the colour of willow-leaves, in the ſecond Georgic:

"—*Glauca* canentia fronde *ſalicta*:"

and in the fourth Georgic:

"*Et glaucas ſalices*:

and of Reeds, in the tenth Æneid:

"Quos patre Benaco, velatus *arun-*
"*dine glauca*
"Mincius infeſta ducebat in æquora
"pinu."

The colour of willows and reeds is a *bluiſh green*, approaching to *gray*. Much of the ſame colour are the leaves of the greater Celandine, which Dioſcorides calls ὑπόγλαυκα: Χελιδόνιον μέγα καυλὸν ἀίνησι πηχυαῖον, ἢ καὶ μεῖζονα. ἰσχὺν ἔχοντα παραφυάδας φύλλων μεσσάς. φύλλα

φύλλα ὅμοια βατραχίοις, τρυφερώτερα μὲν τοῦ τὰ τοῦ χελιδονίου καὶ ὑπόγλαυκα τὴν χρόαν. Plutarch ſpeaking of the different colours of the moon in an eclipſe, according to the different times of the night, ſays that about day-break it is of a bluiſh colour; which occaſioned the Poets and Empedocles to call the moon γλαυκῶπις: Ἀλλ' οὐκ ἔστιν, ὦ φίλε Φαράκη, πολλὰς τὰς ἐκλειπούσας χρόας ἀμαθῶς. Καὶ διαιροῦσιν αὐτὰς οὕτως οἱ μαθηματικοὶ καλὰ χρῖνον καὶ ὥραν ἀφορίζοντες. ἂν ἀφ' ἑσπέρας ἐκλείπῃ, φαιόεσθαι μέλανα δεινῶς ἄχρι τρίτης ὥρας καὶ ἡμισείας· ἂν δὲ μέσῃ, τοῦτο δὴ τὸ ἐπιφοινίσσον ἴσχει, καὶ πῦρ καὶ πυρωπόν· ἀπὸ δὲ ἑβδόμης ὥρας καὶ ἡμισείας, ἀνίσταται τὸ ἐρύθημα. καὶ τέλος ὅδε πρὸς ἕῳ λαμβάνει χρόαν κυανοειδῆ καὶ χαροπήν, ἀφ' ἧς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιηταὶ καὶ Ἐμπεδοκλῆς ἀνακαλοῦνται. The colour which Plutarch means in this paſſage ſeems to be a bluiſh grey. Aulus Gellius ſeems to confound green and blue together, for he ſays that when Virgil mentioned the *green* colour of a horſe, he might as well have expreſſed it by the Latin word *cæruleus*, as by the Greek word *glaucus*. "Sed ne viridis quidem color pluribus ab illis, quam a nobis, vocabulis dicitur. Neque non potuit Virgilius, colorem equi ſignificare viridem volens, cæruleum magis dicere equum quam glaucum: ſed maluit verbo uti notiore Græco, quam inuſitato Latino. Noſtris autem Latinis veteribus cæſia dicta eſt quæ a Græcis γλαυκῶπις, ut Nigidius ait de colore cæli quaſi cælia." From all theſe quotations I think it appears, that the ancients meant by *glaucus* a colour which had a faint green or blue caſt. Now as no horſe can be properly ſaid to be either blue or green, we may conclude that the colour meant by Virgil is a fine grey, which has a bluiſh caſt. But I do not ſee how Ruæus could gather from Aulus Gellius, whoſe words I have related at length, that this gray was dappled. It muſt however be allowed that the dappled gray is the moſt beautiful.

Albis.] S. Iſidore informs us that *albus* and *candidus* are very different: *candidus* ſignifying a bright whiteneſs like ſnow; and *albus* a pale or dirty white: "Candidus autem et albus "invicem ſibi differunt. Nam al- "bus cum quodam pallore eſt, can- "didus vero, niveus et pura luce per- "fuſus." I am not perfectly ſatisfied with this diſtinction: for Virgil himſelf frequently uſes *albus* exactly in the ſame ſenſe he uſes *candidus*. In the ſecond Georgic he uſes it for the whiteneſs of the fineſt wool:

"Alba neque Aſſyrio fuſcatur lana "veneno."

and again in the ſame Georgic:

"Hinc albi, Clitumne, greges."

and in the third Georgic:

"Continuoque greges villis lege mol- "libus albos."

and in the third Æneid:

"Nigram hyemi pecudem, Zephyris "felicibus albam."

In the ſeventh Æneid it is uſed for the whiteneſs of the teeth of a lion:

"Ille pedes tegmen torquens immane "leonis,
"Terribili impexum ſeta, cum den- "tibus albis
"Indutus capiti."

and of a wolf in the eleventh:

"— — Caput ingens oris hiatus
"Et malæ texere lupi cum dentibus "albis."

In the fifth Æneid it is uſed for the whiteneſs of bones blanched on a rock:

"Jamque adeo ſcopulos advecta ſu- "bibat,

"Diffi-

" Difficiles quondam, multorumque
" oſſibus albos."

In the ſeventh Æneid, for the whiteneſs of the hairs in old age:

" —— In vultus ſeſe transformat
" aniles,
" Et frontem obſcœnam rugis arat:
" induit albos
" Cum vitta crines."

and again in the ninth:

" Omnia longævo ſimilis, vocemque,
" coloremque
" Et crines albos."

In the ſecond Eclogue we have both *candidus* and *albus* in the ſame ſignification:

" Quamvis ille niger, quamvis tu
" *candidus* eſſes:
" O formoſe puer, nimium ne crede
" colori.
" *Alba* liguſtra cadunt, vaccinia ni-
" gra leguntur."

In the fourth Georgic lilies are called *alba*; and ſurely no one will ſay that flower is of a dirty white, or not ſufficiently bright, to deſerve the epithet of *candidus*.

" ——— *Albaque* circum
" Lilia:"

and in the twelfth Æneid the bluſhes of the beautiful Lavinia are compared to ivory ſtained with crimſon, or lilies mixt with roſes. And here the lilies are called *alba*, which being compared to the fair complexion of this lady, I hope will not be ſuppoſed to be of a dirty white:

" Accepit vocem lacrymis Lavinia
" matris,
" Flagrantes perfuſa genas: cui plu-
" rimus ignem
" Subjecit rubor, et calefacta per ora
" cucurrit.
" Indum ſanguineo veluti violaverit
" oſtro
" Si quis ebur, vel mixta rubent ubi
" *lilia* multa
" *Alba* roſa: tales virgo dabat ore
" colores."

But what I think will put it paſt all diſpute, that Virgil made no difference of colour between *albus* and *candidus*, is that, in the eighth Æneid, the very ſame white ſow, which in ver 45. he called *alba*, is called *candida* in ver. 82. and is ſaid alſo in this laſt verſe to be of the ſame colour with her pigs, to which the epithet *albo* is applied:

" Littoreis ingens inventa ſub ilicibus
" *ſus*,
" Triginta capitum fœtus enixa,
" jacebit;
" *Alba*, ſolo recubans, albi circum
" ubera nati.
" . . . . . .
" Ecce autem ſubitum, atque oculis
" mirabile monſtrum:
" *Candida* per ſylvam *cum fœtu con-*
" *color albo*
" Procubuit, viridique in littore con-
" ſpicitur *ſus*."

I have dwelt ſo long on this ſubject, becauſe almoſt all the commentators have agreed to approve of this diſtinction, which I believe I have ſufficiently ſhewn to be made without any good foundation. What led them into this error ſeems to be, that it would otherwiſe appear an abſurdity in Virgil, to diſpraiſe a white horſe in his Georgics, and in his twelfth Æneid, to mention it as a beauty in the horſes, which drew the chariot of Turnus, that they were whiter than ſnow:

" Poſcit equos, gaudetque tuens ante
" ora frementes,
" Pilumno quos ipſa decus dedit
" Orithyia;
" Qui *candore nives anteirent*, curſi-
" bus auras."

But they did not obſerve one particular, which might have ſaved them the trouble of making this diſtinction. Theſe very horſes which are ſaid to be whiter than ſnow, have the epi-

Et gilvo. Tum ſi qua ſonum procul arma dedere,
Stare loco neſcit: micat auribus, et tremit artus;
Collectumque premens volvit ſub naribus ignem:
Denſa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos ſpina, cavatque
Tellurem, et ſolido graviter ſonat ungula cornu.

Talis

thet *albis* beſtowed on them, a few lines after:

" ——— Bigis it Turnis in albis." Virgil however does not contradict himſelf; for tho' he admires the beauty of theſe ſnowy horſes, yet there was no neceſſity, that he ſhould approve the ſame colour in a ſtallion. White was eſteemed by the ancients, as a ſign of leſs natural ſtrength, than was diſcovered by other colours.

83. *Gilvo.*] S. Iſidore explains *gilvus*, to be the colour of honey, but whitiſh: " Gilvus autem melinus " color eſt ſubalbidus." I take this to be what we call *dun*. May tranſlates it *fleſh-colour*: Dryden *dun*: and Dr. Trapp *ſorrel*.

Tum ſi qua ſonum procul arma dedere, ſtare loco neſcit.] We find ſome expreſſions like this of Virgil, in that noble deſcription of a horſe, in the book of Job: " He paweth in the " valley, and rejoiceth in his ſtrength: " . . . . he ſwalloweth the ground " with fierceneſs and rage: neither " believeth he that it is the ſound of " the trumpet. He ſaith among the " trumpets ha ha; and he ſmelleth " the battle afar off, the thunder " of the captains, and the ſhout- " ing."

84. *Micat auribus.*] Pliny ſays the ears diſcover the ſpirit of a horſe, as the tail does that of a lion: Leo- " num animi index cauda, ſicut et " equorum aures: namque et has " notas generoſiſſimo cuique natura " tribuit."

85. *Collectumque premens volvit ſub naribus ignem.*] It is *fremens* inſtead of *premens* in the Cambridge manuſcript. Pierius ſays it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it alſo in other copies which he looks upon to be the moſt correct.

Wide noſtrils and frequent ſnortings are great ſigns of mettle in a horſe. Thus it is expreſſed in the book of Job: " The glory of his noſtrils is " terrible." Varro ſays the noſtrils ſhould not be narrow: " Naribus " non anguſtis." Columella ſays they ſhould be open: " naribus aper- " tis:" with which Palladius alſo agrees, who ſays, " naribus patulis."

86. *Denſa juba, et dextro jactata recumbit in armo.*] Thus Varro: " Non anguſta juba, crebra, fuſca, " ſubcriſpa, ſubtenuibus ſetis impli- " cata in dexteriorem partem cervi- " cis:" and Columella: " Denſa " juba, et per dextram partem pro- " tuſa."

87. *Duplex ſpina.*] In a horſe, that is in good caſe, the back is broad, and the ſpine does not ſtick up like a ridge, but forms a kind of furrow on the back. This ſeems to be what is meant by *duplex ſpina*, which is alſo mentioned by Varro " Spina max- " ime duplici, ſin minus non ex- " tanti:" and by Columella: " Spi- " na duplici."

88. *Sonat.*] It is *quatit* in the Roman manuſcript, according to Pierius.

89. *Talis*

Talis Amyclæi domitus Pollucis habenis
Cyllarus, et, quorum Graii meminere poëtæ, 90
Martis

89. *Talis Amyclæi domitus Pollucis habenis Cyllarus.*] Amyclæ was a city of Laconia, where Caſtor and Pollux were educated.

Servius thinks that Pollux is put here for Caſtor, by a poetical licence. Pollux being famous for fighting with the *ceſtus*, not for the management of horſes, which was Caſtor's province. Moſt of the Commentators give up this paſſage as a ſlip of the Poet's memory, Pollux being allowed to be the horſeman by the general conſent of antiquity. Thus Homer in the eleventh Odyſſey:

Καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν.
Ἥ ῥ' ὑπὸ Τυνδάρεῳ κρατερόφρονι γείνατο παῖδε,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα.

" With graceful port advancing now
" I ſpy'd
" Leda the fair, the god-like Tyn-
" dar's bride:
" Hence Pollux ſprung who wields
" with furious ſway
" The deathful gauntlet, matchleſs
" in the fray,
" And Caſtor glorious on th' em-
" battled plain
" Curbs the proud ſteel, reluctant to
" the rein."

Mr. Pope.

To the ſame purpoſe Theocritus is quoted in his Διόσκουροι.

Ὑμνήσω Λήδας τε καὶ αἰγλόχου Διὸς υἱώ,
Κάστορα καὶ φυσιπόν Πολυδεύκεα πὺξ ἐριδίζειν.
. . . . . .
——— Σὲ δὲ, Κάστορ, ἀείσω
Τιτυδαρίδα, ταχίππαλε, δαμασιππε, χαλκεοθώρηξ.

Here Theocritus does not ſeem however to make any diſtinction between the two brothers as fighting, the one on horſeback, the other on foot. The difference he ſeems to make is taken from their weapons, Pollux uſing the ceſtus and Caſtor the ſpear. Indeed he calls Caſtor ταχίππαλε, but he immediately introduces him fighting on foot, as well as his brother. Creech, in his tranſlation of the two firſt verſes, repreſents them both as horſemen, and uſing the ceſtus:

" Fair Leda's ſons, and mighty Jove's
" I ſing,
" Caſtor and Pollux, glories of the
" ring.
" None toſs their whirlebats with ſo
" brave a force,
" None guide ſo well the fury of
" their horſe."

Horace alſo is quoted in oppoſition to Virgil, for he plainly ſays that Caſtor delighted in horſes, but Pollux in the ceſtus:

" Caſtor gaudet equis: ovo progna-
" tus eodem
" Pugnis."

But here Horace ſeems to have forgotten the ſtory, for, according to the old fable, Caſtor and Pollux did not come out of the ſame egg, but Caſtor and Clytemneſtra out of one, and Pollux and Helen out of the other. Seneca alſo in his Hippolytus expreſsly declares Cyllarus to be the horſe of Caſtor:

" Si dorſo libeat cornipedis vehi,
" Frænis Caſtorea nobilior manu
" Spartanum poteris flectere Cyl-
" larum:

as does Valerius Flaccus, in his firſt book of Argonautics:

 " ——— Caſtor

" — — — Caſtor dum quæreret
" Hellen,
" Paſſus Amyclæa pingueſcere Cyl-
" laron herba."

and Claudian, in his fourth Conſulſhip of Honorius:

" Si dominus legeretur equis, tua
" poſceret ultro
" Verbera Nereidum ſtabulis nutritus
" Arion.
" Serviretque tuis contempto Caſtore
" frænis
" Cyllarus:"

and Martial, in the twenty-firſt Epigram of the eighth book:

" Ledæo poteras abducere Cyllaron
" aſtro:
" Ipſe ſuo cedet nunc tibi Caſtor
" equo."

Theſe are all the paſſages, which I remember to have ſeen produced againſt Virgil, to prove that Cyllarus was the horſe, not of Pollux, but of Caſtor. But there are not wanting ſome teſtimonies to prove that both the brothers were horſemen. Pindar, in his third Olympic ode, calls them ἱππέων Τυνδαριδᾶν. It is related by ſeveral Hiſtorians, that in the war between the Romans and the Latines, who endeavoured to reſtore Tarquin the proud, Caſtor and Pollux both aſſiſted the Romans on horſeback. Florus ſays the battle was ſo fierce, that the gods are reported to have come down to ſee it, but that it was looked upon as a certain truth, that Caſtor and Pollux were there, on white horſes, and that the General vowed a temple to them for their ſervice: " Ea, demum atrocitas fuit " prælii, ut interfuiſſe ſpectaculo " deos fama tradiderit, duos in can- " didis equis Caſtorem atque Pollu- " cem nemo dubitarit. Itaque et " Imperator veneratus eſt, nactuſque " victoriam templa promiſit: et red- " didit plane quaſi commilitonibus " deis ſtipendium." Thus we ſee it was an article of faith, among the ancient Romans, that they both fought on horſeback. In like manner Ovid alſo repreſents them both mounted on white horſes, and both uſing ſpears at the hunting of the Calydonian boar:

" At gemini, nondum cæleſtia ſidera,
" fratres,
Ambo conſpicui nive candidioribus
" alba
" Vectabantur equis: ambo vibrata
" per auras
" Haſtarum tremulo quatiebant ſpi-
" cula motu:"

tho' he had a little before, according to the received opinion, ſaid one was famous for the ceſtus, and the other for horſes:

" Tyndaridæ gemini, ſpectatus cæſti-
" bus alter,
" Alter equo."

Statius, in his poem on Domitian's horſe, mentions Cyllarus, as ſerving the two brothers alternately:

" Hunc et Adraſtæus viſum exti-
" muiſſet Arion.
" Et pavet aſpiciens Ledæus ab æde
" propinqua
" Cyllarus: hic domini nunquam
" mutabit habenas;
" Perpetuis frænis, atque uni ſerviet
" aſtro."

Steſichorus alſo, according to Suidas, ſays that Mercury gave Phlogeus and Cyllarus to Caſtor and Pollux: Στησίχορος φησὶ τὸν Ἑρμῆν δεδωκέναι τοῖς Λιοσκούροις Φλόγεον, καὶ Ἀρπάγον ἀκεὰς, τέκνον Ποδάργας καὶ Κύλλαρον. Pliny mentions the charioteers of both the brothers: " Sunt qui condi- " tam eam ab Amphito et Telchio, " Caſtoris ac Pollucis aurigis pu- " tent." From theſe quotations I think it appears, that thoſe are in the wrong, who ſuppoſe Cyllarus to belong only to Caſtor. It ſeems to me,

Martis equi bijuges, et magni currus Achillis.

Talis

me, that both the brothers had an equal property in the horſes, and therefore, they might as well be aſcribed to Pollux as to Caſtor. Propertius ſpeaks of the horſe of Pollux, without any mention of Caſtor:

" Potaque Pollucis nympha ſalubris
" equo."

91. *Martis equi bijuges.*] Servius and others ſay the horſes of Mars are *Fear* and *Terror*. Others contend that theſe are the companions and not the horſes of that deity. Thoſe who think they are the horſes of Mars, ſeem to have fallen into that error, by miſunderſtanding the following paſſage in the fifteenth Iliad:

Ὡς φάτο· κὴ ῥ ἵππους κέλετο Δεῖμόν τε Φόβον τε
ζευγνύμεν'.

I believe they took Δεῖμον and Φόβον to be joined with ἵππους, whereas they are certainly the names of the perſons whom Mars commanded to harneſs the horſes, as Mr. Pope has juſtly tranſlated it:

" With that he gives command to
" *Fear* and *Flight*,
" To join his rapid courſers for the
" fight."

Beſides, in the thirteenth Iliad, Homer mentions φόβος, or *terror*, not only as the companion, but as the ſon of Mars:

Τὸν δὲ βροτολοιγὸς Ἄρης πολεμοῦδε μέτεισι,
Τῷ δὲ φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβὴς
Ἔσσυτο, ὅστ' ἐφόβησε καὶ ἀλκιμον περ πολεμιστήν.

" So Mars armipotent invades the
" plain,
" (The wide deſtroyer of the race of
" man.)
" *Terror*, his beſt lov'd *ſon*, attends
" his courſe
" Arm'd with ſtern boldneſs, and
" enormous force;
" The pride of haughty warriors to
" confound,
" And lay the ſtrength of tyrants on
" the ground."

Mr. Pope.

Heſiod, in his Θεογονία, mentions both *fear* and *terror*, as the ſons of Mars and Venus:

- - - - - - - - - Αὐλὰρ Ἄρηι
Ῥινοδορῳ Κυθέρεια φόβον καὶ Δεῖμον ἔτικτεν,
Δεινοὺς, οἵτ' ἀνδρῶν τυκινὰς κλονέουσι φάλαγγας,
Ἐν πολέμῳ κρυόεντι, σὺν Ἄρηι φιλοπτόλεμῳ,
Ἁρμονίην θ' ἣν Καδμος ὑπερθυμος θέτ' ἀκοίτιν.

In the Ἀσπὶς Ἡρακλέους, of which Heſiod is ſuppoſed to be the author, we find the *golden, ſwift-footed* horſes of Mars mentioned, and *fear* and *terror* beſides, ſtanding by his chariot:

Ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕσταν ἵπποι
Χρύσεοι· ἐν δὲ καὶ αὐλὸς ἐναρφόρος οὔλιος Ἄρης,
Ἀιχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
Αἱματι φοινικόεις, ὡστὲ ζωοὺς ἐναρίζων,
Δίφρῳ ἐμβεβαὼς· παρὰ δὲ Δεῖμος τε Φόβος τε
Ἕσταν, ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.

And at the latter end of the ſame book, they are repreſented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horſes:

Τῷ

Talis et ipſe jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis, aut jam ſegnior annis
Deficit,

Τῷ δὲ Φίλος καὶ Δεῖμος ἐΰτροχον ἅρμα καὶ ἵππους
Ἤλασαν αἶψ' ἐγγὺς· καὶ ἀπὸ χθονὸς εὐρυοδείης
Ἐς δίφρον ὄρθαν πολυδαίδαλον· αἶψα δ' ἔπειτα
Ἵππους μαστίστην, ἵκοντο δὲ μακρὸν Ὄλυμπον.

Magni currus Achillis.] It is *Achilli* in one of Dr. Mead's manuſcripts, which reading is received alſo by Heinſius and Maſvicius. Homer celebrates Xanthus and Balius, the horſes of Achilles, as immortal, and makes them born of the Harpy Podarge, by the Weſt wind:

Τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
Ξανθὸν καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην.
Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἅρπυια Ποδάργη,
Βοσκομένη λειμῶνι παρ' ὠκεανοῖο.

" Then brave Automedon (an ho-
" nour'd name)
" The ſecond to his Lord in love and
" fame,
" In peace his friend, and partner of
" the war,
" The winged courſers harneſs'd to
" the car.
" *Xanthus* and *Balius*, of immortal
" breed,
" Sprung from the wind, and like
" the wind in ſpeed.
" Whom the wing'd Harpye, ſwift
" Podarge bore,
" By Zephyr pregnant on the breezy
" ſhore."

Mr. POPE.

92. *Talis et ipſe jubam, &c.*] Philyra was the miſtreſs of Saturn, who, to avoid being diſcovered by his wife Ops, coming upon them unexpectedly, turned himſelf into a fine horſe. The conſequence of this amour was, that Philyra was delivered of Chiron, half a man and half a horſe.

Effudit.] It is *effundit* in the King's and in both the Arundelian manuſcripts. Heinſius alſo and Maſvicius read *effundit*. Pierius ſays it is *effundit* in the Roman, and ſome other manuſcripts. In others it is *fudit*. But he juſtly prefers *effudit* in the preterperfect tenſe, becauſe the order of the narration ſeems to require that tenſe, for the next verb is *implevit*.

94. *Pelion.*] It is the name of a mountain of Theſſaly, where Chiron dwelt.

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95. *Hunc quoque, &c.*] Having given this beautiful account of the characters of a good ſtallion, the Poet now obſerves, that if the horſe happens to be ſick, or if he grows old, he is to be confined at home, and reſtrained from the company of the mares. The age therefore and ſpirit of the horſe is to be diligently conſidered. Hence the Poet ſlides into a fine deſcription of a chariot race, and an account of the inventors of chariots, and riding on horſeback.

" But if ſuch a horſe ſhould be
" oppreſſed with ſickneſs, or grow
" ſluggiſh with years, hide him at
" home, and ſpare his not inglorious
" old age. The old horſe is cold
" in love, and vainly tuggs at the
" ungrateful labour, and if he ever
" attempts to engage, he rages im-
" potently,

Deficit, abde domo; nec turpi ignoſce ſenectæ.

Frigidus

" potently, as a great fire ſometimes " rages without force, amongſt the " ſtubble. Therefore chiefly ob- " ſerve their ſpirit and age: and " then their other qualities, and their " offspring, and how they lament " being overcome, and how they " rejoice at victory. Do not you " ſee in the rapid race, when the " chariots have ſeized the plain, and " pouring from the barriers ruſh a- " long, when the hopes of the young " men are elevated, and thrilling " fear rends their beating hearts: " they ply the twiſted laſh, and hang " over their horſes with ſlackened " reins: the fervid axle flies ſwift " along? Now low, now aloft, " they ſeem to be carried on high " thro' the plains of air, and to " mount up to the ſkies. No ſtop, " no ſtay, but a cloud of yellow ſand " ariſes; and they are wet with the " foam and breath of thoſe which " follow. So great is the love of " praiſe, ſo great is the deſire of " victory. Erichthonius was the firſt " who dared to join four horſes to " a chariot, and to ſit victorious " over the rapid wheels. The Pele- " thronian Lapithæ mounting the " horſes backs invented bridles and " managing, and taught the horſe- " man under arms to paw the " ground, and curvet and prance " proudly. Alike are theſe labours, " alike do the maſters require a " young horſe, one that is full of " mettle, and eager in running. Tho' " he may often have turned his e- " nemies to flight; and may boaſt " of Epirus or ſtrong Mycenæ for " his country; and may derive his " family from the very original of " Neptune."

Jam ſegnior annis] *Jam* is wanting in the King's manuſcript. Pierius ſays it is *ſegnior ætas* in the Roman manuſcript, but he juſtly prefers *annis*. In the old Nurenberg edition it is *annus*.

96. *Abde domo*] " For *in domo*; " for, if he had intended to ſpeak " adverbially, he would have ſaid *do-* " *mi*. Thus he ſays, in the fourth " Æneid, *Non Libyæ non ante Tyro*." Servius.

Nec turpi ignoſce ſenectæ.] " Cicero, " in his *Cato major*, both praiſes and " diſpraiſes old age. Wherefore this " paſſage may be underſtood in two " ſenſes: either *do not ſpare his baſe* " *old age*, or *ſpare his not baſe old* " *age*, that is, *hide him and ſpare his* " *old age, which is not baſe, becauſe* " *it comes naturally*." Servius.

The latter of theſe interpretations is generally received, becauſe it is more agreeable to the practice of the Ancients, and the good temper of Virgil to uſe an old horſe well, in regard to the ſervices he hath done in his youth. Ennius, as he is quoted by Cicero, in his *Cato major*, compares himſelf to a good horſe, who has often won the prize at the Olympic games, but being worn down with age, enjoys his reſt:

" Sicut fortis equus, ſpatio qui ſæpe
" ſupremo
" Vicit Olympia, nunc ſenio con-
" fectu 'quieſcit."

Plutarch condemns Cato for ſelling his old worn out ſervants, and urges againſt him the contrary practice of treating horſes. Horace, when he prays to Apollo, that he may enjoy a not inglorious old age, uſes the very words of Virgil, in this paſſage:

" Frui

Frigidus in Venerem ſenior, fruſtraque laborem
Ingratum trahit: et, ſi quando ad prælia ventum eſt,
Ut quondam in ſtipulis magnus ſine viribus ignis,
Incaſſum

" Frui paratis, et valido mihi
" Latoë, dones: et precor, integra
" Cum mente, *nec turpem ſenectam*
" Degere, nec cithara carentem."

Ovid, lamenting the misfortunes which attended his old age, ſays it fares otherwiſe with an old victorious horſe, who is ſuffered to graze quietly in the meadows:

" Ne cadat, et multas palmas inho-
" neſtet adeptas,
" Languidus in pratis gramina car-
" pit equus."

May's tranſlation is according to the firſt interpretation:

" Yet when diſeaſe or age have
" brought to nought
" This horſe's ſpirit, let him at home
" be wrought,
" Nor ſpare his baſe old age."

Dryden follows the latter interpretation, and adds a large paraphraſe:

" But worn with years, when dire
" diſeaſes come,
" Then hide his not ignoble age at
" home:
" In peace t' enjoy his former palms
" and pains,
" And gratefully be kind to his re-
" mains."

Dr. Trapp alſo follows the latter interpretation:

" When weaken'd by diſeaſe, or
" years, he fails,
" Indulge him hous'd; and mindful
" of the paſt,
" Excuſe his not diſhonourable age."

97. *Frigidus in Venerem ſenior.*] In the King's manuſcript it is *frigidus in Venerem* eſt *ſenior.*

98. *Prælia.*] La Cerda thinks the Poet ſpeaks of the horſe's unfitneſs for war: but ſurely he means the battles of Venus, not thoſe of Mars. In the ſame ſenſe he uſes *bella* in the eleventh Æneid.

" At non in Venerem ſegnes, noc-
" turnaque bella."

99. *Quondam.*] It is not always uſed to ſignify any determinate time. Here I take it to mean only *ſometimes*, as it is uſed alſo in the fourth Georgic:

" Frigidus ut quondam ſylvis im-
" murmurat Auſter;"

and in the ſecond Æniad:

" —— Nec ſoli pœnas dant ſanguine
" Teucri:
" *Quondam* etiam victis redit in præ-
" cordia virtus,
" Victoreſque cadunt Danai."

and again:

" Adverſi rupto ſeu quondam turbine
" venti
" Conſligunt."

and in the fifth Æniad:

" Entellus vires in ventum effudit, et
" ultro
" Ipſe gravis graviterque ad terram
" pondere vaſto
" Concidit: ut *quondam* cava conci-
" dit, aut Erymantho,
" Aut Ida in magna, radicibus eruta
" pinus."

and in the ſeventh:

" Ceu *quondam* torto volitans ſub ver-
" bere turbo."

and again:

" Ceu *quondam* nivei liquida inter nu-
" bila cygni
" Cum ſeſe a paſtu referunt:"

and in the ninth:

" Qualis in Euboico Baiarum littore
" *quondam*
" Saxea pila cadit:"

and

Incaſſum furit. Ergo animos ævumque notabis 100
Præcipue: hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides, cum præcipiti certamine campum
Corripuere,

and in the twelfth:

" Poſtquam acies videt Iliacas, atque
" agmina Turni,
" Alitis in parvæ ſubito collecta
" figuram:
" Quæ *quondam* in buſtis aut culmi-
" nibus deſertis
" Nocte ſedens, ſerum canit impor-
" tuna per umbras."

Stipulis.] Pierius ſays it is *ſtipula* in the Roman manuſcript.

100. *Ævum.*] Ariſtotle ſays the beſt age of a horſe is from three years old to twenty: tho' both horſe and mare will begin to couple at two, and the horſe will continue to thirty-three, and the mare to above forty: Ἵππος δὲ ὀχεύειν ἄρχεται διετὴς, καὶ ὀχεύεται, ὅστις καὶ γεννᾷ. τὰ μέντοι ἔκγονα καλὰ τούτους τοὺς χρόνους, ἐλάττω καὶ ἀσθενικώτερα, ὡς δ' ἐπὶ τὸ πολὺ τριετὴς ὀχεύει, καὶ ὀχεύεται, καὶ ἀναδίδωσι δὲ αἰεὶ ἐπὶ τὸ βελτιώτερον τὰ ἔκγονα γεννᾶν μέχρις ἐτῶν εἴκοσιν. Ὀχεύει δὲ ὁ ἵππος ὁ ἄρρην μέχρις ἐτῶν τριάκοντα καὶ τριῶν. ἡ δὲ θήλεια ὀχεύεται ἄχρις ἐτῶν τεσσαράκοντα, ὥστε συμβαίνει σχεδὸν διὰ βίου γίνεσθαι τὴν ὀχείαν· ζῇ γὰρ ὡς ἐπὶ τὸ πολὺ ὁ μὲν ἄρρην περὶ τριάκοντα πίπλε ἔτη, ἡ δὲ θήλεια πλείω τῶν τεσσαράκοντα. ἐὰν δὲ τις ἐθίσασιν ἵππους καὶ ἑβδομήκοντα πίπλε ἔτη. Varro ſays they ſhould not be younger than three, nor older than ten. " Horum equorum, " et equarum greges qui habere " voluerunt, ut habent aliqui in " Peloponneſo, et in Apulia, pri- " mum ſpectare oportet ætatem, " quam præcipiunt. Videndum ne " ſint minores trimæ, majores de- " cem annorum." Columella ſays the beſt age of a horſe is from three to twenty; of a mare from two till ten: " Marem putant minorem trimo " non eſſe idoneum admiſſuræ: poſſe " vero uſque ad vigeſimum annum " progenerare, fœminam bimam recte " concipere, ut poſt tertium annum " enixa fœtum educet, eamque poſt " decimum non eſſe utilem, quod " ex annoſa matre tarda ſit, atque " iners proles."

101. *Prolemque parentum.*] I have ventured to differ from the general interpretation of theſe words. They are underſtood to mean, that you are to conſider the ſire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphraſes them: " Poſt, parentes " cujuſmodi ſint, conſiderabis, ut- " pote quos plerumque ſequitur ſua " ſoboles." La Cerda explains them " quibus parentibus geniti:" and Ruæus, " quorum parentum ſint " ſoboles." Dryden tranſlates them, " note his father's virtues:" and Dr. Trapp " their lineage." I believe the Poet means by *prolem parentum*, that we are to obſerve what colts the horſe produces. May ſeems to have underſtood the paſſage in this ſenſe, for he tranſlates it, " his brood."

102. *Dolor.*] In one of the Arundelian manuſcripts it is *color.*

103. *Nonne vides, &c.*] It is eaſy to ſee that Virgil had Homer's chariot race in his view. He has not indeed adorned his deſcription with a variety of incidents, which are ſo juſtly admired in the Greek poet. They would have been uſeleſs ornaments in this place, where only the force and ſwiftneſs of the horſes at

Corripuere, ruuntque effuſi carcere currus,
Cum ſpes arrectæ juvenum, exultantiaque haurit
Corda pavor pulſans: illi inſtant verbere torto,
Et proni dant lora: volat vi fervidus axis.
Jamque humiles, jamque elati ſublime videntur
Aëra per vacuum ferri, atque adſurgere in auras.
Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur; humeſcunt ſpumis, flatuque ſequentum.

Tantus

that game require to be deſcribed. It is not any particular race, but a general deſcription of that exerciſe which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

Præcipiti certamine.] Pierius found *conamine*, inſtead of *certamine*, in ſome ancient manuſcripts: but he thinks it had been written at firſt as a paraphraſe, and had afterwards ſlipt into the text.

We find the ſame words repeated in the fifth Æneid:

" Non tam præcipites bijugo certa-
" mine campum
" Corripuere, ruuntque effuſi carcere
" currus."

105. *Exultantiaque haurit corda pavor pulſans.*] Theſe words are alſo repeated in the fifth Æneid, ver. 137, 138. They are much more expreſſive than thoſe which Homer has uſed on the ſame occaſion:

- - - - Πάντασσι δὲ θυμὸς ἐναῖρω
Νίκης ἱεμένοισιν.

107. *Proni dant lora.*] Thus in the fifth Æneid:

" Nec ſic immiſſis aurigæ undantia
" lora
" Concuſſere juges, pronique in ver-
" bera pendent."

Fervidus axis.] Thus Horace:

" —— Metaque *fervidis*
" Evitata *rotis*."

108. *Jamque humiles, &c.*] Thus Homer:

Ἅρμαῖα δ' ἄλλοτε μὲν χθονὶ πίλναθο θωυξοΐσιν,
Ἄλλοτε δ' αἰἐν ἄειρε μετάτροπα.

110. *Fulvæ nimbus arenæ tollitur.*] Thus Homer:

——Ἀπὸ δὲ σφίσι κονίη
Ἴετ' ἀειρομένη ἠΰτε νέφος ἠὲ θύελλα.

and again:

——Οἱ δ' ἐπιπλόμενοι κονίῃσι παφάσσον.

111. *Humeſcunt ſpumis, flatuque ſequentum.*] Thus alſo Homer:

Πνοιῇ δ' Ἐνυαλίοιο μεμαότες ἰρέες τ' ὠμω
Θέρμετ'.

Mr. Pope, in his tranſlation of the paſſage in Homer, which Virgil here imitates, has greatly improved his author's original, by borrowing beauties from the copy.

" At once the courſers from the bar-
" riers bound,
" The lifted ſcourges all at once re-
" ſound;
" Their heart, their eyes, their voice
" they ſend before,
" And up the champain thunder from
" the ſhore:
" Thick, where they drive, the duſty
" clouds ariſe,
" And the loſt courſer in the whirl-
" wind flies;

" Looſe

Tantus amor laudum, tantæ eſt victoria curæ.
Primus Ericthonius currus et quatuor auſus
Jungere

" Looſe on their ſhoulders the long
" manes reclin'd,
" Float in their ſpeed, and dance up-
" on the wind:
" The ſmoaking chariots, rapid as
" they bound,
" Now ſeem to touch the ſky, and
" now the ground.
" While hot for fame, and conqueſt
" all their care,
" (Each o'er his flying courſer hung
" in air)
" Erect with ardour pois'd upon the
" rein,
" They pant, they ſtretch, they
" ſhout along the plain."

The ſmoaking chariots rapid as they bound, is taken from *volat vi fervidus axis*; for Homer ſays no more than ſimply *the chariots*. *Each o'er his flying courſer hung in air* and *pois'd upon the rein* are not in the Greek, but are taken from *proni dant lora*. *Erect with ardour* is taken from *ſpes arrectæ juvenum*, for Homer only ſays, *the charioteers ſtood upon their ſeats*. Had Mr. Pope favoured us with a tranſlation of this paſſage of Virgil, I believe every impartial reader would have given the preference to the Latin poet. But as we cannot ſhew Virgil in the Engliſh language with equal advantage; I ſhall repreſent the paſſage in Homer, under the ſame diſadvantage of a literal tranſlation: " They all at once lifted " their whips over the horſes, and " laſhed them with their reins, and " earneſtly encouraged them with " words. They run ſwiftly over the " plain, and are ſoon diſtant from " the ſhips. The ſcattered duſt a- " riſes under their breaſts, like a " cloud or ſtorm, and their manes " float waving in the wind. The " chariots now approach the foodful " earth, and now leap up on high, " and the drivers ſtand upon their " ſeats, and every one's heart beats " with deſire of victory, each en- " courages his horſes, and they fly " along the plain, raiſing up the " duſt." The reader will now eaſily obſerve how much more animated Virgil's deſcription is, than that of Homer. The chariots do not barely *run over the plain*, but they *ſeize it*, they *pour from the barriers*, *and ruſh along*, and the *fervid axle flies*. They do not only *leap up on high*, but *ſeem to be carried on high thro' the plains of air*, *and to mount up to the ſkies*. The drivers do not only *ſtand upon their ſeats*, but *their hopes are elevated*, and *they hang over their horſes with ſlackened reins*. Nor do their *hearts* merely *beat with deſire of victory*, but *thrilling fear rends their beating hearts*.

113. *Ericthonius.*] The firſt inventors of things are very doubtfully delivered down to us by the Ancients. Cicero, in his third book *de Natura Deorum*, aſcribes the invention of the *quadrigæ* to the fourth Minerva: " Minerva prima quam Apollinis " matrem ſupra diximus: ſecunda " orta Nilo, quam Ægyptii Saitæ " colunt: tertia illa quam Jove ge- " neratam ſupra diximus: quarta " Jove nata et Coryphe, Oceani fi- " lia, quam Arcades Coriam nomi- " nant, et quadrigarum inventricem " ferunt." Ericthonius however is generally allowed to have been the inventor of chariots, to hide the deformity of his feet. The commentators tell a ridiculous ſtory of his be-

Jungere equos, rapidiſque rotis inſiſtere victor.
Fræna Pelethronii Lapithæ, gyroſque dedere 115
Impoſiti

ing produced by a vain endeavour of Vulcan to enjoy Minerva, who reſiſted his attempts: and derive his name from ἔρις *ſtrife*, and χθὼν *the earth*. They make him the fourth king of the Athenians. But Sir Iſaac Newton ſuſpects this Ericthonius to be no other than Erectheus, and to be falſly added as a different king of Athens, to lengthen their chronology. I rather believe the Ericthonius here meant is the ſon of Dardanus and father of Tros: becauſe Pliny mentions him with the Phrygians, to whom he aſcribes the invention of putting two horſes to a chariot, as Ericthonius invented the putting four. " Bigas " primum junxit Phrygum natio, " quadrigas Ericthonius."

114. *Rapidis.*] Pierius ſays it is *rapidus* in the Roman manuſcripts. I find the ſame reading in one of the Arundelian manuſcripts. Servius alſo and Heinſius reads *rapidus*.

115. *Fræna Pelethronii Lapithæ gyroſque dedere.*] Servius ſays Pelethronium is the name of a Town of Theſſaly where the breaking of horſes was firſt invented. This interpretation is generally received, and therefore I have adhered to it in my tranſlation. But Pliny makes Pelethronius the name of a man, and ſays, Bellerophon invented the backing of horſes, Pelethronius bridles and the furniture of horſes, and the Centaurs of Theſſaly the fighting on horſeback: " Equo vehi Bellero-" phontem, frænos et ſtrata equo-" rum Pelethronium, pugnare ex quo " Theſſalos, qui Centauri appellati " ſunt, habitantes ſecundum Pelium " montem." Ovid however plainly uſes Pelethronium in the ſenſe which Servius has given it:

" Vecte Pelethronium Macareus in
" pectus adacto
" Stravit Erigdupum."

Gyrus ſignifies properly a *wheeling about*. Thus it is uſed, in the ſeventh Æneid, for the wheeling round of a top:

" Ceu quondam torto volitans ſub
" verbere turbo,
" Quem pueri *magno in gyro* vacua
" atria circum
" Intenti ludo exercent."

In the tenth Æneid, when Mezentius throws ſeveral darts at Æneas, and then takes a great round, it is expreſſed by *volat ingenti gyro*.

" — — Dixit, telumque intorſit in
" hoſtem
" Inde aliud ſuper atque aliud figit-
" que *volatque*
" *Ingenti gyro.*"

It is uſed in the ſame manner, in the eleventh Æneid, to expreſs Camilla's flying from Orſilochus, and wheeling round, till ſhe comes behind him:

" Orſilochum fugiens, *magnumque*
agitata per orbem
" Eludit *gyro* interior, ſequiturque
" ſequentem."

In this place therefore it ſignifies the managing a horſe, and teaching all the proper rounds and turns. May has tranſlated this paſſage,

" The Peletronian Lapithes firſt
" found
" The uſe of backing horſes, taught
" them bound,
" And run the ring; taught riders
" t' exerciſe
" In martial ranks."

Dryden's

Impoſiti dorſo, atque equitem docuere ſub armis
Inſultare ſolo, et greſſus glomerare ſuperbos.
Æquus uterque labor; æque juvenemque magiſtri
Exquirunt, calidumque animis, et curſibus acrem.
Quamvis ſæpe fuga verſos ille egerit hoſtes,
Et patriam Epirum referat, forteſque Mycenas;
Neptunique ipſa deducat origine gentem.

His

Dryden's tranſlation is

" The Lapithæ to chariots, add the
" ſtate
" Of bits and bridles; taught the
" ſteed to bound,
" To run the ring, and trace the
" mazy round.
" To ſtop, to fly, the rules of war
" to know:
" T' obey the rider; and to dare the
" foe."

Dr. Trapp's is

" The Lapithæ firſt mounting on their
" backs,
" Added the reins; and taught them
" under arms,
" Graceful to form their ſteps, to
" wheel, and turn,
" Inſult the ground, and proudly pace
" the plain."

116. *Equitem.*] Aulus Gellius contends that *eques* ſignifies the ſame with *equus*, and quotes a verſe of Ennius where *eques* was evidently uſed for a horſe:

" Denique vi magna *quadrupes eques*,
" atque elephanti
" Projiciunt ſeſe."

Without doubt, it is the horſe, that paws, curvets, and prances, but the Poet might very well apply theſe actions to the man who rides the horſe, and makes him perform them.

118. *Æquus uterque labor.*] That is, the labours of driving chariots, and managing the ſingle horſe are equal.

119. *Calidum.*] In one of the Arundelian manuſcripts it is *calidis.*

120. *Quamvis ſæpe fuga, &c.*] That is, let the horſe's qualifications have been ever ſo good, let him have come from the beſt countries in the world, let him be deſcended from the nobleſt race, yet he muſt be in the flower of his age; or elſe good judges, will never make choice of him, either for riding, or racing. In like manner muſt we be careful, not to chuſe an old horſe for a ſtallion.

121. *Epirum.*] In one of Dr. Mead's manuſcripts it is *Cyprum.* Epirus was famous for horſes. See the Note on Book I. ver. 59.

Forteſque Mycenas.] Mycenæ was a city of Argia, a region of Peloponneſus, in which Agamemnon reigned. This country was famous for good horſes. Thus Horace:

" Plurimus in Junonis honorem
" Aptum dicit equis Argos, diteſque
" *Mycenas.*"

122. *Neptunique ipſa deducat origine gentem.*] In both the Arundelian manuſcripts it is *ipſam* inſtead of *ipſa.* Pierius ſays it is *nomen* inſtead of *gentem* in the Roman manuſcript. I have found *mentem*, in an old edition, printed at Venice, in 1475.

Neptune is ſaid to have ſmitten the earth with his trident, and thereby to have produced a fine horſe, to which

His animadverſis, inſtant ſub tempus, et omnes
Impendunt

which the Poet alludes, in the firſt Book:

" ——— Tuque o, cui prima fre-
" mentem
" Fudit equum tellus, magno per-
" cuſſa tridenti,
" Neptune."

There is another fable, that Ceres, to avoid the addreſſes of Neptune, took upon her the form of a mare: but Neptune diſcovering her, turned himſelf into a horſe, and enjoyed her, after which ſhe was delivered of a fine horſe, which ſome ſay was the famous Arion. Dryden, in his tranſlation, ſeems to make Virgil allude to both fables:

" But once again the batter'd horſe
" beware,
" The weak old ſtallion will deceive
" thy care:
" Tho' famous in his youth for
" force and ſpeed,
" Or was of Argos or Epirian
" breed,
" Or did from Neptune's race or
" *from himſelf* proceed."

I ſuppoſe by *himſelf* he muſt mean *Neptune himſelf*, who was the natural father of the horſe, according to the latter fable. May adheres to the former:

" Though nere ſo nobly born, tho'
" oft in game
" They won the prize, and for their
" country claim
" Epire, or fam'd Mycenæ, or elſe
" took
" Their birth at firſt from *Neptune's*
" *trident's ſtroke*:"

and Dr. Trapp:

" If youth and ſtrength he want, th'
" attempt is vain;
" Tho' oft victorious he has turn'd
" the foes
" To flight, and boaſts Epirus, fam'd
" for ſteeds,
" Or brave Mycenæ, as his native
" ſoil,
" And ev'n from *Neptune's breed* his
" race derives."

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123. *His animadverſis, &c.*] The Poet having already deſcribed the excellency of thoſe two noble creatures, the Bull and the Horſe, now acquaints us with the method of preparing them, for the propagation of their ſpecies; the male is to be well fed to make him plump and luſty, but the female is to be kept lean, by a ſpare diet, and much exerciſe:

" Theſe things being well obſerv-
" ed, they are very diligent about the
" time of generation, and beſtow
" all their care in plumping the leader
" and huſband of the herd with firm
" fat: and cut tender graſs for him,
" and give him plenty of water, and
" corn; leſt he ſhould be deficient in
" his pleaſing labour, and leſt the
" puny race ſhould betray the weak-
" neſs of their fathers. But as for
" the females, they purpoſely make
" them lean: and when now the
" new known deſire ſolicits their
" firſt enjoyment, they both deny
" them fodder, and drive them from
" the ſprings. They often ſhake
" them alſo with running, and fa-
" tigue them in the ſun, when the
" floor groans heavily with threſhing,
" and when the empty chaff is toſſed
" to the riſing zephyrs. This they
" do, that the uſe of the genial field
" may not be blunted with too much
" indulgence, and overſpread the
" ſluggiſh furrows; but that it may
" greedily

Impendunt curas denſo diſtendere pingui,

Quem

" greedily devour the joy, and re-
" ceive it into the inmoſt receſſes."

This paſſage is commonly underſtood to relate only to *horſes* and *mares*. Thus Grimoaldus paraphraſes it: " Poſtquam mores *equorum*, et " annos deprehenderint agricolæ .... " Inſuper armentarii diligentes de- " dita opera et de induſtria *equas* " emacerabunt." Thus alſo May tranſlates it:

" Theſe things obſerv'd, at covering
" time, they care
" To make their *ſtallion* ſtrongly fat
" and fair."

and Dryden:

" Theſe things premis'd, when now
" the nuptial time
" Approaches for the ſtately *ſteed* to
" climb;
" . . . . . .
" Inſtructed thus, produce him to
" the fair;
" And join in wedlock to the longing
" *mare*."

But La Cerda contends, that this whole paſſage relates to *bulls* and *cows*, which opinion he confirms by the Poet's mentioning the *aſilus* and the calves ſoon after. To me it appears that this precept relates to both ſpecies, for at ver. 49. where Virgil begins his ſubject, he profeſſes to treat of *horſes* and *bullocks* together:

" Seu quis, Olympiacæ miratus
" præmia palmæ,
" Paſcit *equos*, ſeu quis fortes ad ara-
" tra *juvencos*
" Corpora præcipue matrum legat."

He then proceeds to deſcribe the good qualities of a cow:

" —— Optima torvæ
" Forma bovis:"

and immediately afterwards ſubjoins, thoſe of a horſe:

" Nec non et pecori eſt idem delectus
" equino.
" Tu modo quos in ſpem ſtatues ſub-
" mittere gentis,
" Præcipuum jam inde a teneris im-
" pende laborem."

After his long deſcription of the good qualities of a horſe, he now comes to conſider the generation of theſe animals, and ſeems to me to blend both ſpecies together. In the paſſage now under conſideration, the fatiguing the females with running before copulation, and in the next paſſage, the reſtraining them from leaping, ſeems moſt applicable to mares; and the mention of the calves, and the *aſilus* ſoon after, and the time aſſigned for their copulation evidently belong to cows.

Inſtant ſub tempus, &c.] Varro ſays he uſed to feed his bulls well, for two months before the time: " Tauros duobus menſibus ante ad- " miſſuram herba, et palea, ac fœno " facio pleniores, et a fœminis ſe- " cerno." Columella alſo ſays the bull ſhould be well fed: " Pabu- " lum . . . tauris adjicitur, quo for- " tius ineant." He ſays the ſame of horſes: " Eoque tempore, quo vo- " catur a fœminis, roborandus eſt " largo cibo, et appropinquante vere " ordeo, ervoque ſaginandus, ut " veneri ſuperſit, quantoque fortior " inierit, firmiora ſemina præbeat fu- " turæ ſtirpi:" and Palladius alſo; " Hoc menſe [Martio] ſaginati, ac " paſti ante admiſſarii generoſis equa- " bus admittendi ſunt."

125. *Dixere.*

Quem legere ducem, et pecori dixere maritum:
Pubenteſque ſecant herbas, fluvioſque miniſtrant,
Farraque ne blando nequeat ſupereſſe labori,
Invalidique patrum referant jejunia nati.
Ipſa autem macie tenuant armenta volentes:
Atque ubi concubitus primos jam nota voluptas
Sollicitat,

125. *Dixere.*] It is *duxere* in the Cambridge manuſcript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead's manuſcripts have *florentes.* Moſt of the old editions have the ſame reading. Pierius ſays it is *pubentes* in ſome ancient manuſcripts; which reading is admitted alſo by Heinſius, Maſvicius, Ruæus, and ſeveral other good editors. La Cerda has *florentes*, but he thinks *pubentes* better: "Melius "legas *pubentes*: Nam prata magis "conveniunt, quæ delicatis et mol- "libus herbis abundant, quam pro- "ceris." This agrees with what Columella ſays of the feeding of horſes, who recommends tender graſs, rather than that which is ripe: "Gregibus autem ſpatioſa et palu- "ſtria, nec non montana paſcua eli- "genda ſunt, rigua, nec unquam "hiccanea, vacuave magis, quam "ſtirpibus impedita, frequenter *mol-* "*libus* potius quam proceris herbis "abundantia."

127. *Nequeat.*] Pierius ſays it is *nequent* in the Roman and other moſt ancient manuſcripts. The King's, one of the Arundelian, and one of Dr. Mead's manuſcripts have *nequeant* The ſame reading is admitted by Paul Stephens, Schrevelius, and ſeveral of the old editors, but *nequeat* is generally received.

129. *Macie tenuant armenta.*] This precept of making the females lean, is delivered alſo by the proſe writers. Varro ſays he fed his cows ſparingly for a month: "Propter "fœturam hæc ſervare ſoleo, ante "admiſſuram menſem unum, ne ci- "bo, et potione ſe impleant, quod "exiſtimantur facilius macræ con- "cipere." Columella ſays the cows are to be fed ſparingly, leſt too great fatneſs ſhould make them barren: "Sed et pabulum circa tempus ad- "miſſuræ ſubtrahitur fœminis, ne "eas ſteriles reddat nimia corporis "obeſitas."

130. *Ubi concubitus primos jam nota voluptas ſollicitat.*] The Critics are not agreed about the ſenſe of this paſſage. Servius ſays that the word *nota* is put to ſignify that the mares had been covered before, becauſe the firſt time a young mare is covered ſhe ought not to be lean: "Dicendo *nota* per tranſitum tetigit "rem ab aliis diligenter expreſſam. "Nam equæ pullæ cum primum "coëunt, ſi macræ ſunt, et debili- "tantur, et debiles creant: poſt "primum autem partum tenues eſſe "debent." But I do not find this diſtinction made by the writers on Huſbandry. Ruæus ſays *primos* and *jam nota* are inconſiſtent, unleſs *primos* relates, not to the firſt covering, but to the beginning of the year: "Pugnant hæc verba, *primos* et *jam* "*nota*. Niſi juxta alios intelliga- "mus *primos*, non omnino de primo "concubitu; ſed tantum de primo

"et

" et novo anni cujuſque redeuntis." Accordingly his interpretation is; " Et cum voluptas *prius cognita* ſua- " det novum coïtum." Dr. Trapp tranſlates Ruæus's note, and adds " and that is very untoward." Grimoaldus interprets it, " Ubi primum " coire cupient:" and La Cerda, " ubi " jam ſollicitantur voluptate ad co- " itum," taking no notice either of *primos* or *jam nota*. Thus alſo May tranſlates it:

" ——— And when they have
" an appetite
" To venery."

Dryden follows Ruæus:

" When conſcious of their paſt de- " light, and keen
" To take the leap, and prove the " ſport again."

Dr. Trapp tranſlates *jam nota*, but takes no notice of *concubitus primos*:

" ——— When now the known " delight
" Solicits their deſires."

Mr. B ——, in his preface to the Georgics prefixed to the ſecond book, gives a quite new interpretation of this paſſage. " Mr. Dryden, " *ſays he*, very unlearnedly applies " *nota voluptas* to the mare, not con- " ſidering that Virgil ſpeaks here in " the perſon of a Groom or Far- " mer, very well acquainted with " the paſſion thoſe creatures are moſt " ſubject to; and therefore *nota vo-* " *luptas* relates to the farmer's know- " ledge, beyond all manner of doubt; " and it is worth obſervation, through " all the Georgics, that though the " piece is what the Grammarians " call *Didactic*, yet the ſtile is gene- " rally Epic." He then gives his own tranſlation of the paſſage now before us, in the following words:

" As for the herd, they ſtrive to " keep them bare,
" And pinch, and draw them down, " with ſcanty fare;
" And when the well known paſ- " ſion of their race
" Solicits inſtantly the firſt embrace,
" Then they forbid them wand'ring " in the woods,
" Cropping the brouze, and haunt- " ing lonely floods:
" Oft in the ſcorching ſun they waſte " their force,
" And urge them panting in the fu- " rious courſe:
" Then groans the floor, to pound- " ed ſheaves reſign'd,
" And empty ſtraws are ſpurn'd a- " gainſt the wind."

The whole difficulty, about interpreting this paſſage, ſeems to have riſen from not conſidering, that *voluptas* ſignifies not only what we call *pleaſure*, but alſo a *deſire of enjoying*. In this ſenſe it is plainly uſed in the ſecond eclogue:

" Torva leæna lupum ſequitur, lu- " pus ipſe capellam:
" Florentem cytiſum ſequitur laſciva " capella:
" Te Corydon, O Alexi: trahit ſua " quemque *voluptas*:"

and in the tenth Æneid:

" Tantane me tenuit vivendi, nate, " voluptas?"

where Ruæus interprets *vivendi voluptas, cupido vitæ*; and Dryden tranſlates it;

" What joys, alas! could this frail " being give,
" That I have been ſo *covetous* to " live?

Voluptas therefore, in the paſſage now under conſideration, ſignifies the *deſire* which now firſt begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would ſtill be more evidently the ſenſe of the paſſage, if we were to read *nata* inſtead of *nota*, as it is in the Cambridge manuſcript.

Sollicitat, frondeſque negant, et fontibus arcent.
Sæpe etiam curſu quatiunt, et ſole fatigant,
Cum graviter tunſis gemit area frugibus, et cum
Surgentem ad zephyrum paleæ jactantur inanes.

Hoc

131. *Frondeſque negant, et fontibus arcent.*] This is put in oppoſition to

" *Pubenteſque ſecant herbas, fluvioſque miniſtrant.*"

Pierius ſays that in ſome ancient manuſcripts it is *frondibus*, inſtead of *fontibus*; which he juſtly condemns.

133. *Cum graviter tunſis*, &c.] Pierius found *tonſis* in ſome manuſcripts: I find the ſame reading in the Cambridge manuſcripts, and in ſome of the oldeſt printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harveſt was about the latter end of their June; and therefore we cannot ſuppoſe their threſhing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro ſays the time for this was from the riſing of the Dolphin to about forty days afterwards: " Maxime idoneum " tempus ad concipiendum a Del" phini exortu, uſque ad dies qua" draginta, aut paulo plus. Quæ e" nim ita conceperunt, temperatiſſi" mo anni pariunt. Vaccæ enim " menſibus decem ſunt prægnan" tes." This riſing of the Dolphin mentioned by Varro, cannot be the morning riſing, which began on the twenty-ſeventh of December, according to Columella: " Sexto Calendas " Januarias Delphinus incipit oriri " mane:" or on the fourth of January according to Pliny: " Pri" die Nonas Delphinus matutino ex" oritur." It muſt be the evening riſing, which was on the tenth of June, according to both Columella and Pliny: " Quarto Idus Delphi" nus veſpere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harveſt was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expreſsly mentions July as the proper time: " Menſe Julio " fœminæ maribus plerumque per" mittendæ, ut eo tempore concep" tos proximo vere adultis jam pa" bulis edant. Nan decem menſi" bus ventrem perferunt." Palladius alſo aſſigns the month of July as the proper ſeaſon: " Hoc tempore " maxime taurus ſubmittendæ ſunt " vaccæ, quia decem menſium par" tus ſic poterit maturo vere conclu" di." But the time for covering mares is much earlier, and by no means agrees with the time of harveſt. According to Varro, it is from the vernal equinox to the ſolſtice, that is, from the twenty-fourth or twenty-fifth of their March to the twenty-fourth or twenty-fifth of June: " Ho" rum fœturæ initium admiſſiones fa" cere oportet, ab æquinoctio verno " ad ſolſtitium, ut partus idoneo tem" pore fiat. Duodecimo enim men" ſe, die decimo aiunt naſci." According to Columella, the time is about the vernal equinox: " Gene" roſis circa vernum æquinoctium " mares jungentur, ut eodem tem" pore, quo conceperint, jam læ-

" tis

Hoc faciunt, nimio ne luxu obtuſior uſus
Sit genitali arvo, et ſulcos oblimet inertes:
Sed rapiat ſitiens Venerum, interiuſque recondat.
Rurſus cura patrum cadere, et ſuccedere matrum
Incipit. Exactis gravidæ cum menſibus errant,

Non

" tis et herbidis campis poſt anni
" meſſem parvo cum labore fœtum
" educent. Nam menſe duodecimo
" partum edunt." Palladius ſets down March as the ſeaſon: " Hoc
" menſe ſaginati, ac paſti ante ad-
" miſſarii generoſis equabus admit-
" tendi ſunt."

135. *Hoc faciunt*, &c.] In theſe lines the modeſty of the Poet is very remarkable. His expreſſions are glowing and poetical; and at the ſame time not offenſive to the chaſteſt ear. Some of his Commentators however have been careful to explain in the cleareſt manner what their author took care to veil decently with figures. Dryden's tranſlation is abominably obſcene, for which he has been juſtly corrected by Mr. B——. Dr. Trapp, thro' fear of offending in the ſame manner, has compriſed theſe three verſes in two very dull lines:

" Leſt too much luxury and eaſe
" ſhould cloſe
" The pores, and dull the hymeneal
" ſoil."

136. *Sit.*] In one of Dr. Mead's manuſcripts it is *ſint*, which cannot be right.

Arvo.] In an old edition, printed at Venice, in 1475, it is *auro*.

Et ſulcos.] In the Baſil edition of 1586. it is *ſulcoſque*.

137. *Rapiat venerem.*] Thus Horace:

" ——— *Venerem* incertam *ra-*
" *pientes.*"

138. *Rurſus cura patrum*, &c.] The Poet having given us full inſtructions about the care of the male, now tells us, that after conception, the whole care is to be transferred to the female. He then takes occaſion to mention the Aſilus, which is a terrible plague to the cows in Italy.

" Again the care of the ſires be-
" gins to ceaſe, and that of the dams
" to begin. When they rove about,
" in a ſtate of pregnancy, and are
" near their time, let no one ſuffer
" them to draw the yokes of the hea-
" vy waggons, or leap acroſs the
" way, and run ſwiftly over the mea-
" dows, and ſwim the rapid ſtreams.
" Let them feed in open lawns, and
" near full rivers; where the banks
" are moſſy, and green with graſs:
" and let there be caves to ſhelter,
" and rocks to ſhade them. About
" the groves of Silarus, and Albur-
" nus, green with holm oaks, there
" is great plenty of a ſort of flying
" inſects, which the Romans call
" *Aſilus*, but the Greeks have form-
" ed the name *Oeſtros* for it: it
" ſtings, and makes a whizzing
" noiſe: with which whole herds
" being terrified fly out of the
" woods; their bellowings furiouſly
" ſhake the ſky, and the woods, and
" the banks of dry Tanagrus. With
" this monſter did Juno formerly ex-
" erciſe ſevere wrath, when ſhe ſtu-
" died a plague for the Inachian hei-

Non illas gravibus quiſquam juga ducere plauſtris,
Non ſaltu ſuperare viam ſit paſſus, et acri
Carpere prata fuga, fluvioſque innare rapaces.
Saltibus in vacuis paſcant, et plena ſecundum
Flumina, muſcus ubi, et viridiſſima gramine ripa:
Speluncæque tegant, et ſaxea procubet umbra.
Et lucos Silari circa, ilicibuſque virentem
Plurimus Alburnum volitans, cui nomen aſilo
Romanum

" fer. Do you alſo take care to drive " it from the pregnant cattle, and " feed your herds, when the ſun is " newly riſen, or when the ſtars " lead on the night; for it is moſt " ſevere in the noon-day heat."

140. *Non illas gravibus quiſquam juga ducere plauſtris . . . ſit paſſus.*] Thus Varro: " Cum conceperunt " equæ, videndum ne aut laborent " pluſculum, &c."

In one of Dr. Mead's manuſcripts it is *gravidis* inſtead of *gravibus*.

143. *Saltibus.*] See the note on ver. 471. of the ſecond Georgic.

Paſcant.] In one of the Arundelian manuſcripts it is *paſcunt*.

Plena ſecundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not ſtrain themſelves with ſtooping to drink.

144. *Viridiſſima gramine ripa.*] Thus Varro, ſpeaking of cows, " Eas " paſci oportet in locis viridibus, " et aquoſis."

In one of Dr. Mead's manuſcripts it is *germine* inſtead of *gramine*.

146. *Eſt lucos.*] Seneca reads *Et lucum*.

Silari.] *Silarus* was the name of a river, which divided the country of the *Picentini*, from that of the *Lucani*. It is now called *Selo*.

Circa.] Seneca reads *juxta*.

Ilicibuſque virentem.] The epithet *virentem* is very proper; for the *holm-oak*, or *ilex*, is an ever-green.

147. *Plurimus.*] " This *plurimus*, " ſays Dr. *Trapp*, may ſeem odd; " for *Aſilus* is plainly underſtood as " agreeing with it. And then *Aſilus* " *cui nomen Aſilo* looks ſtrange. But " we muſt recur to the ſenſe; which " is the ſame, as if it had been *Plu-* " *rima muſca cui nomen Aſilo.*" *Aſilus cui nomen Aſilo* is La Cerda's interpretation, which, I muſt acknowledge, ſeems a little ſtrange. But ſurely *plurimus* agrees with *volitans*, which is uſed here as a noun ſubſtantive. Thus Servius interprets this paſſage: " Ordo talis eſt, *circa lu-* " *cos Silari fluminis Lucaniæ, et Al-* " *burnum ejus montem eſt plurimus vo-* " *litans:* ac ſi diceret, *eſt multa* " *muſca. Volitans* autem modo no- " men eſt, non participium."

Alburnum.] *Alburnus* was the name of a mountain near the river *Silarus*.

Cui nomen Aſilo.] *Aſilo* is here put in the dative caſe, after the manner of the Greeks. Thus we find in the fourth Georgic:

" Eſt etiam flos in pratis, *cui nomen* " *Amello*
" Fecere Agricolæ:"

and in the firſt Æneid:

" At puer Aſcanius, *cui* nunc *cogno-* " *men Iulo*

" Addi-

Romanum eſt, Oeſtron Graii vertere vocantes;

Aſper,

" Additur:"
and in the ninth:
" — — Fortemque manu fudiſſe
" Numanum
" *Cui Remulo cognomen erat*"

148. *Romanum eſt.*] *Eſt* is left out in the King's, in one of the Arundelian, and in one of Dr. Mead's manuſcripts.

Oeſtron Graii vertere vocantes.] Servius underſtands theſe words to mean, that the Greeks called this inſect οἶστρος, from its whizzing noiſe: for he thinks it cannot be the Poet's meaning, that the Greeks tranſlated it from the Latin, becauſe the Greek is the more ancient language: " Vertere ex ſoni ſimilitudine, onomatopoieam fecere. Non enim poſſumus accipere, ex Latina lingua mutavere, cum conſtet Græcam primam fuiſſe." It is probable however, that this inſect might have been firſt taken notice of by the ancient inhabitants of Italy. For that country was anciently celebrated for the fineſt kine: and Timæus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls ἰταλοὺς, and thence called the country Italy, becauſe it abounded with the fineſt bulls and calves: " Vide quid agas, inquam, Vacci. Nam bos in pecuaria, maxima debet eſſe auctoritate: præſertim in Italia, quæ a bubus nomen habere ſit exiſtimata. Græcia enim antiqua, ut ſcribit Timæus, tauros vocabant ἰταλοὺς, a quorum multitudine, et pulchritudine, et fœtu vitulorum Italiam dixerunt." To this we may add, that Seneca underſtood the Poet to mean, that *Aſilus* was the ancient name, but that the Greek name *œſtrus* or *æſtrum* was then received inſtead of it: " Hunc quem Græci " œſtrum vocant, pecora peragentem, " et totis ſaltibus diſſipantem, aſilum " noſtri vocabant. Hoc Virgilio licet credas:
" *Et lucum Silari juxta, ilicibuſque*
" *virentem*
" *Plurimus Alburnum volitans, cui*
" *nomen aſilo*
" *Romanum eſt, æſtrum Græci ver-*
" *tere vocantes,*
" *Aſper, acerba ſonans, quo tota ex-*
" *territa ſylvis*
" *Diffugiunt armenta.*
" Puto intelligi iſtud verbum inter-
" iſſe"

Varro calls this inſect *Tabanus:* " Itaque quod eas æſtate *tabani* concitare ſolent, eſt beſtiolæ quædam minutæ ſub cauda, ne concitentur, aliqui ſolent includere ſeptis." And Pliny informs us, that it is called both *Tabanus* and *Aſilus:* " Reliquorum quibuſdam aculeus in ore, ut *aſilo*, ſive *tabanum* dici placet."

The hiſtory of this inſect has been delivered in ſo confuſed a manner by authors, that I could meet with no ſatisfaction about it, till I was favoured by Sir Hans Sloane, Bart. with the peruſal of a book intitled *Eſperienze, ed Oſſervazioni intorno all' Origine, Sviluppi, e Coſtumi di varj Inſetti, con altre ſpettanti alla Naturale, e Medica Storia, fatte da* Antonio Vallisnieri, *Publico Profeſſore primario di Medicina Teorica nell' Univerſità di Padoa:* printed at Padua, in 1723, in 4to. This curious author informs us, from his own obſervation, that the *Aſſillo*, as he calls it, is a flying inſect, in ſhape ſomewhat reſembling a wild bee or waſp, without any iting, or proboſcis in the mouth. It has two membranaceous

Aſper, acerba ſonans: quo tota exterrita ſylvis
Diffugiunt

branaceous wings, with which it makes a moſt horrible whizzing. The belly is terminated by three long rings, one leſs than another, from the laſt of which proceeds a moſt formidable ſting. This ſting is compoſed of a tube, thro' which the egg is emitted, and of two augres, which make way for the tube to penetrate into the ſkin of the cattle. Theſe augres are armed with little knives, which prick with their points, and cut with their edges, cauſing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the ſting, as at the end of a viper's tooth, and of the ſting of waſps, bees, and hornets, iſſues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and cauſes the wound to become fiſtulous. This fiſtula ſeems to be kept open by the egg, after the manner of an iſſue. The egg is hatched within the fiſtula, and the worm continues there, till it is ready to turn to a chryſalis, receiving its nouriſhment from the juice, which flows from the wounded fibres. Theſe worms remain nine or ten months under the ſkin, and then being arriv'd almoſt to perfection, they come out of their own accord, and creep into ſome hole, or under ſome ſtone, and there enter into the ſtate of a chryſalis, in which condition they lie quiet for ſome time, and at laſt come forth in the form of the parent fly.

149. *Aſper.*] I take this word to be deſigned to expreſs the ſharpneſs of the ſting.

Acerba ſonans.] This relates to the horrible whizzing of this animal.

Quo tota exterrita ſylvis, &c.] Homer repreſents the ſuitors, who had long fought with Ulyſſes, on Minerva's raiſing up her ſhield, flying like oxen from the *æſtrus*.

Δὴ τότ' Ἀθηναίη φθισίμβροτος Αἰγιδ' ἀνέσχεν
Ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπλοίηδεν.
Οἱ δ' ἐφέβοντο μετὰ μέγαρον βόες ὡς ἀγελαῖαι,
Τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν
Ὡρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ τέλονται.

Now Pallas ſhines confeſs'd; aloft ſhe ſpreads
The arm of vengeance o'er their guilty heads;
The dreadful Ægis blazes in their eye;
Amaz'd they ſee, they tremble, and they fly:
Confus'd, diſtracted, thro' the rooms they fling,
Like oxen madded by the breeze's ſting,
When ſultry days, and long, ſucceed the gentle ſpring.
Mr. Pope.

Valliſnieri relates, that as four oxen were drawing a very heavy carriage, one of them being ſtricken in the back by an Aſſillo, all four ran ſo furiouſly, that being come to a river's ſide, they threw themſelves in headlong. The ſame author tells us, that in a fair of cattle, on the Mountains of Reggio, the oxen hearing the noiſe of ſome of theſe animals, tho' they were tied, and had their keepers by them, began firſt to roar, then to toſs, and wreath themſelves about in a ſtrange manner: at laſt they broke looſe, did a vaſt deal of miſchief, drove all the people out of the

Diffugiunt armenta; furit mugitibus æther
Concuſſus, ſilvæque, et ſicci ripa Tanagri.
Hoc quondam monſtro horribiles exercuit iras
Inachiæ Juno peſtem meditata juvencæ.
Hunc quoque, nam mediis fervoribus acrior inſtat,
Arcebis gravido pecori, armentaque paſces
Sole recens orto, aut noctem ducentibus aſtris.
Poſt partum, cura in Vitulos traducitur omnis:

Continuoque

the fair, and fled away themſelves with horrid bellowings.

He obſerves that theſe inſects ſometimes infeſt horſes, that live in mountainous places, and feed at large, in the groves and fields: but not thoſe which are kept in ſtables and curried. This confirms what Varro relates, that ſome keep their oxen in the ſtalls, to preſerve them from theſe inſects. Rubbing the cattle well preſerves them from this plague: for as Valliſnieri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the back and flanks, and ſometimes about the ſhoulders, and on the neck.

151. *Sicci ripa Tanagri.*] The *Tanagris* or *Tanager*, now called *Negro*, is a river of Lucania, riſing from the mountain *Alburnus*.

Dryden's tranſlation makes theſe words an extravagant rant:

" Tanagrus haſtens thence; and
" leaves his channel dry."

152. *Hoc quondam monſtro*, &c.] Io the daughter of Inachus was beloved by Jupiter, who to conceal her from Juno turned her into a cow. But Juno diſcovering the deceit ſent an *æſtros* to torment Io, with which being ſtung ſhe fled into Egypt, where being reſtored to her former ſhape, ſhe was married to king Oſiris, and after her death was worſhipped as a goddeſs, under the name of Iſis.

155. *Pecori*] In both Dr. Mead's manuſcripts it is *pecorique:* but the *que* is injudiciouſly added, to avoid a Synalœpha. See the note on book I. ver. 4.

156. *Aſtris.*] In the Cambridge manuſcript, and in ſome of the old printed editions it is *auſtris.*

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137. *Poſt partum*, &c.] The Poet having firſt deſcribed the care that is to be taken of the ſire before copulation, then of the dam, during her pregnancy, now tells us that all our care is to be beſtowed on the young ones, as ſoon as they are brought into the world, and begins with the Calves.

" After the cow has brought forth,
" all the care is transferred to the
" calves: and firſt they mark them
" with burning irons, to diſtinguiſh
" their ſorts: which they chooſe to
" keep for breeding, which they
" keep conſecrated to the altars,
" and which to cleave the ground,
" and turn up the rugged ſoil with
" broken clods. The reſt of the
" herd graze in the green meadows:
" but thoſe which you would form
" for the deſign and uſe of agricul-
" ture, you muſt teach whilſt they
" are yet but calves; and begin to
" tame them, whilſt their young
" minds are tractable, whilſt their
" age is governable. And firſt hang
" looſe collars of ſlender twigs about
" their

Continuoque notas, et nomina gentis inurunt:
Et quos aut pecori malint ſubmittere habendo,
Aut aris ſervare ſacros, aut ſcindere terram,
Et campum horrentem fractis invertere glebis.
Cætera paſcuntur virides armenta per herbas:

Tu

" their necks: and when their free " necks have been accuſtomed to " ſervitude, match bullocks of equal " ſtrength together, and take care " to faſten them by the collars, and " make them ſtep together. And " now let them often draw empty " wheels along the ground, and " mark the top of the duſt with their " footſteps. Afterwards let the " beechen axle labouring groan un- " der a heavy load, and let the bra- " zen pole draw the joined wheels. " In the mean time let the untamed " bullocks not only be fed with " graſs, or the tender leaves of wil- " lows, or marſhy ſedge, but gather " corn for them with your hand: " and let not your fruitful cows, as " in the days of our fathers, fill the " pails with ſnowy milk; but let " them ſpend all their udders on their " beloved offspring.

Pierius reads

Poſt partum in vitulos cura traducitur omnis:

but he ſays it is

Poſt partum cura in vitulos traducitur omnis,

in the Roman, the Medicean, the Lombard, and ſome other manuſcripts. He ſays alſo, that in the oblong manuſcript, which Pomponius Lætus called his *deliciæ*, it is *deducitur*, inſtead of *traducitur*; but he thinks the common reading is beſt.

158. *Continuo.*] See the note on ver. 75.

Notas et nomina gentis inurunt.] The burning marks upon cattle is a very ancient cuſtom, to which we find frequent alluſions.

159. *Malint.*] In one of Dr. Mead's manuſcripts it is *malit*; in the other it is *malunt*.

160. *Sacros.*] The King's, the Bodleian, one of the Arundelian manuſcripts, moſt of the old editions, and Paul Stephens have *ſacris*. Pierius reads *ſacris*; but he ſays it is *ſacros* in the Roman and Medicean manuſcripts, which he thinks a good reading. He adds, that it was *ſacros* in the Lombard manuſcript, but had been alter'd to *ſacris*. *Sacros* is generally received, and is more poetical.

162. *Cætera paſcuntur virides armenta per herbas.*] This is generally underſtood to mean: that the cattle which are not deſigned either for breeding, ſacrifices, or labour, have no mark ſet upon them, and ſo are ſuffered to graze undiſtinguiſhed. Thus Grimoaldus paraphraſes it: " At hæc quidem animalia domi, " et ad manum ſervant, et cuſtodiunt, " cætera, quæ neque ſunt admiſſu- " ræ idonea, nec ſacrificiis apta, " nec agriculturæ accommodata, in " agris, pratiſque, ſine ulla domandi " cura, libere vagari ſinunt." Thus alſo Dryden tranſlates it:

" The reſt, for whom no lot is yet " decreed,
" May run in paſtures, and at plea- " ſure feed:"

and Dr. Trapp:

" The reſt promiſcuous, and unnoted " feed

" On

Tu quos ad ſtudium, atque uſum formabis agreſtem,

Jam

" On the green meadows."
" *Unnoted*, ſays he, for that is ma-
" nifeſtly implied; though not ex-
" preſſed. *Cætera paſcuntur*, &c.
" ſubaud. *indiſcriminatim*. Thoſe
" of which he was ſpeaking before
" were to have *marks* ſet upon them:
" and theſe by the word *cætera* are
" ſet in oppoſition to them." La Cerda obſerves, that this is the general interpretation, received by all the Commentators; with which however he declares himſelf not to be ſatisfied. He is at a loſs, to underſtand, what fourth ſort is meant, that is not intended either for breeding, ſacrifice, or labour; unleſs any one ſhould pretend it is deſigned for the ſhamble. But then, ſays he, theſe are bred at home, and not ſuffered to feed at large. He then propoſes a new interpretation, that by *armenta* the Poet means *cow-calves*. This he confirms by a preceding paſſage in this Georgic, where we are told that the bull is to be well fed, but the cow to be kept lean:

" Ipſa autem macie tenuant *armenta*
" volentes."

Here, ſays he, the cows are called *armenta*, as diſtinct from the bulls. It is therefore this learned Commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of theſe interpretations to be the Poet's meaning. The firſt is ſufficiently refuted already by La Cerda: and the other ſeems to labour under ſome difficulties. The cow-calves are ſurely as much to be preſerved for breeding, as the bull-calves: and our Poet himſelf ſeems, in another place, to think the greateſt regard is to be had to the cows:

" —— Seu quis fortes ad aratra ju-
" vencos;
" Corpora præcipue matrum legat."

I have thought therefore of another interpretation, which ſeems to me to expreſs the Poet's true meaning. He has juſt told us, the calves are to be diſtinguiſhed into three claſſes, in ver. 159, 160 and 161. I take a new ſentence to begin with ver. 162. *Cætera paſcuntur*, &c. *The reſt of the herd*, that is, thoſe which are deſigned for breeding or ſacrifice, *may feed at large in the meadows*, for they need no other care, than to furniſh them with ſufficient nouriſhment, till they arrive at their due age. But, *thoſe which are deſigned for agriculture*, require more care: they muſt be *tamed, whilſt they are but calves, and tractable in their tender years*. According to this interpretation, the Poet has mentioned how all the three ſorts are to be treated, and has not omitted two of them, as La Cerda imagines: " Dixit deſti-
" nandos alios ad ſobolem, alios ad
" ſacra, alios ad agriculturam: nunc,
" *omiſſis primis et mediis*, loquitur
" de extremis, qui ſervantur ad agri-
" culturam."

163 *Tu quos ad ſtudium, &c.*] Dryden's tranſlation repreſents the Poet ſpeaking after a manner moſt ſtrangely figurative. He talks of ſending the calf to ſchool, keeping him from ſeeing the bad examples of the world, and inſtructing him with moral precepts. For all this he has not the leaſt countenance from his author, except it be in the words *ſtudium* and *juvenum*:

Jam vitulos hortare, viamque inſiſte domandi,
Dum faciles animi juvenum, dum mobilis ætas.
Ac primum laxos tenui de vimine circlos
Cervici ſubnecte: dehinc, ubi libera colla
Servitio aſſuerint, ipſis e torquibus aptos
Junge pares, et coge gradum conferre juvencos.

Atque

" Set him betimes to *ſchool*; and let
" him be
" *Inſtructed* there in *rules* of huſ-
" bandry:
" While yet his youth is flexible and
" green;
" Nor *bad examples of the world has*
ſeen.
" Early begin the ſtubborn *child* to
" break;
" . . . . . .
" Thy fiatt'ring method on the youth
" purſue:
" Join'd with his *ſchool-fellows* by
" two and two.
" . . . . . .
" E'er the licentious youth be thus
" reſtrain'd,
" Or *moral precepts on their minds*
" *have gain'd.*"

164. *Jam vitulos hortare.*] Columella ſays they ought not to be younger than three, or older than five years: " Verum neque ante tertium,
" neque poſt quintum annum juven-
" cos domari placet, quoniam illa
" ætas adhuc tenera eſt, hæc jam præ-
" dura." That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inſerted. The reader may conſult the ſecond chapter of the ſixth book.

166. *Laxos*] In the King's manuſcript, it is *lapſos.*

167. *Dehinc.*] In one of Dr. Mead's manuſcripts it is *deinde.*

168. *Ipſis e torquibus.*] This particular inſtruction, of faſtening the bullocks by the collars, may ſeem ſuperfluous to thoſe, who are not informed, that it was a cuſtom among the ancients, to yoak the bullocks together by the horns. This is mentioned by Columella, as being in uſe in his days, in ſome of the provinces; tho' he ſays, it was juſtly condemned by moſt writers of agriculture: " Nam
" illud, quod in quibuſdam provin-
" ciis uſurpatur, ut cornibus illige-
" tur jugum, fere repudiatum eſt ab
" omnibus, qui præcepta ruſticis con-
" ſcripſerunt, neque immerito: plus
" enim queunt pecudes collo et pectore
" conari, quam cornibus. Atque hoc
" modo tota mole corporis, totoque
" pondere nituntur: at illa, retractis
" et reſupinis capitibus excruciantur,
" ægreque terræ ſummam partem
" levi admodum vomere ſauciant."

" In the moſt ancient oblong ma-
" nuſcript, it is *de torquibus*, in the
" Lombard manuſcript, it is *ipſis et*
" *torquibus aptos.*" Pierius. In the King's manuſcript it is *ex torquibus*, and in one of Dr. Mead's, it is *cum torquibus.*

Aptos.] The Critics agree, that *aptos*, in this place, ſignifies the ſame as *aptatos* or *ligatos*; for it is derived from ἅπτω, *to bind.*

169. *Junge pares.*] Varro ſays you muſt yoak bullocks of equal ſtrength, leſt the ſtronger ſhould wear out the weaker: " Ut viribus mag-
" nis ſint, ac pares, ne in opere fir-
" mior imbecilliorem conficiat." Columella

Atque illis jam ſæpe rotæ ducantur inanes
Poſt terram, et ſummo veſtigia pulvere ſignent.
Poſt valido nitens ſub pondere faginus axis
Inſtrepat, et junctos temo trahat æreus orbes.
Interea pubi indomitæ non gramina tantum,
Nec veſcas ſalicum frondes, ulvamque paluſtrem,
Sed

lumella alſo delivers the ſame precept: "Item cuſtodiendum eſt, ne "incorporatione, vel ſtatura, vel vi- "ribus impar cum valentiore junga- "tur: nam utraque res inferiori ce- "leriter affert exitium."

170. *Rotæ ducantur inanes.*] In one of Dr. Mead's manuſcripts it is *ducuntur*.

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts: "Quos "ad vecturas item inſtituendum, ut "inania primum ducant plauſtra." Columella adviſes, that they ſhould firſt draw only a branch of a tree, with ſometimes a weight added to it, then be put to a cart, and, when they are quite tame, to a plough: "Per hæc blandimenta "triduo fere manſueſcunt, jugum- "que quarto die accipiunt, cui ra- "mus illigatur, et temonis vice tra- "hitur: interdum et pondus aliquod "injungitur, ut majore niſu laboris "exploretur patientia, poſt ejuſmodi "experimenta vacua plauſtro ſubjun- "gendi, et paulatim longius cum "oneribus producendi ſunt. Sic per- "domiti mox ad aratrum inſtitu- "antur, ſed in ſubacto agro, ne "ſtatim difficultatem operis refor- "mident, neve adhuc tenera colla "dura proſciſſione terræ contun- "dant."

171. *Summo veſtigia pulvere ſignent.*] Theſe words are uſed to expreſs the lightneſs of the carriage, which the untamed bullocks are firſt put to draw. The weight is to be ſo inconſiderable, that it will not cauſe them to make deep impreſſions in the duſt.

172. *Valido nitens ſub pondere.*] After they have been tried with empty carriages, they are to be put to draw ſuch as are heavy, as we have ſeen juſt now, in the quotation from Columella.

173. *Junctos temo trahat æreus orbes.*] Pierius found *vinctos*, in the ancient manuſcripts, inſtead of *junctos*.

Brazen is frequently uſed to ſignify *ſtrong*. Dr. Trapp tranſlates *æreus*, *bound with braſs*:

"Then let the beachen axis, bound
"with braſs,
"Move ſlow, and groan beneath the
"pond'rous load."

175. *Ulvamque paluſtrem.*] "It is "*ſylvam* in the Roman manuſcript; "but *ulvam* is generally received." Pierius.

It is not certain what plant is the *ulva* of the ancients: I have interpreted it *ſedge*; which is a general name for large weeds, that grow in marſhes, and near the banks of rivers. Moſt writers ſuppoſe the *ulva* to be much like the *alga*, or *ſea-wrack*; and that they differ chiefly in this; that the *alga* grows in ſalt water, and the *ulva* in freſh. But this, I think, is certain: that there is no freſh-water plant, which reſembles the ſea-wrack, and at the ſame

Sed frumenta manu carpes ſata : nec tibi fœtæ,

More

time agrees with what the ancients have ſaid of their *ulva*. Cæſalpinus ſuppoſes, and not without reaſon, that the *ulva* is the ſame with the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy alſo, in ſtagnant waters; it grows to a conſiderable height, and bears a head at the top of the ſtalk, which when ripe affords a great deal of down. In the paſſage now under conſideration, it is called a marſhy plant, "*ulvamque* "*paluſtrem*." In the eight Eclogue it is deſcribed as growing near a rivulet:

" *Propter aquæ rivum* viridi pro-
" cumbit in *ulva*."

In the ſecond Æneid Sinon mentions his lying hid amongſt the *ulva*, in a muddy lake:

" *Limoſoque lacu*, per noctem, ob-
" ſcurus in *ulva*,
" *Delitui*."

The *cat's-tail* grows only where there is mud, and is tall enough to conceal any perſon. In the ſixth Æneid it is repreſented as growing by a muddy river's ſide, and the colour is ſaid to be glaucous, or blueiſh green, which agrees alſo with the cat's-tail.

" Tandem *trans fluvium* incolumes
" vatemque virumque
" *Informi limo*, *glaucaque* exponit in
" *ulva*."

Ovid makes frequent mention of the *ulva*, as a marſhy plant. In the fourth book of the Metamorphoſis, a pool is deſcribed as being remarkably clear, by the negative quality of not having any *ulva* in it:

" —— Videt hic ſtagnum lucentis
" ad imum
" Uſque ſolum lymphæ : non illic
" canna paluſtris,
" Nec ſteriles *ulvæ*, nec acuta cuſ-
" pide junci."

In the ſixth book, it is called *delightful to the marſhes*:

" ——— Agreſtes illic fruticoſa lege-
" bant
" Vimina cum juncis, *gratamque*
" *paludibus ulvam*."

We find it mentioned alſo as a water plant, in the eighth book:

" ——— Tenet ima lacunæ
" Lenta ſalix, *ulvæque* leves:"

and in the fourteenth:

" ——— Læva de parte canori
" Æolidæ tumulum, et loca fœta
" *paluſtribus ulvis*
" Littora Cumarum, vivaciſque antra
" Sibyllæ
" Intrat."

In the eighth book, he ſpeaks of a bed being made of the *ulva*:

" —— In medio torus eſt de molli-
" bus ulvis
" Impoſitus lecto, ſponda, pedibuſ-
" que ſalignis."

This agrees with what Matthiolus tells us, that the poorer people in Italy make their beds of the down of the cat's-tail, inſtead of feathers: and the ſame author informs us, that there is hardly a ſtanding water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes ſata.*] Servius interprets this *farrago*, that is, a mixt provender of wheat bran, and barley meal. Grimoaldus alſo paraphraſes it *farra ſuppeditabis et ordea*. La Cerda is of the ſame opinion; which he ſtrengthens by a quotation from Varro, where he tells us, a calf of ſix months old is to be fed with

More patrum, nivea implebunt mulctraria vaccæ;
Sed tota in dulces conſument ubera natos.
Sin ad bella magis ſtudium, turmaſque feroces,

Aut

with wheat bran, barley meal, and tender graſs: "Semeſtribus vitulis "objiciunt furfures triticeos, et fa- "rinam ordeaceam, et teneram her- "bam." Ruæus differs from the other Commentators: he underſtands the Poet to mean young corn. This he confirms by the words *carpes fatâ*, which plainly expreſs the gathering of the tender blade; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or elſe that he means that the *farrago* ſhould be given ſparingly to the cattle, before they are tamed, and plentifully afterwards. Dryden follows Ruæus:

"Their wanton appetites not only "feed
"With delicates of leaves, and "maſhy weed,
"But with thy ſickle reap the rankeſt "land:
"And *miniſter the blade*, with boun- "teous hand."

Dr. Trapp is of the ſame opinion:

"Mean-while with graſs alone, and "leaves, and ſedge
"Feed not thy untam'd bullocks; "but with *corn*
"*Cropt in the blade*."

Nec tibi fœtæ, &c.] The people in the earlieſt ages lived much upon milk; and therefore defrauded their calves of great part of their natural nouriſhment. This practice Virgil condemns, and adviſes thoſe, who breed calves, to let them ſuck their fill.

177. *Mulctraria.*] So I read with Heinſius, and ſome of the oldeſt editors. I find the ſame reading in the King's, the Cambridge, and both Dr. Mead's manuſcripts. Pierius found *mulctraria* alſo in the Roman, the oblong, and ſome other manuſcripts. In the Medicean and ſome others he found *multralia*. He found *mulgaria* alſo in ſome of the moſt ancient copies; and obſerves, that in the Lombard manuſcript *multraria* had been ſlightly eraſed, and *mulgaria* ſubſtituted for it.

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179. *Sin ad bella, &c.*] The Poet now proceeds to give an account of the breeding of horſes.

"But if your ſtudy bends rather "to war, and fierce troops, or to "whirl along the Alphean ſtreams of "Piſa, and to drive the flying cha- "riots in the grove of Jupiter; the "firſt labour of the horſe is to ſee the "ſpirit and arms of warriors, and to "endure the trumpets, and to hear "the rattling wheel, and to hear "the ſounding bridles in the ſtable: "then to rejoice more and more at "the kind applauſes of his maſter, "and to love the ſound of clapping "his neck. Let him hear theſe, "when he is firſt of all weaned "from his dam, and let him yield "his mouth to ſoft bits, whilſt he is "weak, and yet trembling, and yet "of tender years. But when three "ſummers are paſt, and the fourth "is begun, let him immediately be- "gin to run the round, and prance "with regular ſteps, and let him "bend the alternate foldings of his "legs;

Aut Alphea rotis prælabi flumina Piſæ,
Et Jovis in luco currus agitare volantes;
Primus equi labor eſt, animos atque arma videre
Bellantum, lituoſque pati, tractuque gementem
Ferre rotam, et ſtabulo frænos audire ſonantes.
Tum

" legs; and let him ſeem to labour:
" then let him rival the winds in
" ſwiftneſs: and flying thro' the
" open plains, as if unbridled, let
" him ſcarce print his footſteps on
" the top of the ſand. As when the
" ſtrong North wind ruſhes from the
" Hyperborean coaſts, and diſſipates
" the Scythian ſtorms, and dry
" clouds: then the tall corn, and
" waving fields ſhake with gentle
" blaſts, and the tops of the woods
" ruſtle, and the long waves preſs
" towards the ſhore: the wind flies
" ſwift along, ſweeping the fields and
" ſeas at the ſame time in his flight.
" Such a horſe will either ſweat at the
" goals and largeſt rings of the Elean
" plain, and will champ the bloody
" foam; or will better bear the Bel-
" gic chariots with his obedient neck.
" Then at laſt when they are tamed,
" let their ample bodies be diſtended
" with plenty of mixt provender;
" for if they are high fed before
" they are tamed, they will be too
" full of mettle, and refuſe to bear
" the tough whips, and to obey the
" biting curbs."

180. *Alphea.*] See ver 19

Piſæ.] Strabo tells us, that it has been queſtioned, whether there ever was ſuch a city as Piſa, affirming it to have been the name only of a fountain: Τινὲς δὲ πόλιν μὲν οὐδεμίαν γεγενῆσθαι Πίσαν φασὶν. εἶναι γὰρ ἂν μίαν τῶν ὁπλιτῶν κρήνην δὲ μόνην, ἣν νῦν καλεῖσθαι Βῖσαν, Κυκησίου πλησίον πόλεως μεγίστης τῶν ὁπλιτῶν. It is confeſſed however, that it was anciently the name of a country, in that part of Elis, through which the river Alpheus flowed, and in which ſtood the famous temple of Jupiter Olympius.

181. *Et Jovis in luco.*] In one of Dr. Mead's manuſcripts, it is *ſi* inſtead of *et*.

The Commentators ſeem to have paſſed over this grove of Jupiter in ſilence. We learn however from Strabo, that it belonged to the temple of Jupiter Olympius. He ſays the Olympian temple is in the Piſean region, not quite three hundred ſtadia from the city Elis; that it has a grove of wild olives before it, in which is a place for races: Λοιπὸν δ' ἐστὶν εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς Ἠλείους ἀπάνθου μεταπλάσεως. Ἔστι δ' ἐν τῇ Πισάτιδι τὸ ἱερὸν σταδίους τῆς Ἠλιδος ἐλάττους ἢ τριακοσίους διέχον. προκεῖται δ' ἄλσος ἀγριελαίων ἐν ᾧ στάδιον. παραρρεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὴν Τριφυλιακὴν θάλασσαν μεταξὺ δύσεως καὶ μεσημβρίας.

183. *Lituos.*] I have tranſlated *lituos trumpets* for want of a proper Engliſh word. The *tuba* is generally thought to have been the ſame inſtrument with our *trumpet*: but the *lituus* was different from it, being almoſt ſtraight, only turning a little in at the end: the *cornu* and the *buccinum* were bent almoſt round.

184. *Stabulo frænos audire ſonantes.*] In one of Dr. Mead's manuſcripts it is *ſtabulis*.

Varro

Tum magis atque magis blandis gaudere magiſtri
Laudibus, et plauſæ ſonitum cervicis amare.
Atque hæc jam primo depulſus ab ubere matris
Audiat, inque vicem det mollibus ora capiſtris
Invalidus, et jamque tremens, et jam inſcius ævi.
At, tribus exactis, ubi quarta acceſſerit æſtas,
Carpere

Varro alſo ſays the colts ſhould be accuſtomed to the ſight and ſound of bridles: "Eademque cauſa ibi fræ-"nos ſuſpendendum, ut equuli con-"ſuescant et videre eorum faciem, et "è motu audire crepitus."

189. *Invalidus.*] In the King's manuſcript it is *invaliduſque.*

Et jam.] So I read with Heinſius. Pierius found the ſame reading in ſome ancient copies. The common reading is *etiam.*

190. *At tribus exactis.*] In the King's manuſcript it is *ac* inſtead of *at.*

Varro ſays ſome would break a horſe at a year and half old; but he thinks it is better to ſtay till he is three years of age: "Cum jam ad manus "accedere conſuerint, interdum im-"ponere iis puerum bis, aut ter pro-"num in ventrem, poſtea jam ſe-"dentem, hæc facere cum ſit *tri-*"*mus:* tum enim maxime creſcere, "ac lacertoſum fieri. Sunt qui di-"cant poſt annum et ſex menſes "equulum domari poſſe, ſed melius "poſt *trimum*, à quo tempore farra-"go dari ſolet." Columella makes a diſtinction between thoſe that are bred for domeſtic labour, and thoſe which are bred for races; he ſays the former ſhould be tamed at two years, and the latter not till he is paſt three: "Equus bimus ad uſum domeſticum "recte domatur, certaminibus au-"tem *expleto triennio*, ſic tamen ut "poſt quartum demum annum la-"bori committatur."

Ubi quarta acceſſerit æſtas.] "Al-"moſt all the ancient manuſcripts "have *ætas*, except only that moſt "ancient one, which we call the Ro-"man, in which we find *ubi quarta* "*acceperit æſtas.* But Servius ac-"knowledges *ætas*, and explains it "*quartus annus.* . . . . But for my "part I neither diſlike *acceperit* nor "*æſtas*, as we have the teſtimony "of ſo ancient a manuſcript, which "I think may be depended upon in "whole words, tho' it is often very "corrupt in letters." Pierius.

The King's, the Cambridge, the Bodleian manuſcripts, and the old Nurenberg edition have *ætas.* Both the Arundelian, both Dr. Mead's manuſcripts, ſeveral of the old editions, Heinſius, Maſvicius, Ruæus, and moſt of the later editors read *æſtas.* La Cerda reads *ætas*; but he thinks *æſtas* not amiſs, which he ſays is a phraſe uſed by Virgil, twice in the firſt Æneid, and once in the fifth. The firſt of theſe paſſages is not to our purpoſe, for he does not uſe *æſtas* for a year, but only for a ſummer:

"Tertia dum Latio regnantem vi-
"derit æſtas,
"Ternaque tranſierint Rutulis hy-
"berna ſubactis."

Here three ſummers are joined to three winters, in order to expreſs three years. The ſecond and third paſſages appear to me to come up to the point: tho' ſome Critics con-

tend

Carpere mox gyrum incipiat, gradibuſque ſonare
Compoſitis, ſinuetque alterna volumina crurum;
Sitque laboranti ſimilis: tum curſibus auras
Provocet, ac per aperta volans, ceu liber habenis,
Æquora, vix ſumma veſtigia ponat arena.
Qualis Hyperboreis Aquilo cum denſus ab oris
Incubuit,

tend that they mean only the ſummer ſeaſon:

" — — Nam te jam ſeptima portat
" Omnibus errantem terris et fluctibus
" æſtas:"

and

" Septima poſt Trojæ excidium jam
" vertitur æſtas."

Here *æſtas* cannot, without great violence, be conſtrued to ſignify the ſummer ſeaſon. It was winter when Æneas was at Carthage:

" Indulge hoſpitio, cauſaſque innecte
" morandi:
" Dum *pelago deſævit hyems*, et a-
" quoſus Orion;
" Quaſſatæque rates, et non tracta-
" bile cælum."

and

" Nunc hyemem inter ſe luxu, quam
" longa, fovere."

and

" Quin etiam *hyberno* molitis *ſidere*
" claſſem,
" Et *mediis* properas *aquilonibus* ire
" per altum?"

The paſſage from Carthage to Sicily is very ſhort, and the games in honour of Anchiſes, were celebrated on the tenth day after the arrival of Æneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the ſummer ſeaſon, when theſe games were celebrated; ſince it has been evidently proved that it was the winter ſeaſon, or, at moſt, early in the ſpring.

Æſtas however in the paſſage now under conſideration, may mean only the ſummer, which is the very ſame, as if he had ſaid *annus*. The time for covering mares according to Varro, as I have quoted him in the note on ver. 133, is from the vernal equinox to the ſummer ſolſtice: and the mares, according to the ſame author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The ſummer was reckoned to begin a little before the middle of May. Thus the fourth ſummer of a colt's life will be when he is completely three years old.

191. *Gyrum.*] See the note on ver. 115.

193. *Curſibus.*] In the old Nurenberg edition it is *cruribus*.

194. *Provocet.*] In one of the Arundelian manuſcripts it is *advocet*.

196. *Hyperboreis.*] The Hyperboreans are a people of whom not only the ſeat, but even the exiſtence is called in queſtion. The mention of them is very ancient, for we find Herodotus denying that there were any ſuch people; and not without reaſon, if by Hyberborean be meant, as he underſtands the word, a people who lived beyond the riſing of the north wind. But others, as Strabo tells us in his firſt book, call thoſe Hyperboreans, who live in the moſt northern parts of the world: Τοῦ γὰρ Ἡροδότου μηδένας Ὑπερβορέους εἶναι φήσαντος. . . . Εἰ δ' ἄρα, τοῦ Ἡροδότου τοῦτ' ἐχρῆν αἰτιᾶσθαι ὅτι τοὺς Ὑπερβορέους τούτους ὑπέλαβε λέγεσθαι, παρ' οἷς ὁ Βορέας, οὐ

ὑ σπεῖ. καὶ γὰρ εἰ οἱ ποιηταὶ μυθικώτερον ἅπαν φασὶν, οἱ τ' ἐξηγούμενοι τὸ ὑγιὲς ἂν ἀκούσαιεν, Ὑπερβορέους τοὺς Βορειοτάτους φασὶ λέγεσθαι. In his ſeventh book he treats them as fabulous: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα ὄρη, ἢ τοὺς Ὑπερβορείους μυθοποιοῦσιν. It his eleventh book he tells us that the ancient Grecians called all the northern nations Scythians and Celto-Scythians; but that the moſt ancient of all called thoſe which lie to the north of the Black ſea, the Danube, and the Gulph of Venice, Hyperboreans, Sauromatæ and Arimaſpians: Ἀπαντας μὲν δὴ τοὺς προσβόρρους, κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς, Σκύθας ἢ Κελτοσκύθας ἐκάλουν. Οἱ δ' ἔτι πρότερον διελόντες, τοὺς μὲν ὑπὲρ τοῦ Ἐυξείνου, ἢ Ἴστρου, καὶ Ἀδρίου κόλπου, Ὑπερβορέους ἔλεγον, καὶ Σαυρομάτας, καὶ Ἀριμασπούς. Pliny mentions the Hyperboreans as fabulous, and places their ſuppoſed Habitation at the very pole: "At per oram ad Ta-
" naim uſque Mæotæ, a quibus la-
" cus nomen accepit: ultimique a
" tergo eorum Arimaſpi. Mox
" Riphæi montes, et aſſiduo nivis
" caſu pinnarum ſimilitudine, Pte-
" rophoros appellata regio: pars
" mundi damnata a natura rerum, et
" denſa merſa caligine: neque in
" alio quam rigoris opere gelidiſque
" Aquilonis conceptaculis. Pone eos
" montes, ultraque Aquilonem, gens
" felix, ſi credimus, quos Hyper-
" boreos appellavere, annoſo de-
" git ævo, fabuloſis celebrata mi-
" raculis. Ibi creduntur eſſe car-
" dines mundi, extremique ſiderum
" ambitus, ſemeſtri luce et una die
" ſolis averſi: non, ut imperiti dixere,
" ab æquinoctio verno in autumnum.
" Semel in anno ſolſtitio oriuntur iis
" ſoles; brumaque ſemel occidunt."
We find here that the Arimaſpians lived to the northward of the river Tanais, and the lake Mæotis. They inhabited therefore the country which is now called Muſcovy. On the north part of this country were ſituated the Riphæan mountains, where the ſnow is continually falling, in the ſhape of feathers, by which perhaps were meant the mountains of Lapland, on the north ſide of which the Hyperboreans were ſuppoſed to inhabit. Virgil alſo mentions the Hyperboreans and the Tanais together, in the fourth Georgic:

" Solus *Hyperboreas glacies, Tanaïm-*
" *que nivalem,*
" Arvaque Riphæis nunquam viduata
" pruinis
" Luſtrabat."

We find in the foregoing paſſage of Pliny, that the Riphæan mountains were imagined to be the ſource of the north wind, and that the Hyperboreans dwelt ſtill farther northward: which opinion however abſurd, ſeems to have been the origin of their name. Theſe Hyperboreans were ſaid to live to a great age, in wonderful felicity, and to dwell in woods and groves, without diſeaſes or diſcord. This is true of the Laplanders, as all travellers teſtify. I ſhall content myſelf with quoting the authority of my learned friend Dr. Linnæus of Upſal, who travelled thither in 1732, and was pleaſed to ſend me an excellent account of the plants of that country, under the title of *Flora Lapponica*, printed at Amſterdam, in 1737, in 8vo. Speaking of a dwarf ſort of birch which is greatly uſed in the Lapland œconomy, he takes occaſion to extol the felicity of the Laplanders. He ſays they are free from cares, contentions, and quarrels, and are unacquainted with envy. They lead an innocent life, continued to a great age, free from myriads of diſeaſes,

Incubuit, Scythiæque hyemes atque arida differt
Nubila: tum ſegetes altæ, campique natantes
Lenibus horreſcunt flabris, ſummæque ſonorem
Dant ſylvæ, longique urgent ad littora fluctus. 200
Ille

with which we are afflicted. They dwell in woods, like the birds, and neither reap nor ſow: "O felix "Lappo, qui in ultimo angulo mundi ſic bene lates contentus et innocens. Tu nec times annonæ charitatem, nec Martis prælia, quæ "ad tuas oras pervenire nequeunt, "ſed florentiſſimas Europæ provincias et urbes, unico momento, "ſæpe dejiciunt, delent. Tu dormis hic ſub tua pelle ab omnibus "curis, contentionibus, rixis liber, "ignorans quid ſit invidia. Tu nulla noſti, niſi tonantis Jovis fulmina. "Tu ducis innocentiſſimos tuos annos ultra contenarium numerum "cum facili ſenectute et ſumma ſanitate. Te latent myriades morborum nobis Europæis communes. "Tu vivis in ſylvis, avis inſtar, nec "ſementem facis, nec metis, tamen "alit te Deus optimus optime. Tua "ornamenta ſunt tremula arborum "folia, graminoſique luci; Tuus "potus aqua cryſtallinæ pelluciditatis, quæ nec cerebrum inſania adficit, nec ſtrumas in Alpibus tuis "producit. Cibus tuus eſt vel verno "tempore piſcis recens, vel æſtivo ferum lactis, vel autumnali tetrao, vel "hyemali caro recens rangiferina abſque ſale et pane, ſingula vice unico "conſtans ferculo, edis dum ſecurus "e lecto ſurgis, dumque eum petis, "nec noſti venena noſtra, quæ latent ſub dulci melle. Te non obruit ſcorbutus nec febris intermittens, nec obeſitas, nec podagra, "fibroſo gaudes corpore et alacri, "animoque libero. O ſancta innocentia, eſtne hic tuus thronus inter "Faunos in ſummo ſeptentrione, in"que viliſſima habita terra? numne "ſic præfers ſtragula hæc betulina "mollibus ſerico tectis plumis? Sic "etiam credidere veteres, nec male." The learned reader will compare this with the latter part of the twelfth chapter of the fourth book of Pliny's Natural Hiſtory.

197. *Scythiæ.*] See the note on book I. ver. 240.

Arida differt nubila.] Thus Lucretius:

"—— Venti vis verberat incita pon"tum,
"Ingenteſque ruit naves, et *nubila*
"*differt.*"

In the moſt northern countries the miſts hang about the tops of the mountains, till they are diſpelled by the north wind. Thus M de Maupertuis obſerved under the arctic circle: "Je "ne ſçai ſi c'eſt parce que la préſence "continuelle du ſoleil ſur l'horizon, "fait élever des vapeurs qu'aucune "nuit ne fait deſcendre; mais pendant les deux mois que nous avons "paſſé ſur les montagnes, le ciel étoit "toujours chargé, juſqu'à ce que le "vent de Nord vint diſſiper leſs brouillards."

198. *Tum.*] In the King's manuſcript it is *cum:* in one of the Arundelian, and in one of Dr. Mead's manuſcripts it is *dum.*

200 *Longi.*] Pierius ſays it is *longe* in the Medicean, and ſome other ancient manuſcripts.

201. *Ille.*

Ille volat, ſimul arva fuga, ſimul æquora verrens.
Hic vel ad Elei metas et maxima campi
Sudabit ſpatia, et ſpumas aget ore cruentas :
Belgica vel molli melius feret eſſeda collo.

Tum

201. *Ille.*] In one of the Arundelian manuſcripts it is *ipſe*.

Arva.] It is *arma* in the King's manuſcript; which muſt be an error of the tranſcriber.

202. *Hic vel ad.*] "In the Lom-"bard manuſcript, and in another "very ancient one, it is *hic vel ad*, "as we read in the common copies. "In the Roman manuſcript it is *hinc* "*et ad Elei.* In the oblong ma-"nuſcript alſo it is *et*, not *vel*." Pierius.

Elei campi.] Servius tells us, that Elis is a city of Arcadia, where the chariot-races were celebrated: but it is certain that the Olympic games were celebrated not at Elis, but at Olympia. The Piſæans, in whoſe country Olympia was ſituated, had many contentions with the Eleans, about the government of the Olympic games: but at laſt, the Eleans prevailing, the whole country between Achaia, Meſſenia, and Arcadia, came to be called Elis. The reader will find a long account of this in the eighth book of Strabo's Geography. The plains of Elis therefore are not the plains about the city of Elis, as Servius erroneouſly imagines, but the plains about Olympia, in the region of Elis.

203. *Spatia.*] See the note on book I. ver. 513.

204. *Belgica vel molli melius feret eſſeda collo.*] This is generally underſtood to mean, that the horſe will be better for drawing common carriages: thus Dryden tranſlates it:

"Or, bred to Belgian *waggons* lead
"the way;
"Untir'd at night, and chearful all
"the day."

But I think it is plain that the Poet ſpeaks only of the generous horſe, which is fit either for the races or war:

"Sin ad bella magis ſtudium, tur-
"maſque feroces,
"Aut Alphæa rotis præſtabi flumina
"Piſæ,
"Et Jovis in luco currus agitare vo-
"lantes."

Here is no mention of domeſtic labour, but only of chariots and war. La Cerda obſerves that the *eſſeda* were uſed by private perſons, in travelling, as well as in war; as appears from one of Cicero's Epiſtles: "Hic Vedius venit mihi obviam cum "duobus *eſſedis*, et rheda equis juncta, "et lectica, et familia magna." There is another paſſage of the ſame kind in the ſecond Philippic oration: "Vehebatur in *eſſedo* tribunus plebis." But Virgil ſhews that he does not mean the common chariots, or *eſſeda*, by adding the epithet *Belgica*, or perhaps *bellica*, as it is in one of Dr. Mead's manuſcripts, for we do not find the chariots of war aſcribed to the Gauls, but to the Britons. Cicero mentions them in ſome of his Epiſtles to Trebatius, who was in Britain with Cæſar: "Tu qui cæ-"teris cavere didiciſti, *in Britannia* "ne ab *eſſedariis* decipiaris, caveto:" and "*In Britannia* nihil eſſe audio, "neque auri, neque argenti. Id ſi

Tum demum craſſa magnum farragine corpus
Creſcere jam domitis ſinito: namque ante domandum
Ingentes tollent animos, prenſique negabunt
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires induſtria firmat,

Quam

" ita eſt, *eſſendum* aliquod ſuadeo ra-
" pius, et ad nos quam primum re-
" curras:" and "Sed tu, in re mi-
" litari multo es cautior, quam in
" advocationibus: qui neque in o-
" ceano natare volueris, ſtudioſiſ-
" ſimus homo natandi, neque ſpe-
" ctare *eſſedarios*." Cæſar does not once mention the *eſſedum*, in his war with the *Belgæ*: but we find them taken notice of, as ſoon as he approaches the Britiſh ſhoar: "At bar-
" bari, conſilio Romanorum cognito,
" præmiſſo equitatu, et *eſſedariis*,
" quo plerumque genere in præliis
" uti conſuerunt, reliquis copiis ſub-
" ſecuti, noſtros navibus egredi pro-
" hibebant." A little afterwards we find him deſcribing the manner in which the Britons fought with theſe *eſſeda*, as if he had not met with them in his other wars, I muſt therefore confeſs, I do not underſtand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr. Mead's manuſcript, if I did not think it too preſumptuous to alter the text, which has been generally received, upon the authority of a ſingle manuſcript.

Molli.] "Domito: ut *mollia colla*
" reflectunt." Servius.

" I take *molli* for *domito*, in oppo-
" ſition to *reluctanti*, &c." Dr. Trapp.

205. *Tum.*] It is *tu* in the King's manuſcript.

208. *Lenta.*] In the King's manuſcript it is *dura*.

Lupatis] The curb is ſaid to have been called *lupatum*, becauſe it had unequal iron teeth, like the teeth of wolves. This ſtrongly expreſſes the mettle of a headſtrong horſe, that he cannot be governed by ſuch ſevere curbs, as we find were uſed by the Ancients. It is here put in oppoſition to *mollibus capiſtris*, mentioned before, by which perhaps is meant what we call a *ſnaffle bit*, as Dryden tranſlates it:

" And then betimes in a ſoft *ſnaffle*
" wrought."

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209. *Sed non ulla magis, &c.*] Having juſt mentioned the ſtrengthening of horſes with rich food, the Poet takes occaſion to tell us, that nothing preſerves the ſtrength either of horſes or bulls ſo much as keeping them from venery. Hence he ſlides into a beautiful account of the violent effects of luſt on all the animated part of the creation. He firſt begins with bulls, deſcribes their fighting for the female, and the various paſſions, with which the vanquiſhed bull is agitated.

" But no induſtry, that you can
" uſe, more confirms their ſtrength,
" than to keep them from venery,
" and the ſtings of blind luſt: whe-
" ther you delight more in bulls or
" in horſes. And therefore the bulls
" are removed to a diſtance, and in-
" to ſolitary paſtures, behind the
" obſtacle of a mountain, and be-

" yond

Quam Venerem et cæci ſtimulos avertere amoris:
Sive boum, ſive eſt cui gratior uſus equorum.
Atque ideo tauros procul, atque in ſola relegant
Paſcua, poſt montem oppoſitum, et trans flumina lata:
Aut intus clauſos ſatura ad præſepia ſervant.
Carpit enim vires paullatim, uritque videndo
Fœmina:

" yond broad rivers: or are kept " ſhut up within at full ſtalls. For " the female by being ſeen conſumes " their ſtrength, and waſtes them by " degrees, and makes them forget " the groves and paſtures. She alſo " with ſweet allurements often im- " pels the proud lovers to contend " with their horns. The beauteous " heifer feeds in the ſpacious wood, " whilſt they mutually engage with " great force in battle with frequent " wounds: the black gore diſtains " their bodies: their horns are vio- " lently urged againſt each other, " with vaſt roaring, and the woods " and great Olympus rebellow. Nor " do the warriors uſe to dwell toge- " ther: but the vanquiſhed retires, " and becomes an exile in unknown " diſtant coaſts, grievouſly lament- " ing his diſgrace, and the wounds " of the proud victor, and his loves " which he has loſt unrevenged; " and caſting his eye back at the " ſtalls, departs from his hereditary " realms. Therefore with all dili- " gence he exerciſes his ſtrength, " and obſtinately makes his bed on " the hard ſtones, and feeds on rough " leaves and ſharp ruſhes: and tries " himſelf, and practiſes his horns " againſt the trunk of a tree: and " puſhes againſt the wind, and ſpurn- " ing the ſand prepares to fight. " Afterwards, when his ſtrength is " collected, and his force regained, " he marches on, and ruſhes head- " long on his unſuſpecting enemy. " Juſt as when a wave begins to " whiten far off in the middle of the " ſea, and ſwells up from the deep: " and rolling to the land, makes a " dreadful roaring among the rocks, " and falls like a huge mountain: " the bottom of the water boils with " whirlpools, and toſſes the black " ſand on high."

Firmat.] Pierius ſays is is *ſervat* in ſome ancient manuſcripts: but that it is *firmat* in much the greater number.

211. *Equorum.*] Columella adviſes, that the good horſes ſhould be kept ſeparate from the mares, except at the time deſigned for covering: " Equos autem pretioſos reli- " quo tempore anni removere opor- " tet a fœminis, ne aut cum volent, " ineant, aut ſi id facere prohibean- " tur, cupidine ſollicitati noxam con- " trahant. Itaque vel in longinque " paſcua marem placet ablegari, vel " ad præſepia contineri." Theſe laſt words are almoſt the ſame which Virgil has uſed, with relation to bulls:

" Atque ideo tauros procul, atque
" in ſola relegant
" Paſcua. — — — — — —
" Aut intus clauſos ſatura ad præſe-
" pia ſervant."

216. *Me-*

Fœmina: nec nemorum patitur meminiſſe, nec herbæ.
Dulcibus illa quidem illecebris, et ſæpe ſuperbos
Cornibus inter ſe ſubigit decernere amantes.
Paſcitur in magna ſylva formoſa juvenca:
Illi alternantes multa vi prælia miſcent
Vulneribus crebris: lavit ater corpora ſanguis,
Verſaque in obnixos urgentur cornua vaſto
Cum gemitu, reboant ſylvæque et magnus Olympus.
Nec mos bellantes una ſtabulare: ſed alter
Victus abit, longeque ignotis exulat oris,
Multa gemens ignominiam, plagaſque ſuperbi
Victoris; tum quos amiſit inultus amores;
Et ſtabula aſpectans regnis exceſſit avitis.
Ergo omni cura vires exercet, et inter
Dura jacet pernix inſtrato ſaxa cubili,

Frondibus

216. *Meminiſſe nec herbæ.*] "In "the oblong manuſcript it is *neque*, "which ſeems ſofter." Pierius.

219. *Sylvâ.*] Servius ſays that ſome would read *Sila*, a mountain of Lucania; which alteration he juſtly thinks unneceſſary.

220. *Illi alternantes multa vi prælia miſcent.*] Thus in the twelfth Æneid:

"Illi inter ſeſe multa vi vulnera miſ-
"cent,
"Cornuaque obnixi infigunt, et ſan-
"guine largo
"Colla armoſque lavant: gemitu
"nemus omne remugit."

It is *tollunt* inſtead of *miſcent* in one of Dr. Mead's manuſcripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerda is of another opinion, who thus paraphraſes this paſſage: "Gemit doletque multa, videlicet ig-
"nominiam amiſſe gloriæ, accep-
"tas plagas, amores perditos."

230. *Pernix.*] So I read with Servius, who explains *pernix perſeverans*, and derives it a *pernitendo*. Pierius ſays it is *pernix* in all the manuſcripts, which he had ſeen, and ſpeaks of *pernox* as an innovation. The King's, and one of the Arundelian manuſcripts, moſt of the old editions, Paul Stephens, La Cerda, Heinſius and Maſvicius have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr. Mead's manuſcripts have *pernox*. Ruæus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the ſignification which Servius aſſigns to it, but always means ſwift, as *pernix Saturnus*, and *pedibus celerem et pernicibus alis*. He ſays it cannot be ſuppoſed that Virgil would call his wearied bull *ſwift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus alſo reads *pernox*. La Cerda ſays all the old copies read *pernix*, which he explains *laborioſus*, *obſtinatus*, *pertinax*, and derives from the old verb *perniteor*, with Servius. If *pernox* be admitted, our tranſlation muſt be:

"and

Frondibus hirſutis, et carice paſtus acuta:
Et tentat ſeſe, atque iraſci in cornua diſcit
Arboris obnixus trunco: ventoſque laceſſit
Ictibus, et ſparſa ad pugnam proludit arena.
Poſt, ubi collectum robur, vireſque receptæ,
Signa movet, præcepſque oblitum fertur in hoſtem.
Fluctus uti medio cœpit cum albeſcere ponto

Longius,

" and makes his bed *all night* on the " hard ſtones."

231. *Carice acuta.*] This plant has ſo little ſaid of it by the Roman writers, that it is hard to aſcertain what ſpecies we are to underſtand by the name *carex*. It is here called *ſharp*, which, if it be meant of the end of the ſtalk, is no more than what Ovid has ſaid of the *juncus*, or *common ruſh*; " acuta cuſpide jun- " ci:" It is mentioned but once more by Virgil;

" ——— Tu poſt *carectæ* latebas:

From which paſſage we can gather no more, than that theſe plants grew cloſe enough together, for a perſon to conceal himſelf behind them. Catullus mentions the *carex* along with the *juncus*, as being uſed to thatch a poor cattage:

" Hunc ego juvenes locum, villu- " lamque paluſtrem,
" Tectam vimine junceo, *caricique* " maniplis,
" Quercus arida, ruſtica conformata " ſecuri
" Nutrivi."

Columella mentions the *carex* together with fern, and tells what ſeaſon is beſt to deſtroy them: " Filix " quoque, aut *carex* ubicunque naſ- " citur, Auguſto menſe recte extir- " patur, melius tamen circa Idus Ju- " lias ante caniculæ exortum." Since therefore it is ſo difficult to determine what the *carex* is, from what the ancients have ſaid of it; we muſt depend upon the authority of Anguillara, who aſſures us that about Padua and Vicenza they call a ſort of *ruſh*, *careze*, which ſeems to be the old word *carex* modernized. Caſpar Bauhinus ſays it is that ſort of ruſh which he has called *Juncus acutus panicula ſparſa*. It is therefore our *common hard ruſh*, which grows in paſtures, and by way ſides, in a moiſt ſoil. It is more ſolid, hard, and prickly at the point, than our *common ſoft ruſh*, which ſeems to be what the Ancients called *juncus*.

232. *Iraſci in cornua, &c.*] Thus alſo in the twelfth Æneid:

" Mugitus veluti cum prima in præ- " lia taurus
" Terrificos ciet, atque *iraſci in* " *cornua* tentat,
" *Arboris obnixus trunco, ventoſque* " *laceſſit*
" *Ictibus, et ſparſa ad pugnam pro-* " *ludit arena.*"

234. *Et*] Pierius ſays it is *aut* in the Roman manuſcript, but he does not approve of it.

235. *Receptæ.*] Fulvius Urſinus ſays it is *refectæ* in the old Colotian manuſcript. Heinſius acknowledges the ſame reading, in which he is followed by Maſvicius.

237. *Fluctus uti medio.*] So I find it in both the Arundelian, and in one of Dr. Mead's manuſcripts. Pierius found the ſame reading in the Roman,

Longius, ex altoque ſinum trahit; utque volutus

Ad

Roman, the Medicean, the Lombard, and other very ancient manuſcripts. In the oblong manuſcript he found *Fluctus* uti in *medio*, which he ſeems to approve: it is the ſame in the King's manuſcript. Dr. Mead's other manuſcript has *fluctus* aut in *medio*, where *aut* no doubt is an error of the tranſcriber for *ut*. In the Cambridge and Bodleian manuſcripts it is *Fluctus* ut in *medio*, which reading is received in almoſt all the printed editions. We have almoſt the ſame line in the ſeventh Æneid:

" Fluctus uti primo cœpit cum albeſ-
" cere vento."

This ſimile ſeems to be taken from the fourth Iliad:

Ὡς δ' ὅτ' ἐν ἀιγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὀρνυ' ἐπασσύτερον ζεφύρου ὑποκινήσαντος,
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὖτας ἔπειτα
Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
Κυρτὸν ἐὸν κορυφοῦται ἀποπλύει δ' ἁλὸς ἄχνην.
Ὣς τοὶ ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Νωλεμέως πολεμίζδε.

" As when the winds, aſcending by
" degrees,
" Firſt move the whitening ſurface
" of the ſeas,
" The billows float in order to the
" ſhore,
" The wave behind rolls on the
" wave before,
" Till, with the growing ſtorm, the
" deeps ariſe,
" Foam o'er the rocks, and thunder
" to the ſkies,
" So to the fight the thick battalions
" throng,
" Shields urg'd on ſhields, and men
" drove men along."

Mr. Pope.

238. *Longius, ex altoque ſinum trahit.*] The comma is generally placed at the end of the preceding verſe, which makes the interpretation of theſe words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's firſt preparing himſelf to renew the fight, to a wave beginning to whiten and ſwell, at a great diſtance from the ſhore, in the middle of the ſea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the ſhore like a huge mountain; ſo the bull comes furiouſly roaring againſt his unſuſpecting enemy, and impetuouſly ruſhes upon him.

Sinum trahit is, I believe, a ſingular expreſſion; and I do not find it explained by the commentators. *Sinus* uſually ſignifies ſome ſort of cavity, as the boſom of any perſon, or a bay: it is uſed alſo to ſignify a waving line, like the motion of a ſnake. The Poet ſeems to conceive a wave to be a hollow body, and therefore calls the inner part of it its *ſinus* or *boſom*. Thus in the eleventh Æneid, he ſpeaks of a wave pouring its *boſom* over the fartheſt part of the ſhore:

" Qualis ubi alterno procurrens gur-
" gite pontus,
" Nunc ruit ad terras, ſcopuloſque
" ſuperjacit undam

" Spu-

Ad terras, immane ſonat per ſaxa, neque ipſo
Monte minor procumbit: at ima exæſtuat unda
Vorticibus, nigramque alte ſubjectat arenam.
Omne adeo genus in terris hominumque ferarumque,

Et

" Spumeus, extremamq; *ſinu* per-
" fundit arenam."

In the ſeventh Æneid, where we have a ſimile, not much unlike that now under conſideration, we have *altius undas erigit*, which I take to mean the ſame with *ex alto ſinum trahit*.

" Fluctus uti primo cœpit cum al-
" beſcere vento:
" Paulatim ſeſe tollit mare, et *altius*
" *undas*
" *Erigit*, inde imo conſurgit ad æ-
" thera fundo."

239. *Neque.*] Pierius ſays it is *neque* in the Lombard manuſcript, which he approves. Heinſius alſo has *neque*. In moſt editions it is *nec*.

240. *At.*] In the King's manuſcript it is *ac*.

241. *Vorticibus.*] Heinſius and Maſvicius read *verticibus*, which Pierius alſo obſerved in the Roman and Medicean manuſcripts.

Subjectat.] Pierius found *ſubvectat* in the Roman manuſcript, which he ſeems to approve.

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242. *Omne adeo genus, &c.*] Having ſpoken of the fury which luſt cauſes in bulls, he takes occaſion to mention the violent effects of it in other animals, and alſo in mankind.

" Every kind alſo of living crea-
" tures, both men, and wild beaſts,
" and the inhabitants of the ſeas, cat-
" tle and painted birds, ruſh into
" fury and flames: luſt is the ſame in
" all. At no other time does the
" lioneſs forgetting her whelps wan-
" der over the plains with greater
" fierceneſs: nor do the ſhapeleſs
" bears make ſuch havock in the
" woods: then is the boar fierce, and
" the tiger moſt dangerous. Then
" alas! it is ill wandering in the de-
" ſart fields of Lybia. Do you not
" ſee how the horſe trembles all over,
" if he does but ſnuff the well known
" gales? And now neither bridles,
" nor the ſevere ſcourges of the ri-
" ders, not rocks and caverns, and
" rivers interpoſed, that whirl moun-
" tains along with their torrents, can
" reſtrain them. Even the Sabellian
" boar ruſhes, and whets his tuſks,
" and tears the ground with his feet,
" and rubs his ſides backwards and
" forwards againſt a tree, and
" hardens his ſhoulders againſt
" wounds. What does the young
" man, in whoſe bones cruel love
" excites the mighty fire? In the
" dead of night he ſwims the ſeas
" toſſed with burſting ſtorms: over
" whom the vaſt gate of heaven
" thunders; and whom the ſeas
" daſhed on the rocks forbid; nor
" can his miſerable parents recall him,
" nor the maid whoſe death muſt be
" the conſequence of his unhappy
" end. What do the ſpotted ounces
" of Bacchus, and the fierce kind of
" wolves, and dogs? What do the
" timorous ſtags, what fierce war do
" they wage?"

In this whole paragraph, the Poet ſeems to have had before him the eighteenth chapter of Ariſtotle's ſixth book of the hiſtory of Animals.

 248. *Syl-*

Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt : amor omnibus idem.
Tempore non alio catulorum oblita leæna
Sævior erravit campis : nec funera vulgo
Tam multa informes urſi ſtragemque dedere
Per ſylvas : tum ſævus aper, tum peſſima tigris.
Heu ! male tum Lybiæ ſolis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum
Corpora, ſi tantum notas odor attulit auras ?
Ac neque eos jam fræna, virum neque verba ſæva,
Non ſcopuli, rupeſque cavæ, aut objecta retardant
Flumina, correptoſque unda torquentia montes.
Ipſe ruit, denteſque Sabellicus exacuit ſus,
Et

248. *Sylvas*] It is *ſylvam* in one of the Arundelian manuſcripts, and in ſome printed editions.

249. *Heu ! male tum Lybiæ, &c.*] Ariſtotle ſpeaking of bears, wolves, and lions, ſays they are dangerous to thoſe that come near them, not having frequent fights between themſelves, becauſe they are not gregarious : Τὸν αὐτὸν δὲ τρόπον ἢ ἐπὶ τῶν ἀγρίων. ἢ γὰρ ἄρκοι, ἢ λύκοι, καὶ λέοντες χαλεποὶ τοῖς πλησιάζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἧττον μάχονται, διὰ τὸ μὴ ἀγελαῖον εἶναι μεδὲν τῶν τοιούτων ζώων.

Lybia is the Greek name for Africa, according to Pliny : " Africam " Græci Lybiam appellavere." This country abounds with the fierceſt wild beaſts.

Erratur.] Pierius ſays it is *verſatur* in a very ancient manuſcript, and *erravit* in the Medicean.

Agris.] It is *arvis* in the Cambridge, the Arundelian, and one of Dr. Mead's manuſcripts.

252. *Ac.*] It is *at* in the old Nurenberg edition.

Fræna, virum neque verba ſæva.] The comma is uſually placed after *virum* ; I have ventured to place it after *fræna.*

253. *Non.*] It is *nec* in the King's manuſcript.

254. *Correptoſque unda torquentia montes.*] The common reading is *correptos* without *que :* but Pierius found *correptoſque* in the Medicean, the Roman, the Lombard, and other ancient manuſcripts. The ſame reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuſcripts. Heinſius, Schrevelius, Maſvicius, and ſome others alſo admit *que.*

255. *Ipſe ruit, &c.*] Ariſtotle ſpeaking of the wild boars ſays, that at this time they rage horribly, and fight one with another, making their ſkins very hard by rubbing againſt trees, and by often rolling themſelves in the mud, and letting it dry make their backs almoſt impenetrable ; and fight ſo furiouſly, that both of them are often killed : Καὶ οἱ ὗες οἱ ἄγριοι χαλεπώτατοι, καίπερ ἀσθενέστατοι περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ὀχείαν, ἢ πρὸς ἀλλήλους

Et pede proſubigit terram, fricat arbore coſtas

Atque

ἀλλήλους μὲν ποιοῦνται μάχας θαυμαστὰς θηρακίζοντες ἑαυτούς, καὶ ποιοῦνται τὸ δέρμα ὡς ταχύτατον ἐκ παρασκευῆς, πρὸς τὰ δένδρα διατρίβοντες καὶ τῷ πηλῷ μολύνοντες πολλάκις, καὶ ξηραίνοντες ἑαυτούς. μάχονται δὲ πρὸς ἀλλήλους ἐξελαύνοντες ἐκ τῶν συνφορβείων οὕτω σφοδρῶς, ὥστε πολλάκις ἀμφότεροι ἀποθνήσκουσιν. La Cerda contends that the Poet is here ſpeaking of the wild boar, contrary to the opinion of Servius and the other Commentators. But I believe they are in the right; for Virgil had ſpoken before of the wild boar; "*tum ſævus aper*:" and here he ſays *even* the Sabellian boar rages; "*ipſe* Sabellicus ſus:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his deſcription the ſtronger, he aſcribes to the tame boar, what Ariſtotle has ſaid of the wild one.

256. *Et pede proſubigit.*] In the old Paris edition of 1494, it is *Et pedibus ſubigit.*

Fricat arbore coſtas atque hinc atque illinc, humeroſque ad vulnera durat.] So I read with the Bodleian, one of the Arundelian, and one of Dr. Mead's manuſcripts. Pierius found the ſame reading in the Roman, the Medicean, and other ancient manuſcripts. It is the ſame in the old Nurenberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and ſome other old editions. The common reading is thus, *fricat arbore coſtas, atque hinc atque illinc humeros ad vulnera durat.* I take *atque hinc atque illinc* to belong to *fricat arbore coſtas*; for the boar rubs his ſides backwards and forwards againſt a tree; but the *humeros ad vulnera durat*, the hardening his ſhoulders againſt wounds, relates to the rolling in mud, and baking it upon his ſkin, ſo as to make a ſort of coat of armour, as we read juſt now, in the quotation from Ariſtotle.

258. *Quid juvenis, &c.*] Here the Poet no doubt alludes to the well known ſtory of Leander and Hero. But, with great judgment, he avoids mentioning the particular ſtory, thereby repreſenting the whole ſpecies, as ready to encounter the greateſt dangers, when prompted by luſt. Dryden was not aware of this, who, in his tranſlation, has put all the verbs in the preterperfect tenſe, and even mentioned Seſtos, the habitation of Hero:

" What *did* the youth, when love's
" unerring dart
" *Tranſfixt* his liver; and *inflam'd*
" his heart?
" Alone, by night, his wat'ry way he
" *took*;
" About him, and above, the billows
" *broke:*
" The ſluices of the ſky *were* open
" ſpread;
" And rowling thunder *rattled* o'er
" his head.
" The raging tempeſt *call'd* him back
" in vain;
" And every boding omen of the
" main.
" Nor *could* his kindred; nor the
" kindly force
" Of weeping parents, change his fatal
" courſe.
" No, not the dying maid, who muſt
" deplore
" His floating carcaſs on the *Seſtian*
" *ſhore.*"

Atque hinc atque illinc, humeroſque ad vulnera durat.
Quid juvenis, magnum cui verſat in oſſibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæca ſerus freta: quem ſuper ingens
Porta tonat cæli, et ſcopulis illiſa reclamant
Æquora: nec miſeri poſſunt revocare parentes,

Nec

Cui.] It is *cum* in the King's manuſcript.

261. *Porta tonat cæli, &c.*] The Commentators are greatly divided about the meaning of the *gate of heaven.* Servius interprets it the air full of clouds, thro' which the paſſage lies to heaven: "Aër nubibus plenus, per quem iter in cælum eſt." Grimoaldus paraphraſes it according to this interpretation: "Cum interim aër (per quem inter eſt factum) nubibus erat obſitus." La Cerda's note on this paſſage deſerves to be tranſcribed intire, and I ſhall here preſent the reader with a tranſlation of it: "By the gate of heaven Turnebus underſtands the hemiſphere: Manutius the air full of clouds, through which the paſſage lies to heaven. Others interpret it the eaſt and weſt, of which notion I ſpeak in another place: others a cloud, which is not much amiſs; for as that noiſe is made in a cloud, which burſt out together with the thunder, it ſeems to have the appearance of a gate opening to let out the fire. You may take it for the north, where is the hinge of heaven, which the Greeks call πόλον, and, by the help of imagination, may be called a gate and a threſhold. Ovid will invite you to this interpretation, who makes Leander, in his Epiſtle, addreſs himſelf to Boreas, which blows from that quarter of the heavens, as withſtanding his attempt. But I have ventured to differ from all others, in explaining this paſſage of Virgil. Virgil, Ennius, Homer have ſpoken of the gate of heaven according to the following notion: the ancients feigned Jupiter to be in a certain temple of heaven, eſpecially when he thundered and lightened. Thus Varro, *in Satyra Bimarco:*

Tunc repente cælitum
Altum tonitribus templum toneſcit:

for ſo we muſt read, and not *cælum:* and Lucretius, *lib.* 1.

Cæli tonitralia templa,

and *lib.* 6.

Fumida cum cæli ſcintillant omnia templa.

Terence, *in Eunucho,*

—— *Qui templa cæli ſumma ſonitu concutit.*

Hence I gather, that gates may be imagined in heaven, temples being feigned already: ſo that we may underſtand that thoſe gates of the temples opened to let out the thunderbolts. Hence Silius, *lib.* 1.

——— *Tonat alta regia cæli.*

Therefore they underſtand by *templum cæli,* ſometimes a particular part of the heavens, as it were the palace of Jupiter; ſometimes the whole heaven, which I rather believe, certainly it is natural, that they ſhould aſcribe doors to this temple. Not very different from

this

" this is the fiction of Homer, in the " eighth Iliad:

" Ἀυτόμαται δὲ πύλαι μῦκον οὐρανοῦ, ἂς " ἶχον Ὧραι
" Τῆς ἐπιτέτραπται μέγας οὐρανὸς, ὄυλυμπός " τε,
" Ἢ μὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπι- " θεῖναι.

" *Heav'n gates ſpontaneous open to the* " *pow'rs,*
" *Heav'ns golden gates, kept by the* " *winged hours,*
" *Commiſſion'd in alternate watch* " *they ſtand;*
" *The ſun's bright portals, and the* " *ſkies command;*
" *Cloſe, or unfold, th' eternal gates* " *of day,*
" *Bar heav'n with clouds, or roll* " *thoſe clouds away.*"

Mr. POPE.

" As Virgil uſes *porta cæli*, ſo Ca- " tullus *cæli janua*, and before " them both Ennius; *Mi ſoli cæli* " *maxima porta patet*, and before " all Homer; ἀυτόμαται δὲ πύλαι " μῦκον οὐρανοῦ." Ruæus highly approves of this interpretation. But Catrou thinks it means the eaſt and weſt, and will have Virgil here be ſuppoſed to expreſs, that the ſtorm came from the weſt, becauſe Seſtos is to the weſtward of Abydos: " Ces " expreſſions, *porta tonat cæli*, me- " ritent attention. Par la porte du " Ciel il faut entendre, ou celle par " où le ſoleil entre ſur l'horiſon, et " c'eſt l'Orient: ou celle par où il " en ſort, et c'eſt l'Occident. Ici " Virgile ſemble vouloir dire, que " l'orage venoit d'Occident, puiſ- " que Seſtos eſt occidental, en egard " à Abydos." This is being very minute indeed: but I believe Virgil would not have uſed the *gate of heaven*, to expreſs the *weſt*, when it might as well have ſignified the *eaſt*, without adding ſome epithet, to make his meaning evident. Beſides, it is the north-wind that would have withſtood Leander's intent; and Ovid, as La Cerda rightly obſerves, ſuppoſed the north-wind to oppoſe his paſſage:

" At tu de rapidis immanſuetiſſime " ventis,
" Quid mecum certa prælia men- " te geris?
" In me, ſi neſcis, *Borea*, non æ- " quora, ſævis.
" Quid faceres, eſſet ni tibi notus " amor?
" Tam gelidus cum ſis, non te ta- " men, improbe, quondam
" Ignibus Actæis incaluiſſe negas.
" Gaudia rapturo ſi quis tibi claude- " re vellet
" Aërios aditus; quo paterere " modo?
" Parce precor; facilemque move " moderatius auram.
" Imperet Hippotades ſic tibi " triſte nihil."

To conclude; as Virgil did not deſign to give a minute account of Leander's particular action, it cannot be imagined, that he would have taken pains to let his readers know, that the weſt wind was oppoſite to thoſe who would ſail from Abydos; if that had been true. But, in reality, it is the north wind, or Boreas, which was always reckoned to blow from Thrace; and Seſtos is known to have been on the Thracian ſhore,

Scopulis illiſa reclamant æquora.]

Catrou interprets this of the waves puſhing back Leander from the coaſt of Seſtos: " Les flots repouſſoient " Leandre de la côte de Seſtos, vers " Abydos ſa patrie." But ſurely the Poet's meaning is, that the waves daſhing violently on the rocks in a ſtorm ought to prevent any one from venturing out to ſea.

263. *Virga.*

Nec moritura ſuper crudeli funere virgo.
Quid Lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid, quæ imbelles dant prælia cervi? 265
Scilicet ante omnes furor eſt inſignis equarum:

Et

263. *Virgo.*] This word is not uſed by the Poets in ſo ſtrict a ſenſe, as we uſe the word *virgin.* Thus Paſiphæ is called *virgo*, in the ſixth Eclogue, in two places:

" Ah, virgo infelix, quæ te demen-
" tia cepit?

and

" Ah, virgo infelix, tu nunc in mon-
" tibus erras."

264 *Lynces Bacchi variæ.*] The ounce, the tiger, and the leopard, are ſaid to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid:

" Ipſe in racemiferis frontem cir-
" cumdatus uvis,
" Pampineis agitat velatam frondibus
" haſtam,
" Quem circa *tigres*, ſimulacraque
" inania *lyncum*,
" Pictarumque jacent fera corpora
" *pantherarum.*"

The difference between theſe animals not being commonly well known, I ſhall here ſet down the marks by which they are diſtinguiſhed. The tiger is as large, or larger than a lion, and marked with long ſtreaks. The leopard is ſmaller than the tiger, and marked with round ſpots. The ounce or *lynx* is of a reddiſh colour, like a fox, marked with black ſpots: the hairs are gray at the bottom, red in the middle, and whitiſh at the top; thoſe, which compoſe the black ſpots, are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick ſhining hairs, like black velvet. It is an animal of exceeding fierceneſs.

265. *Quid, quæ imbelles dant prælia cervi?*] In the Cambridge, one of Dr. Mead's manuſcripts, and ſeveral of the old printed editions, it is *quidque.*

Our great Harvey, who had particularly ſtudied theſe animals, and had perhaps better opportunities of being acquainted with their nature, than any man, obſerves, in his treatiſe of the Generation of Animals, that ſtags are very furious about rutting time, and aſſault men and dogs, tho' at other times they are very timorous, and run away at the barking of the ſmalleſt dog: " Eodem " tempore, furore libidinis ſæviunt; " canes, homineſque adoriuntur: a- " lias vero timidi valde, et imbelles " ſunt; ac vel a minimæ canículæ " latratu, ſeſe continuo in fugam " proripiunt." The ſame author obſerves, that after the ſtag has impregnated all his females, he grows exceedingly timorous: " Mas, poſt " quam fœmellas ſuas implevit, de- " ferveſcit; ſimulque timidior fac- " tus, ac macilentior, gregem de- " ſerit; vagatur ſolus; avideque " paſcitur, ut attritas vires reſarciat; " nec fœminam aliquam poſtea toto " anno aggreditur."

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266. *Scilicet ante omnes.*] Having digreſſed, to give an account of the miſchievous effects of luſt on the whole animal creation; he now returns to

ſpeak

Et mentem Venus ipſa dedit, quo tempore Glauci
Potniades malis membra abſumpſere quadrigæ.
Illas ducit amor trans Gargara, tranſque ſonantem
Aſcanium: ſuperant montes, et flumina tranant.
Continuoque avidis ubi ſubdita flamma medullis,

Vere

ſpeak of horſes, which ſeem all this while to have been forgotten. Here he deſcribes the extraordinary venereal fury of mares; and then corrects himſelf for having ſpent ſo much time in excurſions about this paſſion.

" But the rage of mares far exceeds all the reſt; and Venus herſelf inſpired them, when the Potnian mares tore Glaucus in pieces with their jaws. Luſt leads them beyond Gargarus, and beyond roaring Aſcanius: they climb over the mountains, and ſwim thro' the rivers: and no ſooner has the flame inſinuated itſelf into their marrow, eſpecially in the ſpring, for in the ſpring the heat returns into their bones, but all turning their faces to the weſt wind, they ſtand on the rocks, and receive the gentle breeze: and often, wonderful to tell! without the ſtallions aſſiſtance, being impregnated by the wind, they fly over hills, and rocks and dales: not towards thy riſing, O Eurus, nor towards that of the Sun, nor towards Boreas or Caurus, or whence black Auſter ariſes, and ſaddens all the ſky with cold rain. Hence a ſlimy juice at length diſtils from their groins which the ſhepherds properly call *Hippomanes*. The *Hippomanes* is often gathered by wicked ſtepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time flies away, whilſt we, being drawn away by love, purſue ſo many particulars."

Furor eſt inſignis equarum.] Ariſtotle ſays, that mares are the moſt libidinous of all female animals: that this fury of theirs is called ἱπομανὲς, whence that word, is applied by way of reproach to laſcivious women: Τῶν δὲ θηλειῶν ὁρμητικῶς ἔχουσι πρὸς τὸν συνδυασμὸν, μάλισθαί μὲν ἵππος, ἔπειτα βους. αἱ μὲν οὖν ἵππαι αἱ θήλειαι ἱπομανοῦσιν. ὅθεν καὶ ἐπὶ τὴν βλασφημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μίνου τῶν ζώων τὴν ἐπὶ τῶν ἀκολάσθων, περὶ τὸ ἀφροδισιάζεσθαι.

267. *Glauci Potniades malis membra abſumpſere quadrigæ.*] Potnia was a town of Bœotia, near Thebes. Of this town was Glaucus the ſon of Siſyphus, who reſtrained the four mares, which drew his chariot, from the company of horſes, in order to make them more ſwift for the race. Venus is ſaid to have been ſo highly offended at this violation of her rites, that ſhe raiſed ſuch a fury in the mares, that they tore their maſter limb from limb.

269. *Gargara*] See the note on book I. ver. 102.

270. *Aſcanium.*] This is the name of a river of Bithynia. But Gargarus and Aſcanius ſeem to be put here for any mountain and river.

271. *Continuo.*] See the note on ver. 75.

272. *Quia*

Vere magis, quia vere calor redit oſſibus, illæ
Ore omnes verſæ in Zephyrum ſtant rupibus altis,
Exceptantque leves auras: et ſæpe ſine ullis
Conjugiis vento gravidæ, mirabile dictu! 275
Saxa

272. *Quia vere calor redit.*] Pierius ſays it is *quia vere redit calor*, in the Roman manuſcript.

273. *Ore omnes verſæ in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. Homer ſpeaks of the horſes of Achilles, as being begotten by the weſt wind: See the quotation from Homer, in the note on *magni currus Achillis*, ver. 91.

Ariſtotle ſays, that at the time the mares have this fury upon them, they are ſaid to be impregnated by the wind: for which reaſon, in the iſland of Crete, they never ſeparate the mares from the ſtallions. When they are thus affected, they leave the reſt, and run, not towards the eaſt or weſt, but towards the north or ſouth, and ſuffer no one to come near them, till either they are quite tired down, or come to the ſea. At this time they emit ſomething, which is called Hippomanes, and is gathered to be uſed as a charm: Λέγονται δὲ καὶ ἐξανεμοῦσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ἐχεῖα, ἐκ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, θέουσιν ἐκ τῶν ἄλλων ἵππων. ἔστι δὲ τὸ πάθος, ὅπερ ἐπὶ ὑῶν λέγεται τὸ καπρίζειν. θέουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπέσῃ τὸ πάθος, οὐδένα ἐῶσι πλησιάζειν, ἕως ἂν ἢ ἀπείπωσι διὰ τὸν πόνον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκβάλλουσί τι. καλοῦσι δὲ καὶ τοῦτο, ὥσπερ ἐπὶ τοῦ τικτομένου, ἱππομανές. ἔχει δὲ εἶδος ἡ καπρία. καὶ ζητοῦσι τοῦτο μάλιστα πάντων οἱ περὶ τὰς φαρμακείας. Varro aſſirms it as a certain truth, that about Liſbon ſome mares conceive by the wind, at a certain ſeaſon, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: "In fœ-" tura res incredibilis eſt in Hiſpa-" nia, ſed eſt vera, quod in Luſita-" nia ad oceanum, in ea regione ubi " eſt oppidum Olyſippo, monte Ta-" gro, quædam e vento concipiunt " certo tempore equæ, ut hic gallinæ " quoque ſolent, quarum ova ὑπνίμια " appellant." Columella ſays great care muſt be taken of the mares about their horſing time, becauſe if they are reſtrained, they rage with luſt, whence that poiſon is called ἱππόμανες; which excites a furious luſt, like that of mares: that there is no doubt, but that in ſome countries the females burn with ſuch vehement deſires, that if they cannot enjoy the male, they conceive by the wind, like hens: and that in Spain, which runs weſtward towards the ocean, the mares have frequently foaled, without having had the company of a ſtallion, but theſe foals are uſeleſs, becauſe they die in three years: " Maxime " itaque curandum eſt prædicto tem-" pore anni, ut tam fœminis, quam " admiſſariis deſiderantibus coëundi " fiat poteſtas, quoniam id præcipue " armentum ſi prohibeas, libidinis " extimulatur furiis, unde etiam ve-" neno inditum eſt nomen ἱππόμανες, " quod equinæ cupidini ſimilem " mortalibus amorem accendant. " Nec dubium quin aliquot regioni-" bus tanto flagrent ardore coëundi " fœminæ,

Saxa per, et ſcopulos, et depreſſas convalles
Diffugiunt;

" fœminæ, ut etiam ſi marem non " habeant, aſſidua et nimia cupidi- " tate figurantes ſibi ipſæ venerem, " cohortalium more avium, vento " concipiant. Quæ enim poëta li- " centius dicit: *Scilicet ante omnes*, " *&c.* Cum ſit notiſſimum etiam in " Sacro monte Hiſpaniæ, qui pro- " currit in occidentem juxta ocea- " num, frequenter equas ſine coitu " ventrem pertuliſſe, fœtumque e- " ducaſſe, qui tam inutilis eſt, quod " triennio prius quam adoleſcat, morte " abſumitur. Quare, ut dixi dabi- " mus operam, ne circa æquinocti- " um vernum equæ deſideriis na- " turalibus angantur." Pliny mentions Liſbon as a place famous for mares conceiving by the weſt wind: " Oppida memorabilia a Tago in ora, " Oliſippo equarum e favonio vento " conceptu nobile." In another place he ſays, it is well known, that in Portugal, about Liſbon and the river Tagus, the mares turn themſelves againſt the weſt-wind, are impregnated by it, and bring forth colts of exceeding ſwiftneſs, but dying at three years old: " Conſtat in Luſitania " circa Olyſſiponem oppidum et " Tagum amnem, equas Favonio " fante obverſas animalem concipere " ſpiritum, idque partum fieri, et gigni perniciſſimum ita, ſed triennium " vitæ non excedere." Theſe quotations are ſufficient to ſhew, that it was generally believed by the Ancients that mares were impregnated by the weſtern wind. We ſee that even the graveſt proſe writers aſſert the truth of this, and that they even bring forth colts, which live three years. Virgil however is very cautious: he does not mention the colts; but ſuppoſes only a falſe conception, within which bounds Ariſtotle alone contains himſelf, of all the writers whom we have juſt now quoted. The weſt-wind or Zephyrus was always reckoned to lead on the ſpring, and to infuſe a genial warmth throughout the whole creation. Pliny ſays this wind opens the ſpring, beginning uſually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: " Primus eſt conceptus, flare " incipiente vento Favonio circiter " fere ſextum Idus Februarii. Hoc " enim maritantur viveſcentia e terra, " quo etiam equæ in Hiſpania, ut " diximus. Hic eſt genitalis ſpiritus " mundi, a fovendo dictus, ut quidam exiſtimavere. Flat ab occaſu " æquinoctiali, ver inchoans. Catulitionem ruſtici vocant, geſtiente " natura ſemina accipere, eaque ani- " mam inferente omnibus ſatis." Thus alſo our Poet in the ſecond Georgic:

" Parturit almus ager: Zephyrique
" tepentibus auris
" Laxant arva ſinus: ſuperat tener
" omnibus humor."

How far the mares are really affected, we muſt leave to be decided by the Philoſophers of Spain and Portugal. But that hens will lay eggs, without the aſſiſtance of the cock, is a well known fact: and it is as well known, that ſuch eggs never produce a living animal. Theſe fruitleſs eggs are called by us *wind eggs*, as Varro calls them ὑπηνέμια: and thus Ariſtotle uſes a like expreſſion with regard to the mares, ἐξανεμοῦσθαι.

Diffugiunt; non, Eure, tuos, neque ſolis ad ortus;
In Boream, Caurumque, aut unde nigerrimus Auſter
Naſcitur,

277. *Non Eure, tuos, &c.*] Here Virgil widely differs from Ariſtotle; who ſays expreſsly that they run neither towards the eaſt, nor weſt, but towards the north or ſouth. Hence ſome of the Critics have taken great pains to draw the Philoſopher and the Poet into the ſame opinion. In order to this, ſome have ſuppoſed the Poet's meaning to be that they run, not towards the eaſt, *but* towards the north, weſt, and ſouth. Thus Grimoaldus paraphraſes it: "non orientem ſolem verſus, *ſed* in ſeptentrionem, "in occidentem, et in auſtrum nebuloſum atque pluvioſum." Thus alſo La Cerda: "Quin uno excepto "Euro, nam cum hoc nullus eſt illis "amor, alios quoque amant ventos. "Currunt enim verſus Septentrionem, unde flant Boreas et Caurus: "currunt verſus Auſtrum, his enim "ventis maritantur." This laſt Commentator, not content with ſtraining Virgil, lays hold on Ariſtotle in the next place, and compels him to ſay the very ſame. Inſtead of Θέουσι δὲ ὅυτε πρὸς ἕω, ὅυτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον, he would fain read Θέουσι δὲ ὃυ πρὸς ἕω, αλλὰ πρὸς δυσμὰς, ἢ ἄρκτον, ἢ νῶτον. He might, with as little violence, have made Ariſtotle ſay Θέουσι δὲ ὃυ πρὸς ἕω, ἀλλὰ πρὸς δυσμάς, ὃυ πρὸς ἄρκτον ἢ νοτὸν, which would have exactly agreed with the moſt obvious meaning of Virgil's words. Virgil ſays expreſsly that they turn to the weſt; "ore omnes verſæ in Zephyrum;" which ſeems the moſt probable, if he ſpake of the mares of Liſbon; for the neareſt ſea to them is the weſtern ocean, and we have heard Ariſtotle ſay, that they run towards the ſea. As for the mares which Ariſtotle mentions, they ſeem to be thoſe of Crete, and probably fed about mount Ida, the moſt celebrated place in that iſland. This being admitted, we need but conſider, that as Crete extends in length, from eaſt to weſt, and as Ida is in the middle of the iſland, the running directly to the ſea, and to the north or ſouth is exactly the ſame thing.

The *Eurus*, according to Pliny, is the ſouth eaſt: "Ab oriente æquinoctiali ſubſolanus, ab oriente brumali Vulturnus: illum Apelioten, "hunc Eurum Græci appellant." According to Aulus Gellius, *Eurus* is the eaſt, and the ſame with the *Subſolanus* and Apeliotes: "Qui ventus "igitur ab oriente verno, id eſt, æquinoctiali venit, nominatur Eurus, "ficto vocabulo, ut iſti ἐτυμολογικὸι "aiunt, ἀπὸ τῆς ἕω ῥέων, is alio quoque a Græcis nomine ἀπηλιώτης, a "Romanis nauticis ſubſolanus cognominatur. . . . . Hi ſunt igitur "tres venti orientales, Aquilo, Vulturnus, Eurus: quorum medius "Eurus eſt."

278. *Boream.*] *Boreas* is frequently uſed to ſignify the north: but ſtrictly ſpeaking, it is the north-eaſt. Pliny ſays the north wind is called *Septemtrio*, and by the Greeks *Aparctias*, and that the *Aquilo*, called by the Greeks *Boreas* is the north-eaſt: "A Septentrionibus ſeptem "trio, interque eum et exortum ſolſtitialem Aquilo, Aparctias dicti et "Boreas." I believe there is an error in the copies of Pliny, and that inſtead of *interque eum et exortum ſolſtitialem*

ſolſtitialem we ſhould read *juxtaque eum ad exortum ſolſtitialem:* for the *exortus ſolſtitialis* is the north-eaſt; and therefore, according to the common reading *Boreas* will be the north-north-eaſt; whereas Pliny is evidently ſpeaking of the compaſs, as divided only into eight points: "Veteres "quatuor omnino ſervavere, per totidem mundi partes, ideo nec Homerus plures nominat, hebeti ut "mox judicatum eſt ratione: ſecuta "ætas octo addidit, nimis ſubtili et "conciſa: proximis inter utramque "media placuit, ad brevem ex numeroſa additis quatuor. Sunt ergo "bini in quatuor cæli partibus." Aulus Gellius ſays expreſsly, that Boreas is the north-eaſt: "Qui ab æſtiva et "ſolſtitiali orientis meta venit, Latine Aquilo, Boreas Græce dicitur: eumque propterea quidam dicunt ab Homero ἀιθρηγενέτην appellatum. Boream autem putant "dictum ἀπὸ τῆς βοῆς, quoniam ſit "violenti flatus et ſonoti."

Caurum.] *Caurus*, or *Corus*, according to Pliny is the north-weſt: "Ab occaſu æquinoctiali Favonius, "ab occaſu ſolſtitiali Corus; Zephyron et Argeſten vocant. . . . . "Huic eſt contrarius Vulturnus. . . . . "Ventorum frigidiſſimi ſunt quos a "Septentrione diximus ſpirare, et "vicinus iis Corus." Aulus Gellius makes *Caurus* the ſouth-weſt, for he places it oppoſite to Aquilo: "His "oppoſiti et contrarii ſunt alii tres "occidui: Caurus, quem ſolent "Græci ἀργέστην vocare, is adverſus "Aquilonem flat." But I believe Gellius is miſtaken, for Virgil, in ver. 356, repreſents *Caurus* as an exceeding cold wind:

"Semper hyems, ſemper ſpirantes
"frigora Cauri."

It will not perhaps be unacceptable to the reader, if in this place I ſhew what names the Ancients gave to the points of the compaſs, as they are mentioned by Pliny. I have already obſerved that this author divided the compaſs into eight parts. Theſe I think were evidently the North, North-Eaſt, Eaſt, South-Eaſt, South, South-Weſt, Weſt, and North-Weſt. For in *lib.* 18. *c.* 34, where he is ſpeaking of deſcribing the parts of heaven in a field, he ſays the meridian line is to be cut tranſverſly thro' the middle by another line, which will ſhew the place of the ſun's riſing and ſetting at the equinox, that is, due eaſt and weſt. Then two other lines muſt be drawn obliquely, from each ſide of the north to each ſide of the ſouth, all thro' the ſame center, all of equal length and at equal diſtances: "Diximus ut in me-"dio linea deſignaretur umbilicus. "Per hunc medium tranſverſa currat "alia. Hæc erit ab exortu æqui-"noctiali ad occaſum æquinoctia-"lem. Et limes, qui ita ſecabit a-"grum, decumanus vocabitur. Du-"cantur deinde aliæ duæ lineæ in "decuſſeis obliquæ, ita ut a ſep-"tentrionis dextra lævaque ad au-"ſtri dextram lævamque deſcendant. "Omnes per eundem currunt umbi-"licum, omnes inter ſe pares ſint, "omnia intervalla paria." The next line to the north, towards the eaſt, that is the north-eaſt, is called *Aquilo*, and by the Greeks *Boreas:* "Ita "cæli exacta parte, quod fuerit "lineæ caput ſeptentrioni proximum "a parte exortiva, ſolſtitialem habe-"bit exortum, hoc eſt, longiſſimi "diei, ventumque Aquilonem, Bo-"ream a Græcis dictum." The point oppoſite to this, that is, the ſouth-weſt is named *Africus*, and by the Greeks *Libs:* "Ex adverſo *A-*"*quilonis* ab occaſu brumali *Africus* "flabit, quem Græci Liba vocant."

Naſcitur, et pluvio contriſtat frigore cælum.

Hinc

The wind which blows from the eaſt point is called *Subſolanus*, by the Greeks *Apeliotes*; oppoſite to which is the *Favonius*, called *Zephyrus* by the Greeks: "Tertia a ſeptentrione "linea, quam per latitudinem umbræ duximus, et decumanam vocavimus, exortum habet æquinoctialem, ventumque *Subſolanum*, "Græcis *Apelioten* dictum. . . . . "Favonius ex adverſo ejus ab æquinoctiali occaſu, *Zephyrus* a Græcis nominatus." Between the eaſt and the ſouth riſes the *Vulturnus*, the Greek name of which is *Eurus*; and oppoſite to this, between the north and weſt is the *Corus*, or as the Greeks call it, *Argeſtes*: "Quarta a ſeptentrione linea, eadem auſtro ab exortive parte proxima, brumalem habebit exortum, ventumque *Vulturnum*, *Eurum* a Græcis dictum. . . . . Ex adverſo *Vulturni* flabit *Corus*, ab occaſu ſolſtitiali et occidentali latere ſeptentrionis, a Græcis dictus *Argeſtes*." In *lib.* 2. *c.* 47. he ſays the ſouth is called *Auſter*, by the Greeks *Notus*, the north *Septem trio*, by the Greeks *Aparctias*: "A meridie *Auſter* et ab occaſu brumali *Africus*, *Notos* et *Liba* nominant. . . . . A ſeptentrionibus *Septem trio*, interque eum et [*or rather, as was obſerved before*, juxtaque eum ad] exortum ſolſtitialem *Aquilo*, *Aparctias* dicti et *Boreas*."

Nigerrimus Auſter.] The ſouth wind is called black, becauſe of the darkneſs it occaſions, by means of the thick ſhowers which it brings with it. Thus in the fifth Æneid:

"——————— Ruit æthere toto
"Turbidus imber aquis, denſiſque
"nigerrimus Auſtris."

279 *Pluvio contriſtat frigore cælum.*] The ſouth was always accounted a rainy wind. Thus in the firſt Georgic:

"——— Quid cogitet humidus
"Auſter;"

and

"——— Jupiter humidus Auſtris
"Denſat erant quæ rara modo."

and in the third;

"Vere madent udo terræ ac pluviis Auſtris."

and in the ninth Æneid:

"——— Jupiter horridus Auſtris
"Torquet aquoſam hyemem."

But I think it ſeems not quite ſo plain, that it ever was accounted a cold wind. I have ſometimes inclined to think, that we ought to read *fidere* inſtead of *frigore*, with the Roman and Cambridge manuſcripts: but that will not fully anſwer our purpoſe, for we have another inſtance of the ſouth-wind's being called *cold* by Virgil. It is in the fourth Georgic, where he ſays,

"*Frigidus* ut quondam ſylvis immurmurat Auſter."

Macrobius endeavours to ſolve this difficulty, by ſaying the ſouth-wind is cold at its origin, and is only accidentally warm, by paſſing thro' the torrid zone. But this is a very trifling ſolution. For what ſignifies the coldneſs of this wind at its origin, when it is warm with regard to us? Beſides, if I am not much miſtaken, the Ancients had no notion of its coming from the pole, but thought it aroſe in Africa, which was the moſt ſouthern part of the world, that they knew: *Lybiæ devexus in Auſtros*, ſays

Hinc demum, Hippomanes vero quod nomine dicunt 280
Paſtores,

ſays our Poet himſelf in the firſt Georgic. And Pliny ſpeaks of a rock in the Cyrenaic province, which is in Africa, that is ſacred to the ſouth-wind: "Quin et in Cyrenaica pro-"vincia, rupes quædam Auſtro tra-"ditur ſacra, quam profanum ſit at-"trectari hominis manu, confeſtim "auſtro volvente arenas." Ruæus will have *frigus* in this place to ſtand only for a rainy ſeaſon, as *hyems* is alſo uſed frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty, is by obſerving that the ſouth-wind was not always accounted warm. Columella ſpeaks of its blowing in January and February, and bringing hail: "XVII. "Cal. Feb. Sol in Aquarium tranſit, "Leo mane incipit occidere, Afri-"cus, interdum Auſter cum pluvia. ". . . . Cal. Feb. Fidis incipit oc-"cidere, ventus eurinus, et inter-"dum Auſter cum grandine eſt. ". . . . . Nonas April. Favonius "aut Auſter, cum grandine." Now it appears from the ſame author, that the time, when the mares are ſeized with this fury is about the vernal equinox: "Generoſis *circa vernum* "*æquinoctium* mares jungentur. . . . . "Maxime itaque curandum eſt *præ-*"*dicto tempore anni*, ut . . . . de-"ſiderantibus coëundi fiat poteſtas, "quoniam id præcipue armentum ſi "prohibeas, libidinis extimulatur "furiis." Virgil therefore ſpeaking of the ſouth-wind about the beginning of our March calls it *cold* at that ſeaſon, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius ſpeaks of an herb mentioned by *Heſiod*, under the name of Hippomanes; but I believe there is an error in the copy of Servius, which I make uſe of, for Fulvius Urſinus, repreſents Servius as quoting Theocritus: "Putat Servius "intelligendum hoc loco Hippomane "planta, cujus meminit *Theocritus*" I do not find the mention of any ſuch plant in Heſiod, but it is ſpoken of in the Pharmaceutria of Theocritus:

Ἱππομανὲς, φυτὸν ἐσὶ παῤ Ἀρκάσι. τᾶδ' ἔπ πᾶσαι
Καὶ πῶλοι μαίνονται ἂν ὄρεα καὶ θεαὶ ἵππoι.

"Hippomanes, a plant Arcadia
"bears;
"This makes ſteeds mad, and this
"excites the mares."

CREECH.

The Scholiaſt upon Theocritus, as I find him quoted by Fulvius Urſinus, tells us that Cratevas deſcribed the plant Hippomanes, as having the fruit of the wild cucumber, and the leaves of the prickly poppy: Κρατεύας φασὶ τὸ φυτὸν ἔχειν καρπὸν ὡς σικυοῦ ἀγρίου. μελάντερον δὲ τὸ φύλλον ὥσπερ μήκωνος ἀκανθώδες. It is plain however, that Virgil does not here ſpeak of the plant. Servius thinks he adds *vero nomine*, to inſinuate, that the plant is erroneouſly called Hippomanes, and that it belongs properly to the ſlime he is ſpeaking of. The Poet might perhaps allude to the tubercle ſaid to be found on the forehead of a young colt, when he is juſt foaled, which is by ſome called Hippomanes, and was ſought for in incantations, as we find in the fourth Æneid:

"Quæritur

Paſtores, lentum deſtillat ab inguine virus.
Hippomanes, quod ſæpe malæ legere novercæ,
Miſcueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc ſatis armentis: ſuperat pars altera curæ,
Lanigeros agitare greges, hirtaſque capellas:

Hic

" Quæritur et naſcentis equi de
" fronte revulſus
" Et matri præreptus amor."

Pliny ſays the mare licks this tubercle off, as ſoon as the colt is foaled; otherwiſe ſhe does not love him, nor will ſhe admit him to ſuck her: " Et " ſane equis amoris innaſci venefi- " cium Hippomanes appellatum, in " fronte, caricæ magnitudine, co- " lore nigro: quod ſtatim edito " partu devorat fœta, aut partum " ad ubera non admittit, ſi quis præ- " reptum habeat." Ariſtotle alſo mentions it in the eighth book of his Hiſtory of Animals; but he treats it as an old woman's ſtory: Τὸ δὲ ἱππομανὲς καλούμενον ἐπιφύεται μὲν, ὥσπερ λέγεται τοῖς πώλοις· ἂν δὲ ἵπποι περιλείχουσαι καὶ καθαίρουσαι, περιτρώγουσιν αὐτό. τὰ δὲ ἐπιμυθευόμενα πέπλασται μᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἐπῳδάς. Virgil therefore, who had Ariſtotle in his eye throughout this paſſage, ſays that this ſlime is properly called Hippomanes, in contradiſtinction to that fictitious tubercle, which has uſurped that name.

281. *Deſtillat.*] It is generally printed *diſtillat:* but Pierius ſays it is *deſtillat* in the Roman, the Medicean, the Lombard, and other ancient manuſcripts. Heinſius alſo admits *deſtillat.*

283. *Miſcuerunt.*] It is *miſcuerint* in one of Dr. Mead's manuſcripts, and in the Roman manuſcript, according to Pierius. This line is alſo in the ſecond Georgic:
" Pocula ſi quando ſævæ infecere
" *novercæ,*
" *Miſcueruntque herbas, et non in-*
" *noxia verba.*"

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286. The Poet, having now done with bulls and horſes, proceeds to ſpeak of ſheep and goats. But being aware of the great difficulty in making ſuch mean ſubjects ſhine in poetry, he invokes Pales to his aſſiſtance.
" Enough of herds: there re-
" mains another part of our care, to
" manage the woolly flocks, and
" the ſhaggy goats. This is a la-
" bour: hence, ye ſtrong huſband-
" men, hope for praiſe. Nor am
" I at all ignorant, how difficult it
" is to raiſe this ſubject with lofty
" expreſſions, and to add due ho-
" nour to ſo low an argument.
" But ſweet love carries me away
" thro' the rugged defarts of Par-
" naſſus: I delight in paſſing over
" the hills, where no track of the
" Ancients turns with an eaſy de-
" ſcent to Caſtalia. Now, O ador-
" ed Pales, now muſt I raiſe my
" ſtrain."

288. *Hic*

Hic labor: hinc laudem fortes ſperate coloni.
Nec ſum animi dubius, verbis ea vincere magnum
Quam ſit, et anguſtis hunc addere rebus honorem.
Sed me Parnaſſi deſerta per ardua dulcis
Raptat amor: juvat ire jugis, qua nulla priorum
Caſtaliam molli devertitur orbita clivo.

Nunc

288. *Hic.*] Pierius ſays it is *hinc* in the Medicean, and in moſt of the ancient manuſcripts, tho' many of them have *hic*. The King's, both the Arundelian, and both Dr. Mead's manuſcripts have *hinc*. The Cambridge and the Bodleian copies have *hic*, which reading is admitted alſo by Heinſius, and moſt of the editors.

Laudem.] It is *laudes* in the King's and in one of Dr. Mead's manuſcripts.

Sperate.] It is *ſperare* in the old edition printed at Venice, by Jacobus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

289. *Nec ſum animi dubius*, &c.] This paſſage is an evident imitation of the following lines of Lucretius:

" Nunc age, quod ſupereſt, cognoſce, et clarius audi
" Nec me animi fallit quam ſint obſcura, ſed acri
" Percuſſit thyrſo laudis ſpes magna meum cor,
" Et ſimul incuſſit ſuavem mi in pectus amorem
" Muſarum: quo nunc inſtinctus, mente vigenti
" Avia Pieridum peragro loca, nullius ante
" Trita ſolo: juvat integros accedere fontes,
" Atque haurire: juvatque novos decerpere flores:
" Inſignemque meo capiti petere inde coronam
" Unde prius nulli velarint tempora Muſæ."

291. *Parnaſſi deſerta per ardua.*] Parnaſſus is a great mountain of Phocis, ſacred to Apollo and the Muſes. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Caſtalian ſpring, ſacred to the Muſes.

293. *Devertitur.*] In many copies it is *divertitur*: but Pierius ſays it is *devertitur* in all the ancient manuſcripts which he has ſeen.

Molli clivo.] *Clivus* is uſed both for the aſcent and deſcent of a hill. Servius underſtands it in this place to ſignify a *deſcent*: " facili itinere et " *deſcenſione.*" This interpretation ſeems to agree beſt with Virgil's ſenſe; for he ſpeaks of paſſing over the mountain; and therefore he muſt deſcend again, to come to the Caſtalian ſpring. Grimoaldus however takes it to mean an *aſcent*: " per quæ " nemo veterum Poëtarum facili " *aſcenſu* trajicere potuit hactenus." Of the ſame opinion is La Cerda: " Et Caſtalius fons Muſarum, non " in ipſo vertice Parnaſſi, ſed ad ima, " ideo tantum per mollem quendam " clivum *aſcenſus* eſt ad illum." Dr. Trapp follows this interpretation:

" — — — — By ſoft *aſcent*
" Inclining to the pure Caſtalian ſtream."

We find an expreſſion like this in the ninth Eclogue:

" — — — Qua ſe ſubducere colles
" Incipiunt, *mollique jugum demittere clivo*,

" Uſque

Nunc veneranda Pales, magno nunc ore ſonandum.
Incipiens ſtabulis edico in mollibus herbam
Carpere 295

" Uſque ad aquam, et veteris jam
" fracta cacumina fagi."

Here *molli clivo* plainly ſignifies an eaſy *deſcent*; and thus it is underſtood by La Cerda himſelf; " A " clivo quopiam molli leniturque " ſubducto uſque ad aquam Mincii " fluminis, et fagum, cui præ ſenio " fracta cacumina." Thus alſo Dr. Trapp tranſlates this paſſage:

" —— Where the hills begin
" To leſſen by an eaſy ſoft *deſcent*,
" Down to the water and the ſtunted
" beech."

294. *Pales.*] See the note on ver. 1.

Sonandum.] It is *canendum* in one of Dr. Mead's manuſcripts.

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295. *Incipiens, &c.*] In this paſſage the Poet treats of the care of ſheep and goats, during the winter ſeaſon.

" In the firſt place I pronounce " that ſheep ſhould be foddered in " ſoft cotes, till the leafy ſummer " returns: and that the hard ground " ſhould be ſtrewed with a good " quantity of ſtraw, and bundles of " brakes: that cold ice may not hurt " the tender cattle, and bring the " ſcab, and foul gouts. Then leaving the ſheep, I order the leafy " arbutes to ſuffice the goats: and " that they ſhould have freſh water, " and that the cotes ſhould be turned " from the winds oppoſite to the " winter ſun, being expoſed to the " ſouth; when cold Aquarius now " ſets, and pours forth his water at " the end of the year. Nor are " theſe to be tended by us with leſs " care, nor are they leſs uſeful; tho' " the Mileſian fleeces being ſtained " with Tyrian dye ſell for a large " price. Theſe are more fruitful, " theſe afford a greater plenty of " milk. The more the pail froths " with their exhauſted udders, the " larger ſtreams will flow from their " preſſed dugs. Beſides, the beards " and hoary chins, and ſhaggy hairs " of the Cinyphian goats are ſhorn, " for the uſe of the camps, and for " coverings to miſerable mariners. " But they feed in the woods, and " on the ſummits of Lycæus, and " browze on the prickly brambles, " and the buſhes that love high " places. And the ſhe-goats remember to return to their cotes of their " own accord, and carry their kids " with them, and can ſcarce ſtep " over the threſhold with their ſwelling udders. Therefore, as they " take leſs care to provide againſt " want, you muſt be the more careful to defend them from ice and " ſnowy winds: and joyfully ſupply them with food, and twiggy " paſture: nor muſt you ſhut up " your ſtores of hay during the " whole winter."

Stabulis in mollibus.] Servius interprets *mollibus warm:* " clementioribus et aëris temperati; vel " propter plagam auſtralem, vel " propter ſuppoſitas herbas animalibus." In this he is followed by Dr. Trapp:

" Firſt, I ordain, that in warm huts
" the ſheep
" Be fodder'd."

I rather chuſe, with La Cerda, to give *mollibus* its uſual ſenſe *ſoft*, becauſe he immediately tells us that the *hard* ground ſhould be litter'd with ſtraw

Carpere oves, dum mox frondoſa reducitur æſtas:
Et multa duram ſtipula filicumque maniplis
Sternere

ſtraw and brakes. Thus alſo May tranſlates it:

" — — But firſt I counſel to con-
" tain
" Your ſheep within ſoft ſtalls to feed
" at home."

Beſides, Columella expreſsly ſays, that this litter is uſed, that the ſheep may lie ſoft: " Deturque opera, " nequis humor ſubſiſtat, ut ſemper " quam aridiſſimis filicibus, vel cul- " mis ſtabula conſtrata ſint, quo pu- " rius et mollius incubent fœtæ." It is not very uſual with us, to houſe our ſheep, notwithſtanding our climate is leſs mild, than that of Italy. But Mr. Mortimer obſerves, that " in Glouceſterſhire they houſe their " ſheep every night, and litter them " with clean ſtraw, which affords a " great advantage to their land by " the manure, and they ſay makes " their wool very fine."

Herbam carpere.] Cato ſays the ſheep ſhould be foddered with the leaves of poplars, elms, and oaks: " Frondem populneam, ulmeam, " querneam cædito, per tempus " eam condito, non peraridam, pa- " bulum ovibus." Varro mentions fig-leaves, chaff, grape-ſtones, and bran: " His quæcunque jubentur, " veſcuntur, ut folia ficulnea, et pa- " lea, et vinacea: furfures objici- " untur modice, ne parum, aut ni- " mium ſaturentur." Columella ſpeaks alſo of elm and aſh leaves: " Aluntur autem commodiſſime re- " poſitis ulmeis, vel ex fraxino fron- " dibus."

296. *Dum mox frondoſa reducitur æſtas.*] The meaning of this is, that the ſheep are to be houſed, till the warm weather has produced a ſufficient quantity of freſh food for them in the open fields. We cannot ſuppoſe that ſummer is to be taken here in a ſtrict ſenſe; for that ſeaſon began on the ninth of May: and ſurely they never houſed their ſheep till that time.

297. *Duram humum.*] He calls the ground hard, becauſe it was uſual to pave their ſheep-cotes with ſtone: " Horum præſepia ac ſtabula, ut ſint " pura, majorem adhibeant diligen- " tiam quam hirtis. Itaque faciunt " lapide ſtrata, ut urina necubi in " ſtabulo conſiſtat."

Stipula filicumque maniplis.] For *filix* ſee ver. 189. of the ſecond book.

The writers of agriculture are particularly careful, to give inſtructions about keeping the ſheep clean and dry in their cotes. Thus Cato: " Pecori et bubus diligenter ſubſter- " natur, ungulæ curentur. . . . . " Stramenta ſi deerunt, frondem illig- " neam legito, eam ſubſternito ovi- " bus bubuſque." Varro ſays the pavement ſhould be laid ſloping, that it may eaſily be ſwept clean; becauſe wet ſpoils the wool and diſorders the ſheep. He adds that freſh litter ſhould be often given them; that they may lie ſoft and clean: " Ubi ſtent, ſolum oportet eſſe eru- " deratum, et proclivum, ut everri " facile poſſit, ac fieri purum: non " enim ſolum ea uligo lanam cor- " rumpit ovium, ſed etiam ungulas, " ac ſcabras fieri cogit. Cum ali- " quot dies ſteterunt, ſubjicere opor- " tet virgulta alia, quo mollius re- " quieſcant, purioreſque ſint: liben- " tius enim ita paſcuntur."

Sternere ſubter humum, glacies ne frigida lædat
Molle pecus, ſcabiemque ferat, turpeſque podagras.
Poſt hinc digreſſus jubeo frondentia capris
Arbuta

298. *Glacies ne frigida lædat molle pecus.*] Columella ſays that ſheep, tho' they are the beſt cloathed of all animals, are nevertheleſs the moſt impatient both of cold and heat: "Id pecus, quamvis ex omnibus animalibus veſtitiſſimum, frigoris tamen impatientiſſimum eſt, nec minus æſtivi vaporis."

299. *Scabiem.*] See ver. 441.

Turpeſque podagras.] I have ventured to tranſlate *podagra* the *gout*, tho' I have not been informed that our ſheep are ever ſubject to ſuch a diſtemper. The Poet certainly means ſome kind of tumor in the feet: and probably it is the ſame diſtemper with that, which Columella has deſcribed under the name of *clavi*. He ſays they are of two ſorts: one is, when there is a filth and galling in the parting of the hoof; the other, when there is a tubercle in the ſame place, with a hair in the middle, and a worm under it. The former is cured by tar; or by alum and ſulphur mixt with vinegar; or by a young pomegranate, before the ſeeds are formed, pounded with alum, and then covered with vinegar; or by verdigriſe crumbled upon it; or by burnt galls levigated with auſtere wine, and laid upon the part. The tubercle, which has the worm at the bottom, muſt be cut carefully round, that the animalcule be not wounded, for if that ſhould happen, it ſends forth a venemous ſanies, which makes the wound incurable, ſo that the whole foot muſt be taken off: and when you have carefully cut out the tubercle, you muſt drop melted ſuet into the place: "Clavi quoque dupliciter infeſtant ovem, ſive cum ſubluvies atque intertrigo in ipſo diſcrimine ungulæ naſcitur, ſeu cum idem locus tuberculum habet, cujus media fere parte canino ſimilis extat pilus, eique ſubeſt vermiculus. Subluvies, et intertrigo pice per ſe liquida, vel alumine et ſulfure, atque aceto miſtis rite eruentur, vel tenero punico malo, prius quam grana faciat, cum alumine pinſito, ſuperfuſaque aceto, vel æris ærugine infriata, vel combuſta galla cum auſtero vino levigata, et ſuperpoſita: tuberculum, cui ſubeſt vermiculus, ferro quam acutiſſime circumſecari oportet, ne dum amputatur etiam, quod infra eſt, animal vulneremus: id enim cum ſauciatur, venenatam ſaniem mittit, qua reſperſum vulnus ita inſanabile facit, ut totus pes amputandus ſit: et cum tuberculum diligenter circumcideris, candens ſevum vulneri per ardentem tædam inſtillato." Perhaps Virgil means the firſt ſort, and therefore gives this diſeaſe the epithet *turpis*.

300. *Frondentia arbuta.*] I have ſaid in the note on ver. 188, of the firſt book, that Virgil uſes *arbutum* for the fruit, and *arbutus* for the tree: but upon more mature conſideration, I muſt acknowledge, that *arbutum* is here alſo uſed for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever-green; and therefore ſupplies the goats with browze in winter, of which ſeaſon Virgil is now ſpeaking. Columella mentions the *arbutus* among thoſe ſhrubs which are coveted by goats; "Id autem genus

Arbuta ſufficere, et fluvios præbere recentes;
Et ſtabula a ventis hyberno opponere ſoli
Ad medium converſa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non cura nobis leviore tuendæ,
Nec minor uſus erit: quamvis Mileſia magno
Vellera mutentur, Tyrios incocta rubores.
Denſior hinc ſoboles; hinc largi copia lactis.
Quam magis exhauſto ſpumaverit ubere mulctra;

Læta

" genus dumeta potius, quam cam-
" peſtre ſitum deſiderat: aſperiſque
" etiam locis, ac ſylveſtribus optime
" paſcitur. Nam nec rubos averſa-
" tur, nec vepribus offenditur, et ar-
" buſculis, frutetiſque maxime gau-
" det. Ea ſunt *arbutus*, atque ala-
" ternus, cytiſuſque agreſtis. Nec
" minus illignei, querneique frutices,
" qui in altitudinem non proſiliunt."

303. *Cum frigidus olim jam cadit, &c.*] In one of the Arundelian manuſcripts it is *dum* inſtead of *cum*.

In this place, as Ruæus well obſerves, Virgil muſt mean that year, which began with March: for Aquarius was reckoned to riſe about the middle of January, and to ſet about the middle of February. Aquarius is repreſented pouring water out of an urn, and was eſteemed a rainy ſign.

305. *Hæ . . . . tuendæ.*] Servius reads *hæc . . . . tuendæ*, and ſays the Poet uſes the neuter gender figuratively. In this he is followed by ſeveral of the oldeſt editors. But Heinſius, and almoſt all the late editors reads *hæ . . . . tuendæ*, which reading I find alſo in all the manuſcripts, which I have collated. In one of Dr. Mead's manuſcripts, it is *nec* inſtead of *hæ*.

306 *Nec minor uſus erit.*] Goats are of no leſs value than ſheep: for they are very fruitful, and yield abundance of milk, which is very little, if at all inferior, to that of the aſs, in nouriſhing weak, and reſtoring waſting bodies. They are kept with very little expence, for they will feed on briars, and almoſt any wild ſhrubs. The kids are very good meat: they climb the ſteepeſt rocks and precipices; tho' their feet do not at all ſeem to be made for that purpoſe.

Quamvis Mileſia magno vellera mutentur.] Miletus was a city on the borders of Ionia and Caria, famous for the beſt wool, of which the Mileſian garments were made, which were greatly eſteemed by the ladies, for their delicate ſoftneſs.

In *magno mutentur* the Poet alludes to the ancient cuſtom of changing one commodity for another, before the general uſe of money.

307. *Tyrios incocta rubores.*] See the note on *Tyrio conſpectus in oſtro*, ver. 17.

308. *Denſior hinc ſoboles.*] Columella ſays, a goat, if ſhe is of a good ſort, frequently brings forth two, and ſometimes three kids at a time: " Parit autem, ſi eſt generoſa proles, " frequenter duos, nonnunquam tri- " geminos."

309. *Quam magis.*] Pierius ſays it is *qua magis* in the Roman, and other ancient manuſcripts.

Læta magis preſſis manabunt flumina mammis.
Nec minus interea barbas incanaque menta
Cinyphii tondent hirci, ſetaſque comantes,
Uſum in caſtrorum, et miſeris velamina nautis.

Paſcuntur

310. *Flumina.*] So I read, with Heinſius, and Ruæus. Pierius ſays it is *ubera*, in the Roman, the Lombard, and other very ancient manuſcripts. He ſeems to think *ubera* the true reading; and that the tranſcribers, obſerving *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore ſubſtituted *flumina*. La Cerda alſo thinks, that thoſe who read *flumina*, deprive this paſſage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuſcripts. In the Cambridge manuſcript, and in moſt of the later editions, it is *flumina*, which appears to be no inelegant reading. Pierius alſo allows that *flumina* is a metaphorical hyperbole, very proper in this place, to expreſs an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augylæ ipſi medio fere ſpatio lo- "cantur ab Æthiopia, quæ ad oc- "cidentem vergit, et a regione quæ "duas Syrtes interjacet, pari utrin- "que intervallo, ſed littore inter "duas Syrtes, ccl. M. paſs. Ibi "civitas Oenſis, Cynips fluvius ac "regio." This country ſeems to be that which is now called Tripoly, Oea being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longeſt hair; whence theſe animals are often called Cinyphian. Thus Martial:

"Cujus livida naribus caninis
"Dependet glacies, rigetque barba,
"Qualem forficibus metit ſupinis
"Tonſor *Cinyphio* Cilix *marito*:"

and

"Non hos lana dedit, ſed olentis
"barba mariti:
"*Cyniphio* poterit planta latere
"ſinu."

Some Grammarians take *Cyniphii hirci* to be the nominative caſe, and *tondent* to be put for *tondentur*. But the general opinion is that *Cyniphii hirci*, is the genitive caſe; and that *paſtores* underſtood is the nominative caſe before the active verb *tondent*. Perhaps *Cinyphii* is the nominative caſe to *tondent*: and then this paſſage ſhould be thus tranſlated: "the Ci- "nyphians ſhave the beards and "hoary chins of the goat." This ſenſe is admitted by Grimoaldus: "*Libyci paſtores* abradunt hirquinas "barbas, &c." Cinyphius is uſed for the people by Martial:

"Stat caper Æolio Thebani vellere
"Phryxi
"Cultus: ab hoc mallet vecta
"fuiſſe ſoror.

"Hunc nec *Cinyphius tonſor* viola-
"verit, et tu
"Ipſe tua paſci vite, Lyæe,
"velis."

Pierius ſays it is *hircis* in the Roman, and in ſome other ancient manuſcripts.

313. *Uſum in caſtrorum, et miſeris velamina nautis.*] Varro ſays that goats are ſhorn for the uſe of ſailors, and engines of war: "Ut fructum "ovis e lana ad veſtimentum: ſic "capra pilos miniſtrat at uſum "nauticum,

Paſcuntur vero ſylvas et ſumma Lycæi,
Horrenteſque rubos, et amantes ardua dumos.
Atque ipſæ memores redeunt in tecta, ſuoſque
Ducunt, et gravido ſuperant vix ubere limen.
Ergo omni ſtudio glaciem ventoſque nivales,
Quo minor eſt illis curæ mortalis egeſtas,
Avertes; victumque feres, et virgea lætus
Pabula; nec tota claudes fœnilia bruma.
At vero, zephyris cum læta vocantibus æſtas,

In

" nauticum, et ad bellica tormenta, " et fabrilia vaſa."

314. *Lycæi.*] *Lycæus* is a mountain of Arcadia. It ſeems to be put here for mountains in general.

315. *Horrenteſque rubos.*] *Rubus* is the bramble or black berry buſh; for Pliny ſays they bear a fruit like mulberries: " Rubi mora fe- " runt."

316. *Suoſque ducunt.*] Servius interprets *ſuos* their *young*; in which he is followed by moſt of the Commentators and Tranſlators. But La Cerda thinks it means their *paſtors*.

319. *Minor.*] Servius reads *minor*. It is *minor* alſo in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr. Mead's manuſcripts. In the other manuſcript of Dr. Mead, it is *minus*, which is admitted by Heinſius, and moſt of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a diſagreeable ſibilation. In the old Nurenberg edition it is *minor*. In the King's manuſcript it is *major*, which cannot be right.

The ſenſe of this paſſage ſeems to be, that as goats give us ſo little trouble, browſing upon any wild buſhes, which ſheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a ſhepherd; we ought in juſtice to take care of them, and allow them a ſufficient quantity of food in winter.

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322. *At vero, &c.*] In this paſſage we are informed how ſheep and goats are to be managed, when the weather begins to grow warm.

" But when the warm weather re- " joices with inviting Zephyrs, you " ſhall ſend both your flocks into " lawns and into paſtures. Let us " take the cool fields at the firſt riſing " of Lucifer, whilſt the morning is " new, whilſt the graſs is hoary, and " the dew upon the tender herb is " moſt grateful to the cattle. And " then when the fourth hour of hea- " ven ſhall have brought on thirſt, " and the complaining *cicadæ* ſhall " rend the trees with their ſinging, " command the flocks to drink the " running water in oaken troughs, " at the wells, or at the deep pools: " but in the heat of noon let them " ſeek the ſhady valley, where ſome " large old oak of Jupiter extends " its ſpreading boughs, or where " ſome duſky grove of thick holm- " oaks lets fall its ſacred ſhade.

" Then

In ſaltus utrumque gregem atque in paſcua mittes.
Luciferi primo cum ſidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenera pecori gratiſſimus herba.
Inde, ubi quarta ſitim cæli collegerit hora,

Et

" Then let them have clear water a-
" gain, and be fed again at the ſet-
" ting of the ſun: when cool Veſ-
" per tempers the air, and the dewy
" moon now refreſhes the lawns, and
" the ſhoars reſound with halcyons,
" and the buſhes with gold-finches."

Zephyris cum læta vocantibus æſtas.] The weſt-wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the ſpring. Thus Pliny: " Tertia
" a ſeptentrione linea, quam per la-
" titudinem umbræ duximus, et de-
" cumanam vocavimus, exortum ha-
" bet æquinoctialem, ventumque
" Subſolanum, Græcis Apelioten
" dictum. In hunc ſalutribus locis
" villæ vineæque ſpectent. Ipſe le-
" niter pluvius, tamen eſt ſiccior Fa-
" vonius, ex adverſo ejus ab æqui-
" noctiali occaſu, Zephyrus a Græ-
" cis nominatus. In hunc ſpectare
" oliveta Cato juſſit. Hic ver in-
" choat, aperitque terras tenui fri-
" gore ſaluber. Hic vites putandi,
" frugeſque curandi, arbores ſeren-
" di, poma inſerendi, oleas tractan-
" di jus dabit afflatuque nutricium
" exercebit."

I have tranſlated *æſtas* warm weather in this place. He means by this word, from the beginning of the ſpring to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Urſinus ſays it is *mittet* in ſome ancient manuſcripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when ſhe appears in the evening, is called Veſper or Heſperus; in the morning ſhe is called Lucifer. Columella approves of the time of feeding and watering, mentioned by the Poet: " De temporibus autem
" paſcendi, et ad aquam ducendi per
" æſtatem non aliter ſentio, quam ut
" prodidit Maro: *Luciferi primo,*
" *&c.*"

325. *Dum mane novum, &c.*] Here the Poet follows Varro: " Æ-
" ſtate . . . . prima luce exeunt paſ-
" tum, propterea quod tunc herba
" roſcida meridianam, quæ eſt ari-
" dior, jucunditate præſtat."

326. *Herba.*] Moſt of the editors have *eſt* after *herba*: I find it alſo in both Dr. Mead's manuſcripts. It is wanting however in the King's, the Cambridge, the Bodleian, and both the Arundelian manuſcripts. Heinſius alſo and Maſvicius leave out *eſt*.

This verſe is alſo in the eighth Eclogue.

327. *Ubi quarta ſitim cæli collegerit hora.*] The Poet is thought to mean ſuch hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the ſolſtice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: " Sic fit, ut vario
" lucis incremento in Meroë longiſ-
" ſimus dies xii horas æquinoctiales,

" et

Et cantu querulæ rumpent arbuſta cicadæ;
Ad puteos, aut alta greges ad ſtagna jubeto

Cur-

" et octo partes unius horæ colligat, " Alexandriæ vero xiv horas. In " Italia quindecim. In Britannia " xvii." In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus ſeems to underſtand the Poet to mean by the words now under conſideration, *when the fourth hour has gathered the drought of the air:* " cum hora poſt exortum ſo- " lem quarta ſiccitatem aëris con- " traxerit, roremque calore abſump- " ſerit." In this ſenſe May tranſlates it:

" ——— That dew away
" Tane by the fourth hour's thirſty
" ſun."

But I rather believe, with La Cerda, that Virgil's meaning is, *when the fourth hour of the day has made* the cattle *thirſty.* Ovid uſes *ſitim colligere* not for *gathering up the dew*, but for *growing thirſty:*

" Jamque Chimæriferæ, cum ſol gra- " vis ureret arva,
" Finibus in Lyciæ, longo dea feſſa " labore,
" Sidereo ſiccata *ſitim collegit* ab æ- " ſtu."

Dr. Trapp's tranſlation is according to this ſenſe:

" ——— But when advancing " day,
" At the fourth hour, *gives thirſt* to " men and beaſts."

Dryden comprehends both interpretations:

" But when the day's fourth hour has " *drawn the dews*,
" And the ſun's ſultry heat *their* " *thirſt renews.*"

328. *Et cantu querulæ rumpent arbuſta cicadæ.*] This line is an imitation of Heſiod, if Heſiod is the author of the Ἀσπὶς Ἡρακλέους:

Ἧμος δὲ χλοερῷ κυανόπλευρος ἠχέτα τέττιξ
Ὀζῳ ἐφεζόμενος θέρεος λιγὺ πόρσυνε ἀοιδὴν
Ἄρχεται.

It has been uſual to render *cicada* a *graſs-hopper*, but very erroneouſly: for the *cicada* is an inſect of a very different ſort. It has a rounder and ſhorter body, is of a dark green colour, ſits upon trees, and makes a noiſe five times louder than a graſs-hopper. They begin their ſong as ſoon as the ſun grows hot, and continue ſinging till it ſets. Their wings are beautiful, being ſtreaked with ſilver, and marked with brown ſpots. The outer wings are twice as long as the inner, and more variegated. They are very numerous in the hot countries, but have not been found on this ſide the Alps and Cevennes. The proper Latin name for a graſs-hopper is *locuſta.*

Tithonus the ſon of Laomedon, king of Troy, was beloved by Aurora, and obtained of her an exceeding long life. When he had lived many years, he at length dwindled into a *cicada:* thus Horace:

" Longa Tithonum minuit ſenectus."

The Poet is thought to allude to this fable, when he uſes the epithet *querulæ.*

330. *Ilignis*

Currentem ilignis potare canalibus undam ;
Æſtibus at mediis umbroſam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos : aut ſicubi nigrum
Ilicibus crebris ſacra nemus accubet umbra.
Tum tenues dare rurſus aquas, et paſcere rurſus
Solis ad occaſum : cum frigidus aëra veſper
Temperat, et ſaltus reficit jam roſcida luna,
Litoraque Alcyonen reſonant, acalanthida dumi.

Quid

330. *Ilignis canalibus.*] *Ilex* is the ever-green or holm-oak. Pierius ſays it is *lignis* for *ligneis* in the Roman manuſcript: I find *in lignis* in the King's manuſcript.

331. *Æſtibus at mediis umbroſam exquirere vallem.*] "In the Lombard "manuſcript it is *æſtibus* aut *mediis:* "in ſome other ancient copies *ac mediis:* in the Lombard *adquirere*, "which I do not like. But I am not "diſpleaſed with *at* inſtead of *aut*; "for thus there are four precepts to "be obſerved every day; to feed "them in the morning, to give "them drink at the fourth hour, "to ſhade them at noon, and to "feed them again in the evening." Pierius.

I find *ac* in ſome old editions: it is *aut* in the King's manuſcript, *et* in one of Dr. Mead's, and *ut* in the old Venice edition of 1482. But *at* is generally received.

This precept of ſhading the ſheep at noon is taken from Varro: "Citer meridianos æſtus, dum deferveſcant, ſub umbriferas rupes, "et arbores patulas ſubjiciunt, quoad "refrigerato aëre veſpertino, rurſus "paſcant ad ſolis occaſum." We find an alluſion to this cuſtom, in the Canticles: "Tell me, O thou whom "my ſoul loveth, where thou feedeſt, where thou makeſt thy flock "to reſt at noon."

338. *Litoraque Alcyonen reſonant.*] See the note on *dilectæ Thetidi Alcyones*, book I. ver. 399.

Acalanthida dumi.] Moſt editors agree in reading *et Acanthida dumi:* but Pierius affirms, that it is *acalanthida* in all the manuſcripts, which is admitted by Heinſius and Maſvicius. In the King's, and in one of Dr. Mead's manuſcripts, it is *athlanthida*, in both the Arundelian copies, it is *athalantida:* in the old Nurenberg edition it it *achantida. Acalanthis* is ſeldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθὶς, εἶδος ὀρνέου. It is thought to be the ſame with ἀκανθὶς, which ſeems to be derived from ἄκανθα, a *prickle*, becauſe it lives amongſt thorns, and eats the ſeeds of thiſtles. Hence in Latin it is called *carduelis*, from *carduus*, a *thiſtle*, in *Italian cardello*, or *cardellino*, and by us a *thiſtle finch*, and, from a beautiful yellow ſtripe acroſs its wing, a *goldfinch*. Some take it to be a nightingale, others a linnet. May tranſlates it a linnet:

"—— King's fiſhers play on ſhore,
"And thiſtles tops are fill'd with
"linnets ſtore."

and Dryden:

"When linnets fill the woods with
"tuneful ſound,

"And

Quid tibi paſtores Libyæ, quid paſcua verſu
Proſequar, et raris habitata mapalia tectis?
Sæpe diem noctemque, et totum ex ordine menſem
Paſcitur, itque pecus longa in deſerta ſine ullis
Hoſpitiis:

" And hollow ſhoars the halcyons
" voice rebound."

La Cerda thinks it is what they call in Spaniſh *ſilguero*, and Ruæus ſays it is the *chardonneret*, both which names belong to the bird, which we call a *gold finch*. Thus alſo Dr. Trapp tranſlates it:

" ——— The ſhores halcyone
" reſound,
" And the ſweet goldfinch warbles
" thro' the brakes."

As the Poet deſcribes the evening by the ſinging of this bird, it is not improbable, that he might mean the nightingale; but as I do not find any ſufficient authority to tranſlate *acalanthis* a *nightingale*, I have adhered to the common opinion, in rendering it a *gold-finch*.

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339. *Quid tibi paſtores, &c.*] Having juſt mentioned the care of keeping ſheep and goats within doors, he takes occaſion to digreſs poetically into an account of the African ſhepherds, who wander with their flocks over the vaſt deſarts, without any ſettled habitation.

" Why ſhould my verſe proceed
" to tell you of the ſhepherds of Ly-
" bia, and their thinly inhabited cot-
" tages? Their flocks often graze
" both day and night, for a whole
" month together, and go through
" long deſarts, without any fixt a-
" bode: ſo far do the plains extend:
" the African ſhepherd carries his all
" with him, his houſe, his gods,
" his arms, his Amyclean dog, and
" his Cretan quiver. Juſt as when the
" fierce Roman under arms takes his
" way under a heavy load, and pitch-
" es his camp againſt an enemy be-
" fore he is expected."

Libya was uſed by the ancients, to expreſs not only a part of Africa, adjoining to Egypt, but alſo all that diviſion of the world, which is uſually called Africa. It is generally thought, that the Poet, in this place, means the Numidians, or Nomades, ſo called from νομὴ *paſture*, who uſed to change their habitations, carrying their tents along with them, according to Pliny: Nu-
" midæ vero Nomades, a permu-
" tandis pabulis: mapalia ſua, hoc
" eſt domus, plauſtris circumferen-
" tes." Salluſt alſo gives an account of the origin of theſe Numidians, and deſcribes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was compoſed of divers nations, diſperſed and ſettled colonies in ſeveral places. The Medes, Perſians, and Armenians, paſſed over into Africa, and poſſeſſed thoſe parts, which were neareſt the Tyrrhene ſea. The Perſians ſettling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeneſs of the ſea between them, and of their not underſtanding each other's language, had no other way of making houſes, than by turn-

ing the keels of their veſſels upwards, and living under the ſhelter of them. They intermarried with the *Gætuli*, and becauſe they often changed their ſeats, according to the difference of paſture, they called themſelves *Numidians*. He adds that even in his time the wandering Numidians made their houſes or tents with long bending roofs, like hulks of ſhips, which they call *mapalia*. " Sed poſtquam " in Hiſpania Hercules, ſicut Afri " putant, interiit: exercitus ejus com- " poſitus ex gentibus variis, amiſſo " duce, ac paſſim multis ſibi quiſque " imperium petentibus, brevi dila- " bitur. Ex eo numero Medi, Per- " ſæ, et Armeni, navibus in Afri- " cam tranſvecti, proximos noſtro " mari locos occupavere. Sed Per- " ſæ intra Oceanum magis; hique " alveos navium inverſos pro tugu- " riis habuere: quia neque materia " in agris, neque ab Hiſpanis e- " mundi, aut mutandi copia erat. " Mare magnum, et ignara lingua " commercia prohibeant. Hi pau- " latim per connubia Gætulos ſe- " cum miſcuere, et quia ſæpe ten- " tantes agros, alia, deinde alia lo- " ca petiverant, ſemetipſi *Numidas* " appellavere. Cæterum adhuc æ- " dificia Numidarum agreſtium, quæ " *mapalia* illi vocant, oblonga, in- " curvis lateribus tecta, quaſi navi- " um carinæ ſunt." The Numidians therefore being famous for feeding cattle, and having no ſettled habitation, the Poet is ſuppoſed to uſe Lybia or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gætuli* and the *Libyes*, and lived upon cattle, being governed by no law, but wandering up and down, and pitching their tents, where night overtook them. We learn this from the Carthaginian books, aſcribed to King Hiempſal, as they are quoted by Salluſt: " Sed qui mortales initio " Africam habuerint, quique poſtea " acceſſerint, aut quo modo inter ſe " permixti ſint; quamquam ab ea " fama, quæ pleroſque obtinet, di- " verſum eſt; tamen uti ex libris " Punicis, qui regis Hiempſalis di- " cebantur, interpretatum nobis eſt; " utique rem ſeſe habere cultores " ejus terræ putant; quam pauciſ- " ſimis dicam: cæterum fides ejus " rei penes autores erit. Africam " initium habuere Gætuli, et Libyes, " aſperi incultique; queis cibus erat " caro ferina, atque humi pabulum, " uti pecoribus. Hi neque moribus, " neque lege, aut imperio cujuſ- " quam regebantur: vagi, palantes, " quas nox coëgerat ſedes habe- " bant." The nations, which in the moſt ancient times dwelled on the eaſt of Egypt, ſeem to have been ſhepherds, as we may gather from many paſſages in the hiſtory of Abraham and his deſcendants. The religion and cuſtoms of theſe people were very oppoſite to thoſe of the Egyptians, who were often invaded by them. Hence we find in the hiſtory of Joſeph, that *every ſhepherd was an abomination to the Egyptians*. When the children of Iſrael departed out of Egypt, the inheritance which God gave them, was in the country inhahited by theſe ſhepherds; who being expelled by Joſhua, invaded the lower Egypt, eaſily conquered it, and erected a kingdom, which was governed by a ſucceſſion of kings of the race of theſe ſhepherds. They were afterwards expelled by the kings of the upper Egypt, and fled into Phœnicia, Arabia, Lybia, and other places, in the days of Eli, Samuel, Saul, and David. This ſeems to be the moſt ancient account of the inhabitants of Lybia; whom therefore we

Hoſpitiis: tantum campi jacet: omnia ſecum
Armentarius Afer agit, tectumque, Laremque,
Armaque, Amyclæumque canem, Creſſamque pharetram.
Non ſecus ac patriis acer Romanus in armis
Injuſto ſub faſce viam cum carpit, et hoſti
Ante expectatum poſitis ſtat in agmine caſtris.
At non, qua Scythiæ gentes, Mæotiaque unda,
Turbidus

we find to have been originally ſhepherds.

I am not ignorant that this ſyſtem is contrary to the opinion of ſome Chronologers, who make the invaſion of Egypt by the ſhepherds much more ancient, and ſuppoſe that king of Egypt, with whom Abraham converſed, to have been of that race. But, as Sir Iſaac Newton obſerves, it is plain that Egypt was not under the government of the ſhepherds in the time of Joſeph, but were either driven out before that time, or did not invade Egypt till after the departure of the children of Iſrael: which latter opinion ſeems moſt probable, as the beſt authorities place the time of their expulſion a little before the building of the temple of Solomon.

343. *Campi.*] In one of the Arundelian, and in one of Dr. Mead's manuſcripts, it is *campis.*

344. *Laremque.*] It is *laboremque* in the Roman manuſcript, according to Pierius. But *laremque* is certainly the right reading: for it was cuſtomary with theſe ſhepherds to carry their gods about with them. Thus we find in the book of Geneſis, that Rachel had ſtollen her father's gods, and carried them with her in her flight.

345. *Amyclæumque canem.*] Amyclæ was a city of Laconia, which region was famous for the beſt dogs. Thus in ver. 405. we have *veloces Spartæ catulos.* Varro alſo mentions the Laconian dogs in the firſt place: "Item videndum ut boni ſeminii "ſint: itaque a regionibus appel-"lantur *Lacones*, Epirotici, Sallen-"tini."

340. *Non ſecus ac patriis, &c.*] The Poet here compares the African loaded with his arms and baggage to a Roman ſoldier on an expedition. We learn from Cicero, that the Romans carried not only their ſhields, ſwords, and helmets, but alſo proviſion for above half a month, utenſils, and ſtakes: "Noſtri exercitus pri-"mum unde nomen habeant, vides: "deinde qui labor, quantus agmi-"nis: ferre plus dimidiati menſis "cibaria: ferre, ſi quid ad uſum "velint: ferre vallum, nam ſcutum, "gladium, galeam, in onere noſtri "milites non plus numerant, quam, "humeros, lacertos, manus."

347. *Injuſto.*] It is uſed for very great; as *iniquo pondere raſtri*, and *labor improbus urget.*

Hoſti.] Some read *hoſtem.*

348. *Agmine.*] Pierius tells us, that Arufianius Meſſus reads *ordine.*

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349. *At non, qua Scythiæ, &c.*] From Africa, the Poet paſſes to Scythia, and deſcribes the manners of the

Turbidus et torquens flaventes Iſter arenas : 350
Quaque

northern ſhepherds. The deſcription of winter, in theſe cold climates, has been juſtly admired as one of the fineſt pieces of Poetry extant.

" But quite otherwiſe, where are " the Scythian nations, and the wa- " ter of Mæotis, and where the tur- " bid Iſter rolls the yellow ſands : " and where Rhodope returns, being " extended under the middle of the " pole. There they keep their herds " ſhut up in ſtalls : and no herbs ap- " pear in the fields, no leaves on the " trees : the earth lies deformed with " heaps of ſnow, and deep froſt, and " riſes ſeven ells in height. There " is always winter, always north- " weſt winds blowing cold. And " then the ſun hardly ever diſpels " the pale ſhades : neither when be- " ing carried by his horſes he mounts " the ſky ; nor when he waſhes his " headlong chariot in the red waves " of the ocean. Sudden cruſts grow " over the running river : and the " water now ſuſtains iron wheels on " its back, and what before admit- " ted broad ſhips, now is made a " road for carriages : and braſs fre- " quently burſts in ſunder, their " cloaths freeze on their backs, and " they cleave the liquid wine with " axes, and whole pools are turned " into ſolid ice, and rigid icicles hard- " en on their uncombed beards. In " the mean while it ſnows inceſſantly " over all the air : the cattle periſh : " the large bodies of oxen ſtand co- " vered with froſt : and whole herds " of deer lie benumbed under an un- " uſual weight, and ſcarce the tips " of their horns appear. Theſe are " not hunted with dogs, or enſnared " with toils, or affrighted with crim- " ſon feathers : but they are ſtabbed " directly, whilſt they vainly ſtrive " to move the oppoſing hill, and " make a loud braying, and are car- " ried home with a joyful noiſe. " The inhabitants themſelves live in " ſecure reſt in caves which they " have digged deep in the ground : " and roll whole oaks and elms to " the hearth, and ſet them on fire. " Here they ſpend the night in ſport, " and imitate the juice of the grape " with barm and ſour ſervices. Such " is the unbridled nation of men, " who live under the north pole, and " are pierced by the Riphæan eaſt " wind : and have their bodies co- " vered with the yellow ſpoils of " beaſts "

Scythiæ gentes.] The Ancients called all the northern nations Scythians.

Mæotiaque unda.] So I read with Heinſius and Maſvicius. The common reading is *Mæoticaque unda.* Pierius ſays it is *Mæotia* in the Roman, the Medicean, and moſt of the ancient manuſcripts. I find *Mæotia* in the Cambridge and Bodleian manuſcripts.

The lake Mæotis, or ſea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muſcovy.

350. *Iſter.*] He ſeems to mean Thrace and the adjoining countries; for it is only the lower part of the Danube, that the Ancients called Iſter ; as was obſerved in the note on ver. 497. of the ſecond Georgic.

351. *Quaque*

Quaque redit medium Rhodope porrecta ſub axem.
Illic clauſa tenent ſtabulis armenta ; neque ullæ
Aut herbæ campo apparent, aut arbore frondes ;
Sed jacet aggeribus niveis informis, et alto
Terra gelu late, ſeptemque aſſurgit in ulnas.
Semper hyems, ſemper ſpirantes frigora cauri.
Tum ſol pallentes haud unquam diſcutit umbras ;

Nec

351. *Quaque redit medium Rhodope porrecta ſub axem.*] " Rhodope " is a mountain of Thrace, which " is extended eaſtward, and is there " joined with Hæmus ; then parting " from it, it returns to the north- " ward." Ruæus.

352. *Neque ullæ aut herbæ campo apparent, aut arbore frondes.*] Thus alſo Ovid :

" Orbis in extremi jaceo deſertus
" arenis :
" Fert ubi perpetuas obruta terra
" nives.
" Non ager hic pomum, non dulces
" educat uvas :
" Non ſalices ripa, robora monte
" virent."

355. *Septemque aſſurgit in ulnas.*] It has been much controverted, what meaſure we are to aſſign to the *ulna*. Some will have it to be the meaſure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr. Trapp tranſlates it :

" ——— Ridgy heaps of ſnow
" Sev'n ells in height, deform the
" country round."

Others are of opinion that it means no more than a cubit, or foot and half, being the meaſure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from ὠλένη. Thus Dryden tranſlates it :

" The frozen earth lies buried there,
" below
" A hilly heap, ſev'n cubits deep in
" ſnow :"

and before him, May :

" The hidden ground with hard froſts
" evermore,
" And ſnow ſeven cubits deep is
" cover'd o'er."

356. *Cauri.*] See the note on ver. 278.

357. *Tum ſol pallentes, &c.*] This and the following lines are an imitation of Homer's deſcription of the habitation of the Cimmerians :

Ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε
Ἠέρι καὶ νεφέλῃ κεκαλυμμένοι οὐδὲ ποθ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκλίνεσσιν,
Οὔ δ' ὁπότ' ἂν σέλας ἔρχησι πρὸς οὐρανὸν ἀστερόεντα,
Οὔθ' ὅταν αὖ ἐπιγαῖαν ἀπ' οὐρανόθεν τροτράπηται.
Ἀλλ' ἐπὶ νὺξ ὀλοὴ τέτατται δειλοῖσι βροτοῖσι.

There in a lonely land, and gloomy cells,
The duſky nation of Cimmeria dwells ;
The ſun ne'er views th' uncomfortable ſeats,
When radiant he advances, or retreats :
Unhappy race ! whom endleſs night invades,
Clouds the dull air, and wraps them round in ſhades.

Mr. Pope.

The habitation of the Cimmerians was near the Boſphorus, to the north-weſt,

Nec cum invectus equis altum petit æthera, nec cum
Præcipitem Oceani rubro lavit æquore currum.
Concreſcunt ſubitæ currenti in flumine cruſtæ,
Undaque jam tergo ferratos ſuſtinet orbes,
Puppibius illa prius patulis, nunc hoſpita plauſtris.

Æraque

weſt, being part of the country here deſigned by Virgil. It cannot be imagined however, that Homer, in the paſſage juſt now cited, ſuppoſes that Ulyſſes ſailed in one day from the iſland of Circe to the Boſphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were ſaid to have their habitation near the lake Avernus, under ground, where they lived all the day long, without ſeeing the ſun, not coming up till after ſun-ſet. They conducted thoſe who came to conſult the infernal oracle, being a ſort of prieſts to the Manes. Καὶ τοῦτο χαρίεν Πλουτονίων τι ὑπελαμβανον, ᾗ τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. ᾗ εἰςέπλεόν γε αἱ περιοῦσαι ᾗ ἱλασσόμενοι τοὺς καταχθονίους δαίμονας, ὀνίων τῶν ὑφηγουμένων τὰ τοιαδε ἱερέων, ἐργολαβηκότων τὸν τοπον. . . . . Ἔφορος δὲ τοῖς Κιμμερίοις προσοικεῖν φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν, ἃς καλεῖσθαι ἀργίλλας, ᾗ διὰ τίναν ὀρυγμάτων παρ' ἀλλήλους τε φοιτᾶν, ᾗ τοὺς ξένους εἰς τὸ μανεῖον δέχεσθαι, πολὺ ὑπὸ γῆς ἱδρυμένον. ζῆν δ' ἀπὸ μεταλλείας ᾗ τῶν μαντευομένων, ᾗ τοῦ βασιλέως ἀποδείξαντος αὐτοὺς συλλήξεις. Εἶναι δε τοῖς περὶ τὸ χρησήριον ἔθος πάτριον, μηδένα τὸν ἥλιον ὁρᾶν, ἀλλὰ τῆς νυκτὸς ἔξω προελθεῖν τῶν χασμάτων. ᾗ διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὡς ἄρα

——— οὐδὲ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐσιδέρχεται.

359. *Oceani rubro æquore.*] The waves of the ocean ſeem to be called red in this place, on account of the reflection of the ſetting ſun. It is however very frequent amongſt the poets, to call the ſea purple. Thus alſo our Poet, in the fourth Georgic:

" Eridanus, quo non alius per pin-
" guia culta
" In *mare purpureum* violentior influit
" amnis."

Cicero, in a fragment of the ſecond book of Academics preſerved by Nonius, deſcribes the waves of the ſea as growing purple, when it is cut by oars: " Quid? mare nonne cæ-
" ruleum? at ejus unda, cum eſt
" pulſa remis, *purpuraſcit.*" In the fourth book, he mentions the ſea as being purple on the blowing of Favonius: " Mare illud quidem,
" nunc Favonio naſcente, purpureum
" videtur."

360. *Concreſcunt ſubitæ currenti in flumine cruſtæ*] *In* is wanting in the King's manuſcript.

This is meant of the ſudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo, &c.*] Ovid alſo ſpeaks of the freezing of the Danube ſo hard, that carriages were drawn, where ſhips had ſailed:

" Quid loquar, ut vincti concreſcant
" frigore rivi,
" Deque lacu fragiles effodiantur
" aquæ?
" Ipſe, papyrifero qui non anguſtior
" amne
" Miſcetur vaſto multa per ora
" freto,

" Cæ-

Æraque diſſiliunt vulgo, veſteſque rigeſcunt
Indutæ, cæduntque ſecuribus humida vina,

Et

" Cæruleos ventis latices durantibus
" Iſter
" Congelat, et tectis in mare ſer-
" pit aquis.
" Quaque rates ierant, pedibus nunc
" iter: et undas
" Frigore concretas ungula pulſat
" equi.
" Perque novos pontes ſubter laben-
" tibus undis
" Ducunt Sarmatici barbara plau-
" ſtra boves."

Strabo mentions the freezing of the lake Mæotis ſo hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, in the very place where, in the following ſummer, he vanquiſhed them in a ſea fight: Ὁ δὲ πάγος παρ' αὐτοῖς τοιοῦτός τινές εἰσιν ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὥσθ' ἐν χερσί φ, ἐν ᾧ χειμῶνος ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἱππομαχῶν ἐπὶ τῷ πάγῳ, τοὺς αὐτοὺς καταπαμαχῆσαι θέρους, λυθέντος τοῦ πάγου:

363. *Æraque diſſiliunt.*] Eratoſthenes, as he is quoted by Strabo, ſpeaks of a copper or brazen veſſel being placed in the temple of Æſculapius, in memory of its having been burſten by froſt: Ὁ δ' Ἐρατοσθένης ᾐ τοῦδε τὸ γράμμα προφέρεται τὸ ἐν τῷ Ἀσκληπιείῳ, τῶν Παυσανιέων ἐπὶ τῇ ῥαγείσῃ χαλκῇ ὑδρίᾳ διὰ τὸν πάγον.

Εἴ τις ἄρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῖν
Γίνεται, εἰς τήνδε γράτω ἰδὼν ὑδρίαν,
Ἣν οὐχ ὡς ἀνάθημα Θεοῦ καλὸν, ἀλλ' ἐπίδειγμα
Χειμῶνος μεγάλου θῆχ' ἱερεὺς Στράτιος.

364. *Cæduntque ſecuribus humida vina.*] This freezing of wine has by ſome been ſuppoſed to be only a poetical fiction. But Ovid, who was baniſhed into theſe countries, mentions it:

" Udaque conſiſtunt formam ſervan-
" tia teſtæ,
" Vina: nec hauſta meri, ſed data
" fruſta bibunt."

Captain James, who, in his voyage to diſcover the north-weſt paſſage, wintered in Greenland in 1631 and 1632, ſays their vinegar, oil, and ſack, which they had in ſmall caſks in the houſe, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was ſtrong enough to be proof againſt the cold, but froze to the bottom, and that the veſſel ſplit in pieces, ſo that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with ſome other Academicians, was ſent by the king of France, in 1736, to meaſure a degree of the meridian under the arctic circle, ſays that brandy was the only liquor, which could be kept ſufficiently fluid for them to drink: " Pendant un " froid ſi grand, que la langue et les " lévres ſe géloient ſur le champ " contre la taſſe, lorſqu'on vouloit " boire de l'eau-de-vie, qui étoit la " ſeule liqueur qu'on pût tenir aſſez " liquide pour la boire, et ne s'en " arrachoient que ſanglantes." And a little afterwards he tells us, that the ſpirit of wine froze in their thermometers.

The epithet *humida* does not ſeem to be an idle epithet here, as many have

Et totæ ſolidam in glaciem vertere lacunæ,
Stiriaque impexis induruit horrida barbis.
Interea toto non ſecius aëre ningit;
Intereunt pecudes, ſtant circumfuſa pruinis
Corpora magna boum; confertoque agmine cervi
Torpent mole nova, et ſummis vix cornibus extant.
Hos non immiſſis canibus, non caſſibus ullis
Puniceæve agitant pavidos formidine pennæ:
Sed fruſtra oppoſitum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Cædunt, et magno læti clamore reportant.
Ipſi in defoſſis ſpecubus ſecura ſub alta

Otia

have imagined. The Poet uſes it to expreſs the great ſeverity of the cold; that even wine, which above all other liquors preſerves its fluidity in the coldeſt weather, in other countries, is ſo hard frozen in theſe northern regions, as to require to be cut with hatchets. Ovid alſo, in the verſes quoted at the beginning of this note, uſes the epithet *uda*, on the ſame occaſion.

365. *Et totæ ſolidam in glaciem.*] "In the Roman manuſcript it is *Et* "*totæ in ſolidam:* but *ſolidam in* "*glaciem* is much more elegant." Pierius.

366. *Stiriaque impexis induruit horrida barbis.*] Thus Ovid:

"Sæpe ſonant moti glacie pendente "capilli,
"Et nitet inducto candida barba "gelu."

367. *Aëre.*] In one of the Arundelian manuſcripts it is *æquore.*

369. *Confertoque agmine cervi.*] Pierius ſays it is *confecto* in the Roman manuſcript. It is *conſerto* in the King's manuſcript.

The Poet mentions herds of deer, becauſe thoſe animals do not live ſolitary, but in herds.

371. *Non caſſibus.*] In one of the Arundelian manuſcripts it is *nec caſſibus.*

372. *Puniceæve agitant pavidos formidine pennæ.*] In one of Dr. Mead's manuſcripts it is *puniceaque.* In the King's manuſcript it is *pecudes* inſtead of *pavidos.*

It was the cuſtom to hang up coloured feathers on lines, to ſcare the deers into the toils.

373. *Sed fruſtra.*] Pierius ſays it is *et fruſtra* in the Roman manuſcript.

376. *In defoſſis ſpecubus.*] Pomponius Mela, ſpeaking of the Sarmatæ, ſays they dig holes in the earth for their habitations, to avoid the ſeverity of winter: "Sarmatæ "auri et argenti, maximarum peſ-"tium, ignari, vice rerum commer-"cia exercent: atque ob ſæva hye-"mis admodum aſſiduæ, demerſis "in humum ſedibus, ſpecus aut ſuf-"foſſa habitant, totum braccati cor-"pus; et niſi qua vident, etiam ora "veſtiti." And Tacitus alſo ſays the Germans uſed to make caves to defend them from the ſeverity of winter, and conceal their corn: "So-"lent et ſubterraneos ſpecus aperire,

"eoſque

Otia agunt terra, congeſtaque robora, totaſque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula læti
Fermento atque acidis imitantur vitea ſorbis.
Talis

" eoſque inſuper multo fimo onerant,
" ſuffugium hyemi, et receptaculum
" frugibus."

377. *Totaſque.*] Pierius ſays *que* is left out in many ancient manuſcripts. I find the ſame reading, in the King's, the Bodleian, and in one of Dr. Mead's manuſcripts, and in ſome of the old printed editions.

379. *Pocula læti fermento atque acidis imitantur vitea ſorbis.*] Ruæus interprets this paſſage to mean beer and ſyder. *Fermentum*, he ſays, ſignifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain ſwells and grows acid, which are the two effects of fermentation; which is therefore named from *ferveo*, as it were *fervimentum*: and thus *beer* is made. The other liquor is expreſſed from acid berries and fruits ſqueezed, ſuch as apples, pears, cornels, ſervices: and is called *ſyder, &c.* Dr. Trapp interprets *fermentum* yeſt or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yeſt or barm, I ſhould rather think the Poet ſpeaks only of one ſort of liquor, made of the juice of ſervices, fermented with yeſt: not of two ſorts, as Dr. Trapp tranſlates this paſſage;

" And *beer* and *cyder* quaff, inſtead
" of wine."

Yeſt alone will not make any potable liquor. But let us ſee what the Ancients did really mean by the word *fermentum*. We ſhall find this in Pliny, who plainly enough deſcribes it to be what we call leaven: for he ſays it is made of dough, kept till it grows ſour: " Nunc fermentum fit
" ex ipſa farina quæ ſubigitur, prius
" quam addatur ſal, ad pultis mo-
" dum decocta, et relicta donec aceſ-
" cat." I muſt acknowledge, that it is ſomewhat difficult to conceive what ſort of liquor could be made of this leaven. Perhaps inſtead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations alſo uſed drink made of corn. Thus Pliny aſcribes this liquor to the weſtern people, and to the Egyptians: " Eſt et Occidentis populis ſua ebri-
" etas, fruge madida: pluribus mo-
" dis per Gallias Hiſpaniaſque no-
" minibus aliis, ſed ratione eadem.
" Hiſpaniæ jam et vetuſtatem ferre
" ea genera docuerunt. Ægyptus
" quoque e fruge ſibi potus ſimiles
" excogitavit: nullaque in parte
" mundi ceſſat ebrietas." The ſame author tells us that various liquors are made of corn, in Egypt, Spain, and Gaul, under different names: " Et
" frugum quidem hæc ſunt in uſu
" medico. Ex iiſdem fiunt et potus,
" zythum in Ægypto, cælia et cæ-
" ria in Hiſpania, cerviſia in Gallia,
" aliiſque provinciis." Tacitus, in his book *de moribus Germanorum*, ſays expreſsly, that the common drink of that people was made of corn, corrupted into a reſemblance of wine: " Potui humor ex hordeo aut *fru-*
" *mento*, in quandam ſimilitudinem
" vini corruptus." Strabo mentions drink being made of corn and honey in Thule: Παρ' οἷς δὲ σῖτος καὶ μέλι γίγνεται, καὶ τὸ πόμα ἐντεῦθεν ἔχειν.

Talis Hyperboreo ſeptem ſubjecta trioni,

Gens

As for the drink made of ſervices, I do not find it mentioned by any Roman writer, except Palladius, who ſpeaks of it only by hear-ſay: "Ex "ſorbis maturis, ſicut ex pyris, vi- "num fieri traditur et acetum." We find in the ſame author, that in his time wines were made of ſeveral ſorts of fruit: "Hoc menſe [*Octobri*] "omnia, quæ locis ſuis leguntur, "ex pomis vina conficies." He mentions perry, or the wine made of pears, and deſcribes the manner of making it: "Vinum de pyris "fit, ſi contuſa, et ſacco ririſſimo "condita ponderibus comprimantur, "aut prælo." He ſpeaks alſo of ſyder: "Vinum et acetum fit ex "malis ſicut ex pyris ante præ- "cepi."

381. *Hyperboreo.*] See the note on ver. 196.

Septem ſubjecta trioni.] This *Tmeſis*, as the Grammarians call it, or diviſion of *ſeptemtrio* into two words, is not infrequent. Thus Ovid:

"—— Scythiam, *ſeptemque trionem*
"Horrifer invaſit Boreas:"

and

"Gurgite cæruleo *ſeptem* prohibete
"*triones:*"

and

"—— Interque triones
"Flexerat obliquo plauſtrum temone
"Bootes."

Nay we often find *triones* without *ſeptem*. Thus our Poet in the firſt and third Æneids:

"Arcturum pluviaſque Hyadas, ge-
"minoſque triones."

Thus alſo Ovid:

"Tum primum radiis gelidi caluere
"triones:
"—— Interque triones
"Flexerat obliquo plauſtrum temone
"Bootes."

The *triones* or *ſeptem triones* are the two northern conſtellations, commonly known by the names of the greater and leſſer bear, in each of which are ſeven ſtars placed nearly in the ſame order, and which were fancied by the Ancients to repreſent a waggon, and were therefore called ἅμαξαι and *plauſtra:* whence we alſo call the ſeven ſtars in the rump and tail of the great bear *Charles's wain.* Ælius and Varro, as they are quoted by Aulus Gellius, tell us that *triones* is as it were *terriones*, and was a name by which the old huſbandmen called a team of oxen: "Sed ego "quidem cum L. Ælio et M. Var- "rone ſentio, qui *triones* ruſtico certo "vocabulo boves appellatos ſcri- "bunt, quaſi quoſdam *terriones*, hoc "eſt arandæ colendæque terræ ido- "neos. Itaque hoc ſidus, quod a "figura poſituraque ipſa, quia ſi- "mile plauſtri videtur, antiqui Græ- "corum ἅμαξαν dixerunt, noſtri quo- "que veteres a bubus junctis *ſep- "tentriones* appellarunt, id eſt, a ſep- "tem ſtellis, ex quibus quaſi juncti "*triones* figurantur." I believe that Virgil, by uſing *trioni* in the ſingular number, and adding the epithet *Hyperboreo*, means the leſſer bear, under which are ſituated thoſe who live within the arctic circle. Dr. Trapp ſeems to underſtand our Poet in this ſenſe:

"Such is th' unbroken race of men,
"who live
"Beneath the pole."

Dryden has introduced the Dutch in this place, and beſtowed the epithet *unwarlike* upon them, which is not in

Gens effræna virum Riphæo tunditur euro,
Et pecudum fulvis velatur corpora ſetis.
Si tibi Lanicium curæ; primum aſpera ſylva,
Lappæque

in the leaſt countenanced either by hiſtory, or the words of his author:

" Such are the cold Ryphean race,
" and ſuch
" The ſavage Scythian, and *unwar-*
" *like Dutch.*"

382. *Riphæo tunditur euro.*] It has been already obſerved, that the Riphæan hills are probably that great ridge of mountains which divides Lapland from the northern part of Muſcovy.

Why the Poet mentions the eaſt wind in this place, as blowing on the Hyperboreans from the Riphæan hills, ſeems not very clear. It has already been obſerved, that thoſe people were ſuppoſed to dwell on the north ſide of thoſe hills, which was imagined to be even beyond the riſing of the north wind. Strabo ſeems to treat the Riphæan hills themſelves as a fabulous invention: Διὰ δὲ τὴν ἀγνοιαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα, ἤτοι, ἢ τοὺς Ὑπερβορείους μυθοποιοῦντες, λόγου ἐξίστανται. Pliny ſpeaks of them as joining to Taurus: " Taurus mons " ab Eois veniens littoribus, Che- " lidonio promontorio diſterminat. " Immenſus ipſe, et innumerarum " gentium arbiter dextero latere " ſeptentrionalis, ubi primum ab " Indico mari exurgit, lævo meri- " dianus, et ad occaſum tendens: " mediamque diſtrahens Aſiam, niſi " opprimenti terras occurrerent " maria. Reſilit ergo ad ſeptem- " triones, flexuſque immenſum iter " quærit, velut de induſtria re- " rum natura ſubinde æquora oppo- " nente, hinc Phœnicium, hinc Pon- " ticum, illinc Caſpium et Hyrca- " nium, contraque Mæoticum la- " cum. Torquetur itaque colliſus " inter hæc clauſtra, et tamen vic- " tor, flexuoſus evadit uſque ad *cog-* " *nata Riphæorum montium juga,* " numeroſis nominibus et novis qua- " cunque incedit inſignis." And in another place he ſays, " Subjicitur " Ponti regio Colchica, in qua juga " Caucaſi ad *Riphæos montes* torquen- " tur, ut dictum eſt, altero latere in " Euxinum et Mæotin devexa, al- " tero in Caſpium et Hycanium " mare."

383. *Pecudum fulvis velatur corpora ſetis.*] I read *velatur* with Heinſius and Maſvicius: the common reading is *velantur.* Pierius ſays it is *velatur* in the Roman manuſcript, and in another of great antiquity, where *n* has been interlined by ſome other hand.

Ovid mentions the Getæ as being clothed with ſkins:

" Hic mihi Cimmerio bis tertia du-
" citur æſtas
" Littore pellitos inter agenda
" Getas."

Tacitus alſo ſpeaking of the northern people ſays, " Gerunt et ferarum " pelles, proximi ripæ negligenter, " ulteriores exquiſitius, ut quibus " nullus per commercia cultus."

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384. *Si tibi, &c.*] The Poet here gives directions about taking care of the wool: he obſerves, that prickly places and fat paſtures are to be avoided; and then gives directions about the choice of the ſheep, and particularly of the rams:

Lappæque tribulique abſint: fuge pabula læta;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries ſit candidus ipſe,
Nigra ſubeſt udo tantum cui lingua palato,
Rejice, ne maculis infuſcet vellera pullis
Naſcentum:

" If wool is your care; in the " firſt place avoid prickly buſhes, " and burrs and caltrops; and ſhun " the fat paſtures; and from the be- " ginning chooſe for your flock " thoſe which are white with ſoft " wool. Nay, tho' the ram ſhould " be of the pureſt white, yet if his " tongue be black under his moiſt " palate, reject him, for fear he " ſhould ſully the fleece of his off- " ſpring with duſky ſpots: and ſearch " all over the plain for another. Thus " Pan the god of Arcadia, if we may " give credit to the ſtory, deceived " thee, O Moon, being captivated " with a ſnowy offering of wool: " nor did you deſpiſe his invitation " to come into the lofty woods."

Si.] It is *ſit* in the old Nurenberg edition.

Aſpera ſylva.] All prickly buſhes are injurious to ſheep, by rending their fine wool, and wounding their fleſh, which he mentions ſoon after amongſt their diſeaſes: " ſecuerunt corpora " vepres."

385. *Lappæque tribulique.*] See the note on book I. ver. 153.

Fuge pabula læta.] The wool is thought not to be ſo good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the moſt valuable ſheep: " Nunc gallicæ pretioſiores " habentur, earumque præcipue alti- " nates: item quæ circa Parmam et " Mutinam *macris* ſtabulantur cam- " pis."

386. *Continuo.*] See the note on ver. 75.

Greges villis lege mollibus albos.] Varro mentions the ſoftneſs of the wool, as eſſential in a good ſheep: " De forma, ovem eſſe oportet cor- " pore amplo, quæ lana multa ſit " et molli, villis altis et denſis toto " corpore, maxime circum cervicem " et collum, ventrem quoque ut " habeat piloſum, itaque quæ id " non haberent, majores noſtri api- " cas appellabant, at rejiciebant." Columella ſays the whiteſt are moſt eſteemed; " Color albus cum ſit, op- " timus, tum etiam eſt utiliſſimus, " quod ex eo plurimi fiunt, neque " hic ex alio." Palladius alſo obſerves, that regard is to be had to the ſoftneſs of the wool: " Eligenda eſt " vaſti corporis, et prolixi velleris, " ac molliſſimi, lanoſi, et magni " uteri."

388. *Nigra ſubeſt udo tantum cui lingua palato.*] Ariſtotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: Λευκὰ δὲ τὰ ἔκγονα γίνεται ἡ μέλαινα, ἐὰν ὑπὸ τῇ τοῦ κριοῦ γλώττῃ λευκαὶ φλέβες ὦσιν ἢ μέλαιναι· λευκὰ μὲν, ἐὰν λευκαί, μέλαινα δὲ, ἐὰν μέλαιναι· ἐὰν δὲ ἀμφότεραι, ἀμφότερα. πυῤῥὰ δὲ ἐὰν πυῤῥαι. Varro alſo, from whom Virgil took this obſervation, gives a caution to obſerve if the tongue of a ram be black, or ſpeckled, becauſe the lambs will be of the ſame colour: " Animadvertendum quoque lingua- " ne

Naſcentum : plenoque alium circumſpice campo. 390
Munere ſic niveo lanæ, ſi credere dignum eſt,
Pan

" ne nigra, aut varia ſit, quod fere " qui ea habent, nigros aut varios " procreant agnos." Columella, who quotes our Poet on this occaſion, enlarges on what he has ſaid. He obſerves, that it is not enough for the fleece of a ram to be white, but his palate and tongue muſt be white alſo. For if theſe parts of the body are dark or ſpotted, the lambs will be dark and ſpotted too. He adds, that it is the ſame with black and red rams; and that if any regard is had to the wool, the marks of the male parent are chiefly to be obſerved: " Itaque non ſolum ea ratio eſt pro- " bandi arietis, ſi vellere candido " veſtitur, ſed etiam ſi palatum, at- " que lingua concolor lanæ eſt. " Nam cum hæ corporis partes ni- " græ aut maculoſæ ſunt, pulla vel " etiam varia naſcitur proles. Id- " que inter cætera eximie talibus " numeris ſignificavit idem, qui " ſupra : *Illum autem, quamvis aries,* " &c. . . . . Una eademque ratio " eſt in erythræis, et nigris arieti- " bus, quorum ſimiliter, ut jam dixi, " neutra pars eſſe debet diſcolor la- " næ, multoque minus ipſa univer- " ſitas tergoris maculis variet. Ideo " niſi lanatas oves emi non oportet, " quo melius unitas coloris appareat : " quæ niſi præcipua eſt in arietibus, " paternæ notæ plerumque natis " inhærent." Palladius alſo affirms, that if the tongue of the ram is ſpotted, the ſame defect will appear in his offſpring : " In quibus " non ſolum corporis candor conſi- " derandus eſt, ſed etiam lingua, " quæ ſi maculis fuſcabitur, varie- " tatem reddit in ſobole."

390. *Naſcentum.*] In one of Dr. Mead's manuſcripts it is *naſcentis.*

Pleno.] In the King's manuſcript it is *plano.*

391. *Munere ſic niveo*, &c.] This and the following line are tranſpoſed, in both Dr. Mead's manuſcripts.

Servius accuſes Virgil of having changed the ſtory, for it was not Pan, but Endymion, who was ſaid to be beloved by the moon, on account of his milk white ſheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occaſion to take pains to ſeduce the moon. On the contrary, ſhe fell in love with him, as he lay aſleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a ſleep on purpoſe that ſhe might have that opportunity of enjoying him: " Endymion " vero, ſi fabulas audire volumus, " neſcio quando in Latmo obdor- " mivit, qui eſt mons Cariæ, non- " dum opinor exporrectus. Num " igitur eum curare cenſes, cum " Luna laboret, *a qua conſopitus* pu- " tatur, *ut eum dormientem oſculare-* " *tur?*" This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgics of Nicander, which are now loſt. The fable itſelf is variouſly related. Probus tells us, that Pan being in love with the Moon offered her the choice of any part of his flock; that ſhe chooſing the whiteſt, was deceived, becauſe they were the worſt ſheep. But ſurely, if the whiteſt

Pan deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans: nec tu aſpernata vocantem.
At cui lactis amor, cytiſos, lotoſque frequentes
Ipſe manu, ſalſaſque ferat præſepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et ſalis occultum referunt in lacte ſaporem.

Multi

whiteſt ſheep were the worſt in the flock, it would not have anſwer'd Virgil's purpoſe, to have alluded to the fable. I rather believe the fable, which our Poet meant, was as Philargyrius and ſome others have related it; that Pan changed himſelf into a ram as white as ſnow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

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394. *At cui lactis amor*, &c.] This paragraph informs us, that thoſe who feed ſheep for the ſake of their milk, muſt afford them great plenty of proper nouriſhment.

" But thoſe who deſire to have milk, muſt give them with their " own hands plenty of cytiſus and " water-lilies, and lay ſalt herbs in " their cribs. This makes them " fonder of drinking, and more diſ- " tends their udders, and gives an " obſcure reliſh of ſalt to their milk. " Many reſtrain the kids from their " dams as ſoon as they are grown " big, and faſten muzzles with iron " ſpikes about their mouths. What " they have milked at ſun-riſing and " in the day time, they preſs at " night; but what they milk in the " night and at ſun-ſetting, the ſhep- " herd carries at day-break in baſkets " to the town, or elſe they mix it " with a ſmall quantity of ſalt, and " lay it up for winter."

394. *Cytiſum*] See the note on book II. ver. 431.

Lotos.] I have ventured to tranſlate this water-lilies on the credit of Proſper Alpinus. See the note on book II. ver. 84. The great white water-lily grows in rivers and deep ditches.

395. *Ipſe.*] Pierius ſays it is *ille* in the Roman and Medicean manuſcripts, but he juſtly prefers *ipſe*, as being more emphatical. I find *ille* in the King's and both the Arundelian manuſcripts, and ſome of the oldeſt printed editions.

Salſaſque ferat præſepibus herbas.] Columella does not approve the giving of marſh herbs to ſheep that are in health; he recommends ſalt to be given them when they are ſick, and refuſe their food and drink: " Ju- " cundiſſimas herbas eſſe, quæ " aratro proſciſſis arvis naſcantur: " deinde quæ pratis uligine caren- " tibus: paluſtres, ſylveſtreſque mi- " nime idoneas haberi: nec tamen " ulla ſunt tam blanda pabula, aut " etiam paſcua, quorum gratia non " exoleſcat uſu continuo, niſi pecu- " dum faſtidio paſtor occurrerit præ- " bito ſale, quod velut ad pabuli " condimentum per æſtatem cana- " libus ligneis impoſitum cum e " paſtu redierint oves, lambunt, at- " que eo ſapore cupidinem, bibendi, " paſcendique concipiunt."

398. *Jam.*

Multi jam excretos prohibent a matribus hœdos,
Primaque ferratis præfigunt ora capiſtris.
Quod ſurgente die mulſere, horiſque diurnis,
Nocte premunt; quod jam tenebris et ſole cadente,
Sub lucem exportans calathis adit oppida paſtor;
Aut parco ſale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit poſtrema; ſed una
Veloces Spartæ catulos, acremque moloſſum
Paſce

398. *Jam.*] It is *etiam* in the King's, and in both the Arundelian manuſcripts.

399. *Ferratis capiſtris.*] Theſe muzzles, of which the Poet ſpeaks, are not ſuch as confine the mouth of the lamb or kid, for then it could not eat. They are iron ſpikes faſtened about the ſnout, which prick the dam, if ſhe offers to let her young one ſuck.

402. *Calathis.*] Servius interprets *calathis* Brazen veſſels, in which they uſed to carry milk and new cheeſe to town. But it was certainly a veſſel not at all fit to carry milk: for it was made on purpoſe for the whey to run thro' and leave the curd behind, in order to make cheeſe, as we find it deſcribed by Columella: "Nec "tamen admovenda eſt flammis, ut "quibuſdam placet, ſed haud pro-"cul igne conſtituenda, et conſeſtim "cum concrevit, liquor in fiſcellas, "aut in *calathos*, vel formas tranſ-"ferendus eſt. Nam maxime re-"fert primo quoque tempore ſerum "percolari, et a concreta materia "ſeparari."

404. *Nec tibi cura canum*, &c.] Immediately after ſheep and goats, the Poet makes mention of dogs; ſome of which are neceſſary to defend the fields againſt robbers and wolves, and others are of ſervice in hunting.

"Nor let your care of dogs be "the laſt: but feed with fattening "whey both the ſwift hounds of "Sparta, and the fierce maſtiff of "Moloſſia: truſting to theſe guards "you need never to fear the nightly "robber in your fold, nor the in-"curſions of wolves, nor the reſtleſs "Spaniards coming upon you by "ſtealth. With dogs you will of-"ten courſe the timorous wild aſſes; "with dogs you will hunt the hare "and hind. Oftentimes alſo with "the barking of your dogs you will "rouze the wild boar from his mud-"dy habitations: and with their "noiſe drive the vaſt ſtag over the "lofty mountains into the toils."

Heſiod alſo adviſes us to take good care to have our dogs well fed, leſt the man that ſleeps by day ſhould deprive us of our goods.

Καὶ κύνα μαρχαρόδοντα κομεῖν, μὴ φείδεο σίτου.
Μὴ ποτέ σ' ἠμερόκοιτος ἀνὴρ ἀπὸ χρήματ' ἕληται.

405. *Veloces Spartæ catulos.*] The dogs of Sparta were famous, thus we have ſeen already *Taygetique canes* and *Amyclæumque canem.* I take theſe Spartan dogs to be what we call Hounds,

Paſce ſero pingui: nunquam cuſtodibus illis
Nocturnum ſtabulis furem, incurſuſque luporum,
Aut impacatos a tergo horiebis Iberos.

Sæpe

Hounds, for we find they were uſed in hunting; and Ariſtotle ſays they have long ſnouts, and a very quick ſcent: Διὸ ἔσικεν ἡ μυκτὴρις μακρὸν, ὃ ἐστι τῶν Λακωνικῶν κυνιδίων, εσφραντικὰ. We may obſerve alſo that Ariſtotle calls them κυνίδια, and Virgil *catuli*, whence we may judge that they were a ſmaller ſort of dogs, than thoſe which were uſed for the defence of the folds.

Acremque Moloſſum.] This dog has its name from Moloſſia, a city of Epirus. I take it to be that ſort which we call a maſtiff. Ariſtotle ſays there are two ſorts of Moloſſian dogs: that, which is uſed for hunting, is not different from the common ſort; but that which is uſed by the ſhepherds, is large, and fierce againſt wild beaſts: Τὸ δ' ἐν τῇ Μολοσσίᾳ γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς ποιμέσι, τῷ μεγέθει, καὶ τῇ ἀνδρία τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of theſe dogs. Thus Lucretius:

" Irritata canum cum primum magna
" Moloſſum
" Mollia ricta fremunt duros nudan-
" tia dentes:"

and Horace:

" — — Simul domus alta Moloſſis
" Perſonuit canibus."

Columella ſpeaks of two ſorts of dogs, one to guard the houſe, and the other to defend the folds. That which he recommends for the houſe, ſeems to be the maſtiff, or *moloſſus*. He ſays it ſhould be of the largeſt ſize, ſhould bark deep and loud, that he may terrify the thieves with his voice as well as with his look, nay and ſometimes without being ſeen affright them with a horrid growling: " Villæ cuſtos eligendus eſt amplif-
" ſimi corporis, vaſti latratus, cano-
" rique, ut prius auditu maleficum,
" deinde etiam conſpectu terreat, et
" tamen nonnunquam ne viſus qui-
" dem horribili fremitu ſuo fuget
" inſidiantem."

408. *Iberos.*] The *Iberi* have by ſome been ſuppoſed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that theſe Iberians were ſome of the people who ſettled in Spain: " In
" univerſam Hiſpaniam M. Varro
" perveniſſe Iberos et Perſas, et Phœ-
" nicas, Celtaſque et Pœnos tradit." The ſame author ſoon after informs us, that all Spain was called *Iberia* from the river *Iberus*: " Iberus am-
" nis navigabili commercio dives,
" ortus in Cantabris haud procul op-
" pido, Juliobrica, ccccl. M. paſſ.
" fluens, navium per cclx. M. a
" Varria oppido capax, quem prop-
" ter univerſam Hiſpaniam Græci
" appellavere Iberiam." The Iberus is now called the *Ebro*, and has the city of *Saragoſa* on its banks. The Spaniards were ſo famous for their robberies, that the Poet makes uſe of their name, in this place, for robbers in general. It cannot be ſuppoſed, that he means literally the Spaniards themſelves; for thoſe people were too far removed from Italy, to be able to come by night to rob their ſheep-folds. La Cerda has taken much pains to juſtify his countrymen, by ſhewing that it was anciently

Sæpe etiam curſu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulſos ſylveſtribus apros
Latratu turbabis agens, monteſque per altos
Ingentem clamore premes ad retia cervum.
Diſce et odoratam ſtabulis accendere cendrum,
Galbaneoque

anciently very glorious to live by rapine.

409. *Timidos.*] It is *tumidos* in one of the Arundelian manuſcripts.

Onagros.] The *Onager* or wild aſs is an animal of Syria, frequent about Aleppo and Apamia. The ſkin of it is very hard, and is dreſſed into that ſort of knotty leather, which we call *chagrin*. Varro ſays the wild aſſes are very numerous in Phrygia and Lycaonia, and are eaſily made tame: "Unum ferum, quos vocant "Onagros, in Phrygia et Lycaonia "ſunt greges multi . . . . . Ad "ſeminationem onagrus idoneus, "quod e fero fit manſuetus facile, "et e manſueto ferus nunquam." We find that their fleſh was in great eſteem amongſt the ancients. Pliny mentions it as a ſingular taſte in Mæcenas, that he preferred the colts of the tame aſs to thoſe of the wild one: "Pullos earum epulari Mæcenas "inſtituit, multum eo tempore præ- "latos onagris: poſt eum interiit "autoritas ſaporis." The ſame author ſpeaks of the wild aſſes of Africa, as exceeding all others in taſte: "Onagri in Phrygia et Lycaonia "præcipui. Pullis eorum ceu præ- "ſtantibus ſapore, Africa gloriatur, "quos laliſiones appellant." Virgil has been cenſured for mentioning the hunting of theſe animals, of which there were none in Italy. Varro indeed ſeems to ſpeak as if there were no ſort of aſſes in Italy, except the tame: "Alterum manſuetum, ut ſunt in Ita- "lia omnes." But, as we have juſt now been told that Mæcenas preferred the fleſh of the tame aſs to that of the wild one, we may conclude, that the wild aſſes were in Italy in Virgil's time.

411. *Volutabris.*] This word properly ſignifies the muddy places in which the ſwine delight to roll. Thus Varro: "Admiſſuras cum faciunt, "prodigunt in lutoſos limites, ac "luſtra, ut volutentur in luto, quæ "eſt illorum requies, ut lavatio ho- "minis."

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414. *Diſce et odoratam.*] The Poet now proceeds to ſhew the injuries to which cattle are ſubject: and begins with a beautiful account of ſerpents.

"Learn alſo to burn the odorous "cedar in your folds, and to drive "away the ſtinking chelydri with "the ſtrong ſmell of galbanum. Of- "ten under the neglected mangers "either the viper of dangerous touch "conceals it's ſelf, and affright- "ed flies the light; or that ſnake, "the dreadful plague of kine, which "uſes to creep into houſes and ſhady "places, and ſpread his venom on "the cattle, keeps cloſe to the "ground: Be quick with ſtones, "ſhepherd; be quick with clubs: "and, whilſt he riſes threatening, "and ſwells his hiſſing neck, knock "him down: and now he is fled, "and hides his fearful head; and

Galbaneoque agitare graves nidore chelydros. 415
Sæpe

" his middle folds and the laſt " wreaths of his tail are extended, " and his utmoſt ſpires are lowly " dragged along. There is alſo that " grievous ſnake in the Calabrian " lawns, raiſing his breaſt, and " waving his ſcaly back, and having " his long belly marked with large " ſpots, who, ſo long as any rivers " burſt from their ſprings, and whilſt " the lands are moiſt with the dewy " ſpring and rainy ſouth winds, fre- " quents the pools, and making his " habitation in the banks, greedily " crams his horrid maw with fiſhes, " and loquacious frogs. But after " the fen is burnt up, and the earth " gapes with heat, he leaps on the " dry ground, and rowling his flam- " ing eyes rages in the fields, being " exaſperated by thirſt, and terrified " with the heat. May I never at " ſuch a time indulge myſelf in " ſleeping in the open air, or lie up- " on the graſs on the edge of a wood: " when renewed by caſting its ſlough, " and glittering with youth, it leaves " its young ones or eggs at home, " and ſlides along, raiſing it's ſelf up " to the ſun, and brandiſhes its " three-forked tongue."

Odoratam cedrum.] I have obſerved already, in the note on book II. ver. 443. that the Cedar of the Greek and Roman writers is not the Cedar of Lebanon, but a ſort of Juniper. Thus May tranſlates this paſſage:

" But learn to burn within thy ſhel-
" t'ring rooms
" Sweet Juniper."

This tree was accounted good to drive away ſerpents with its ſmoak. Palladius ſays that ſerpents are driven away by burning cedar, or galbanum, or woman's hair, or hart's horns: " Propter ſerpentes, qui plerumque " ſub præſepibus latent, cedrum " vel galbanum, vel mulieris capil- " los, aut cervina cornua frequenter " uramus."

415. *Galbaneo nidore.*] *Galbanum* is the concreted juice of a plant called *Ferula*. It is probably taken from more than one ſpecies. Herman in his *Paradiſus Batavus*, has given us a figure and deſcription of a plant, under the name of *Ferula Africana Galbanifera, liguſtici foliis et facie*, which being wounded yields a juice in all reſpects agreeing with the *Galbanum*. " Acredine aromatica " ſat penetranti guſtantium linguam " perſtringit. Sauciata lac fundit viſ- " cidum ſed delutius et paucum, in " lachrymam Galbano omnibus notis " reſpondentem concreſcens. E tri- " muli quadrimulive caulis geniculis " ſua ſponte nonnunquam emanat." Dioſcorides ſays it is the juice of a ſort of *Ferula*, growing in Syria, that it has a ſtrong ſmell, and drives away ſerpents with its fume; Χαλβάνη ὀπός ἐστιν Νάρθηκος ἐν Συρίᾳ γενομένου . . . . . ὀσμὴ βαρεῖα . . . . . θηρία τε θυμιωμένη διώκει. Pliny has almoſt the ſame words: " Dat et " Galbanum Syria in eodem Amano " monte e ferula . . . . . Sincerum ſi uratur, fugat nidore ſerpentes." Columella alſo recommends the ſmoak of Galbanum, to drive away ſerpents: " Cavendumque ne a " ſerpentibus adflentur, quarum odor " tam peſtilens eſt, ut interimat univerſos: id vitatur ſæpius incenſo " cornu cervino, vel galbano, vel " muliebri capillo; quorum omnium

" fere

Sæpe ſub immotis præſepibus aut mala tactu
Vipera delituit, cælumque exterrita fugit:
Aut tecto adſuetus coluber ſuccedere et umbræ,

Peſtis

" fere nidoribus prædicta peſtis ſub-
" movetur."

Graves.] Servius reads *gravi*, making it agree with *galbaneo nidore*; which is not amiſs: for the ſwell of galbanum is very ſtrong. But the ancient manuſcripts have *graves*, which is generally admitted by the editors. And indeed this is a proper epithet for the *chelydri*, on account of their offenſive ſmell, as will be ſeen in the next note.

Chelydros] In the King's manuſcript it is *chelindros*.

S. Iſidore makes the *chelydros* and *cherſydros* to be the ſame: " Chely-
" dros ſerpens, qui et cherſydros di-
" citur, qui et in aquis et in terris
" moratur." But the *cherſydros* is deſcribed by our Poet ten lines below. Lucan alſo makes the *cherſydrus* and *chelydrus* two different ſorts of ſerpents:

" Natus et ambiguæ coleret qui Syr-
" tidos arva
" Cherſydros, tractique via fumante
" chelydri."

The *Chelydrus* ſeems to be that ſort of ſerpent, of which we find frequent mention among the Greek writers under the name of ὑδρινος. Nicander ſays the *dryinus* is called alſo *hydrus* and *chelydrus*, and that it has a ſtrong ſmell. Galen ſays the bite of them is very venemous, and the ſmell ſo very offenſive, that it cauſes thoſe who attempt to deſtroy them, to think the moſt agreeable ſmells ſtinking. Ætius ſays this ſerpent ſtinks ſo grievouſly, as even to diſcover the place where it lurks. Thus we ſee that Virgil might well give theſe ſerpents the epithet *graves*.

416. *Sub immotis præſepibus.*] Pierius ſays it is *ignotis* in the Roman manuſcript; but he juſtly prefers *immotis*.

Columella recommends in a particular manner, the diligent ſweeping and cleanſing of the ſheepcotes, not only to free them from mud and dung, but alſo from noxious ſerpents: " Stabula vero frequenter everrenda,
" et purganda, humorque omnis
" urinæ deverrendus eſt, qui com-
" modiſſime ſiccatur perforatis ta-
" bulis quibus ovilia conſternun-
" tur, ut grex ſupercubet: nec
" tantum cœno, aut ſtercore, ſed
" exitioſis quoque ſerpentibus tecta
" liberentur." *Immotis* therefore in this place means ſuch places as have not been duly ſwept and cleanſed.

417. *Vipera.*] Servius thinks that the *vipera* is ſo called *quod vi pariat*; others, with better reaſon, think it is ſo called *quod vivum pariat*. And indeed this animal differs from moſt other ſerpents, in bringing forth its young alive; whereas the reſt lay eggs. It is known in England under the name of Viper or Adder. The bite of it is very venemous; tho' it ſeldom, if ever, proves mortal in our climate. The moſt immediate remedy for this bite is found to be olive oil applied inſtantly to the injured part. See *Phil. Tranſ. N.* 443. *p.* 313. and *N.* 444. *p.* 394.

418. *Coluber . . . . . peſtis acerba boum.*] I take the ſerpent here meant, to be that which Pliny calls *boas*. This author affirms that they grow ſometimes to a prodigious bigneſs, and that there was a child found

Peſtis acerba boum, pecorique adſpergere virus,
Fovit humum. Cape ſaxa manu: cape robora, paſtor,
Tollentemque minas et ſibila colla tumentem
Dejice: jamque fuga timidum caput abdidit alte,
Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardoſque trahit ſinus ultimus orbes.
Eſt etiam ille malus Calabris in ſaltibus anguis,
Squamea

in the belly of one of them, in the reign of Claudius. He adds, that they feed on cow's milk, whence they have obtained their name. The words of Pliny are quoted in the note on book II. ver. 374.

420. *Fovit*] Pierius ſays it is *fodit* in ſome ancient manuſcripts. *Foveo* properly ſignifies to foment, cheriſh, or embrace. In the twelfth Æneid it is uſed to expreſs the fomenting of a wound:

" Fovit ea vulnus lympha longævus
" Iapis."

In the ſecond Georgic, it is uſed for chewing medicinally:

" — — — Animus et olentia Medi
" Ora fovent illo."

In the fourth Georgic it is uſed for holding water in the mouth till it is warm:

" — — — Prius hauſtu ſparſus a-
" quarum
" Ora fove."

In the firſt Æneid, it is uſed for embracing:

" — — — Hæc oculis, hæc pectore
" toto
" Hæret, et interdum gremio fo-
" vet:"

and in the eighth:

" — — — Niveis hinc atque hinc
" Diva lacertis
" Cunctantem amplexu molli fovet."

Hence it ſignifies the aſſiduous attendance of a lover on his miſtreſs in the third Eclogue:

" — — — — Ipſe Neæram
" Dum fovet."

Thus alſo, in the ninth Æneid, it ſignifies the keeping cloſe of an army within their trenches:

" — — — — Non obvia ferre
" Arma viros; ſed caſtra fovere."

In much the ſame ſenſe it ſeems to be uſed here, for a ſerpent's keeping cloſe to the ground, under the muck of an uncleanſed ſheep-cote. Beſides it is uſual for ſerpents to lay their eggs under dung in order to be hatched.

Cape ſaxa manu.] The rapidity of this verſe finely expreſſes the neceſſary haſte on this occaſion, to catch up ſtones and ſticks to encounter the ſerpent. This is one of the many beautiful paſſages, which Vida has ſelected from our Poet:

" At mora ſi fuerit damno, prope-
" rare jubebo.
" Si ſe forte cava extulerit male vi-
" pera terra,
" Tolle moras, cape ſaxa manu,
" cape robora paſtor;
" Ferte citi flammas, date tela, re-
" pellite peſtem."

422. *Timidum*] It is *tumidum* in the Bodleian manuſcript, in the old Nurenberg edition, and in the Venice edition, of 1475.

425. *Eſt etiam ille malus, &c.*] It is univerſally agreed, that the Poet here deſcribes the *Cherſydrus*, which is ſo called from χέρσος *earth*, and

Squamea convolvens ſublato pectore terga,
Atque notis longum maculoſus grandibus alvum:
Qui dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ, ac pluvialibus auſtris,
Stagna colit, ripiſque habitans, hic piſcibus atram
Improbus ingluviem raniſque loquacibus explet.
Poſtquam exuſta palus, terræque ardore dehiſcunt,
Exilit in ſiccum, et flammantia lumina torquens
Sævit agris, aſperque ſiti atque exterritus æſtu.
Ne mihi tum molles ſub dio carpere ſomnos,
Neu dorſo nemoris libeat jacuiſſe per herbas:
Cum poſitis novus exuviis nitiduſque juventa
Volvitur,

Dog water, becauſe it lives in both theſe elements. The form and nature of this ſerpent are no where ſo well deſcribed, as in this paſſage of our Poet.

428. *Ulli.*] It is *ullis* in the King's manuſcript.

431. *Explet*] Pierius ſays it is *implet* in many of the ancient manuſcripts.

432. *Exuſta.*] It is generally read *exhauſta*. Pierius found *exuſta* in the Oblong, the Lombard, and ſome other ancient copies. It is *exuſta* in the Bodleian manuſcript, and in ſeveral of the oldeſt editions. Heinſius alſo, and after him Maſvicius reads *exuſta*. I believe that Virgil wrote *exuſta*, and that his tranſcribers have altered it to *exhauſta*, imagining it to be ſufficient to ſay the ſens are exhauſted, thoſe watry places not being eaſily burnt up. But whoſoever is converſant in ſenny countries, muſt know that in dry ſeaſons no lands are more ſcorched up than the ſens. In the firſt Georgic we have

" Et cum exuſtus ager morientibus
" æſtuat herbis."

This whole 432d verſe is wanting in one of Dr. Mead's manuſcripts.

433. *Exilit.*] Pierius ſays it is *exiit* in the Lombard and Medicean manuſcripts. I find the ſame reading in one of the Arundelian and in one of Dr. Mead's manuſcripts. But *exilit* is generally received.

Torquens] It is *linquens* in the King's manuſcript: *et* alſo is there wanting between *ſiccum* and *flammantia*.

434. *Exterritus.*] Fulvius Urſinus ſays it is *exercitus* in the old Colotian manuſcript, which is no inelegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr. Mead's manuſcripts, and in an old Quarto edition printed at Paris in 1494.

Dio] It is *divo* in the King's, the Bodleian, one of the Arundelian, one of Dr. Mead's manuſcripts, and in ſeveral of the old editions. In the other Arundelian copy, it is *clivo*.

437.] In one of the Arundelian manuſcripts, after this verſe follows

Lubrica convolvens ſublato pectore terga,

which is a repetition of *ver.* 426. there being only *lubrica* put for *ſquamea*.

The

Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad ſolem et linguis micat ore triſulcis.
Morborum quoque te cauſas et ſigna docebo.
Turpis oves tentat ſcabies, ubi frigidus imber
Altius ad vivum perſedit, et horrida cano
Bruma gelu; vel cum tonſis illotus adhæſit
Sudor, et hirſuti ſecuerunt corpora vepres.

Dulcibus

The Poet now deſcribes the diſeaſes, to which ſheep are ſubject.

" I will alſo teach you the cauſes " and ſigns of their diſeaſes. The " filthy ſcab afflicts the ſheep, when " a cold rain, and winter ſtiff with " hoary froſt, have pierced them to " the quick: or when their ſweat " not being waſhed off after ſhearing " has ſtuck to them, and rough " thorns have torn their bodies. On " this account the ſhepherds waſh all " their cattle in ſweet rivers, and " the ram is plunged in the river, and " ſent to float along the ſtream. Or " elſe they anoint their ſhorn bodies " with bitter lees of oil, and add li- " tharge, and native ſulphur, and " Idæan pitch, and fat wax, and " ſquill, and ſtrong hellebore, and " black bitumen. But there is no " remedy ſo ſucceſsful as to lay the " ſore open: the diſtemper increaſes, " and gains ſtrength by being cover- " ed; whilſt the ſhepherd refuſes " to lay his healing hands to the " wound, and ſitting ſtill, begs the " Gods to aſſiſt him. Moreover " when the pain, reaching to the " very bones of the bleating ſheep, " rages, and a parching fever con- " ſumes their limbs, it has been of " ſervice to avert the kindled heat, " and pierce the vein ſpouting with " blood between the under parts of " the foot: juſt as the Biſaltæ uſe, " and the fierce Gelonian, when he " flies to Rhodope, and to the de- " ſerts of the Getæ, and drinks " milk mixt with horſe's blood. If " you ever ſee one of your ſheep " ſtand at a diſtance, or often creep " under the mild ſhade, or lazily " crop the ends of the graſs, or lag " behind the reſt, or lie down as ſhe " is feeding, in the middle of the " plain, and return alone late at " night; immediately cut off the " faulty ſheep, before the dreadful " contagion ſpreads itſelf over the " unwary flock."

441. *Turpis oves tentat ſcabies.*] Columella obſerves, that no animal is ſo ſubject to the ſcab as ſheep. He adds that it uſually ariſes on their being injured by cold rain or froſt; or after ſhearing, if they are not well waſhed, or if they are permitted to feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horſes, or aſſes have ſtabled; or if they are lean for want of ſufficient paſture, than which nothing ſooner brings the ſcab. " Oves frequentius, " quam ullum aliud animal infeſtan- " tur ſcabie, quæ fere naſcitur, ſicut " noſter memorat poëta,

" —— Cum

Dulcibus idcirco fluviis pecus omne magiſtri
Perfundunt, udiſque aries in gurgite villis
Merſatur, miſſuſque ſecundo defluit amni.
Aut tonſum triſti contingunt corpus amurca,

Et

" ———— Cum frigidus imber
" Altius ad vivum perſedit, et hor-
" rida cano
" Bruma gelu:
" vel poſt tonſuram, ſi remedium
" prædicti medicaminis non adhibeas,
" ſi æſtivum ſudorem mari, vel flu-
" mine non abluas, ſi tonſum gregem
" patiaris ſylveſtribus rubis, ac ſpinis
" ſauciari: ſi ſtabulo utaris, in quo
" mulæ, aut equi, aut aſini ſteterunt:
" præcipue tamen exiguitas cibi
" maciem, macies autem ſcabiem
" facit."

Ubi.] Pierius ſays it is *cum* in the Roman manuſcript.

445. *Dulcibus idcirro fluviis*, &c.] Columella ſays, that a ſheep, as ſoon as it is ſheared, ſhould be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be waſhed four days afterwards in the ſea, or in rain water ſalted: and quotes the authority of Celſus, who affirms that a ſheep treated after this manner will be free from the ſcab for a whole year; and that the wool will be the longer and ſofter for it. " Verum ea quandocunque detonſa
" fuerit, ungi debet tali medicamine,
" ſuccus excocti lupini, veteriſque
" vini fæx, et amurca pari menſura
" miſcentur, eoque liquamine tonſa
" ovis imbuitur, atque ubi per tri-
" duum delibato tergore medicamina
" perbiberit, quarto die, ſi eſt vicinia
" maris, ad littus deducta merſatur:
" ſi minus eſt, cæleſtis aqua ſub dio
" ſalibus in hunc uſum durata paulum
" decoquitur; eaque grex perluitur.
" Hoc modo curatum pecus anno ſca-
" brum fieri non poſſe Celſus affirmat,
" nec dubium eſt, quin etiam ob eam
" rem lana quoque mollior atque pro-
" lixior renaſcatur." Thus Columella recommends the ſalt water as a preſervative againſt the ſcab; but Virgil adviſes the uſe of ſweet river water, as a cure, after the diſtemper has ſeized them.

448. *Aut tonſum triſti*, &c.] We have ſeen already in the preceding note, the compoſition which Columella preſcribes againſt the ſcab. The ſame author adds Hellebore to his liniment, when it is to be applied to a ſheep in which the diſeaſe is already begun: " Facit autem com-
" mode primum ea compoſitio, quam
" paulo ante demonſtravimus, ſi ad
" fæcem et amurcam, ſuccumque
" decocti lupini miſceas portione
" æqua detritum album Elleborum."
It muſt be allowed that the ointment which Virgil here deſcribes is an excellent compoſition.

Amurca] The lees of oil are much in uſe in Italy, and other countries where oil is made. We find it recommended by Cato for many purpoſes. We find the virtues of it collected by Dioſcorides. It is, ſays he, the dregs of oil. Being boiled in a copper veſſel to the conſiſtence of honey, it is aſtringent, and has the other effects of Lycium. It is applied to the tooth-ach and to wounds with

Et ſpumas miſcent argenti, vivaque ſulphura,
Idæaſque pices, et pingues ungine ceras, 450
Scillamque,

with vinegar and wine: it is added to medicines for the eyes, and to thoſe which obſtruct the pores. It is the better for being old. It is applied with ſucceſs to ulcers of the *anus* and *pudenda*. If it is boiled again with verjuice to the conſiſtence of honey it draws out rotten teeth. It heals the ſcab in cattle, being made into a liniment with the decoction of lupines and chamæleon. It is of great ſervice to anoint the gout and pains of the joints with dregs of oil. A ſkin with the hair on ſmeared with it, and applied to the dropſy diminiſhes the ſwelling: Ἀμύργη, ὑποστάθμη ἐστὶν ἐλαίας τῆς ἐκθλιβομένης· ἣ τις ἐψηθεῖσα ἐν χαλκῷ κυπρίᾳ μέχρι μελιτώδους συστάσεως, στύφει. ποιοῦντα πρὸς ἃ χ τὸ λύκιον. ἐκπερισσοῦ δὲ χ πρὸς ὀδονταλγίας χ τραύματα. ἐπίχριομένη μεθ' ὄξους ἢ οἴνου ἢ οἰνομέλιτος. μίγνυται δὲ χ ὀφθαλμικαῖς δυνάμεσι χ ἐμπλαστικαῖς. παλαιουμένη τὸ βελτίων γίνεται. ἐγκλυσμά τε ἕδρα χ αἰδοίῳ χ μήτρᾳς εἰλλομέναις ἐπὶ χρήσιμος. ἐκβάλλει δὲ χ τοὺς ἐψθαρμένους ὀδόντας σὺν ὀμφακίνῳ ἐψηθεῖσα ἄχρι μελιτώδους συστάσεως, χ περιπλασθεῖσα. ψώρας τὰ κτηνῶν σὺν θέρμων ἀφεψήματι καὶ χαμαιλεοντος καταχριομένη θεραπεύει. ἡ δὲ ἀσέψιλος καὶ πρόσφατος ποδαγικοὺς χ ἀρθρητικοὺς ἀφελεῖ. θερμὴ καταντληθεῖσα ἐγχριομένη δὲ εἰς κάδιον χ ἐπιθεμένη ἐπὶ τῶν ἰδροπικῶν, ἐλλει τὸν ὄγκον.

449. *Spumas argenti.*] Some have ſuppoſed the Poet to mean quickſilver, grounding their opinion on the following paſſage of Calpurnius:

" — — — — Vivi quoque pondere
" melle
" Argenti coquito."

But quickſilver was never called *ſpuma argenti*, by which name the ancients ſeem to underſtand what we call litharge. It ariſes in the purification of ſilver, as is plainly enough deſcribed by Pliny: " Fit in iiſdem " metalliis et quæ vocatur *Spuma* " *argenti*. Genera ejus tria . . . . " Omnis autem fit excocta ſua ma- " teria ex ſuperiori catino defluens " in inferiorem, et ex eo ſublata ve- " ruculis ferreis, atque in ipſa flamma " convoluta veruculo, ut ſit modici " ponderis. Eſt autem, ut ex no- " mine ipſo intelligi poteſt, ferveſ- " centis et futuræ materiæ ſpuma. " Diſtat a ſcoria, quo poteſt ſpuma " a fæce diſtare. Alterum purgan- " tis ſe materiæ, alterum purgatæ " vitium eſt."

Vivaque ſulphura.] So Servius and moſt of the Commentators agree that it ſhould be read. Pierius found *et ſulphura viva* in the Roman, Medicean, and Lombard manuſcripts. I find the ſame reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuſcripts. It is *ac ſulphura viva* in one of Dr. Mead's manuſcripts, and in ſeveral of the oldeſt printed editions.

Sulphur is without doubt a good ingredient in this compoſition.

450. *Idæaſque pices.*] Pitch is called Idæan, becauſe pitch-trees abound on mount Ida. Pitch is of two ſorts, *arida* or *ficca*, which we call properly *pitch*; and *liquida*, which we call *tarr*. I believe it is the *pix liquida* or *tarr*, which the Poet means. Pliny ſays it is an excellent remedy for the ſcab in cattle:

" Prx-

Scillamque, Helleboroſque graves, nigrumque bitumen.
Non tamen ulla magis præſens fortuna laborum eſt,
Quam ſi quis ferro potuit reſcindere ſummum
Ulceris os: alitur vitium, vivitque tegendo;

Dum

" Præſtantiſſimum ad canum et ju-
" mentorum ſcabiem."

Ceras] Wax ſeems to be added chiefly to give to the medicine the conſiſtence of an ointment.

451. *Scillam.*] The Squill or ſea onion is a bulbous root, like an onion, but much larger. It is brought to us from Spain.

Helleboroſque graves.] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore, that Virgil means. Columella expreſsly mentions the white Hellebore, as we have ſeen already in the quotation from that author, in the note on ver. 448. Dioſcorides however aſcribes the power of curing this ſort of diſeaſes to the black Hellebore: Φαρμάσσει δὲ ἡ φύσις μετὰ λιβανωτοῦ ἢ κηροῦ ἢ πίττης ἢ λιπαροῦ ἐλαίου καταχριόμενος. The white hellebore is known to be ſerviceable in diſeaſes of the ſkin, if it be externally applied; but it is too rough to be taken inwardly, as the black ſort is. Hence perhaps Virgil added the epithet *graves*, to expreſs the *white* hellebore.

Bitumen.] *Bitumen*, or, as the Greeks called it *Aſphaltus*, is a fat, ſulphureous, tenacious, inflammable ſubſtance, iſſuing out of the earth or floating upon water, as at Pitchford in Shropſhire, and in the iſland Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a ſubſtance like pitch. The moſt eſteemed is that which is found in Judæa, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is ſeldom if ever brought hither: what is generally ſold for it being little different from common pitch. Pliny mentions a mixture of bitumen and pitch as good for the ſcab in ſheep: " Eſt et Piſſaphaltos, mixta
" bitumini pice, naturaliter ex Apol-
" lionatarum agro. Quidam ipſi miſ-
" cent, præcipuum ad ſcabiem peco-
" rum remedium."

452. *Non tamen ulla, &c.*] It has not without reaſon been ſaid by the writers of Virgil's life, that our Poet had ſtudied Phyſic. The reſpect with which he mentions the Phyſician Iapis, and the many medicines occaſionally mentioned in his works, greatly favour this tradition. He has juſt mentioned an ointment, compounded with greater ſkill, and deſcribed with greater propriety of expreſſion, than any that we meet with in the other writers of Agriculture. He now adds with much judgment that no application is of ſo much ſervice, as to lay open the ulcer, and give a free diſcharge to the corroding matter.

453. *Reſcindere.*] It properly ſignifies *to open*; in which ſenſe it is uſed alſo in the twelfth Æneid:
" Enſe fecent lato vulnus, telique
" latebram
" *Reſcindant* penitus."
In the ſame manner it ſeems to have been uſed by Lucretius:
" Proptereaque ſolere vias reſcindere
" noſtris
" Senſibus."

454. *Alitur vitium, vivitque tegendo.*] Thus alſo Lucretius:

Dum medicas adhibere manus ad vulnera paſtor
Abnegat, et meliora Deos ſedet omnia poſcens.
Quin etiam ima dolor balantum lapſus ad oſſa
Cum furit, atque artus depaſcitur arida febris;
Profuit incenſos æſtus avertere, et inter
Ima ferire pedis ſalientem ſanguine venam:
Biſaltæ quo more ſolent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deſerta Getarum,
Et lac concretum cum ſanguine potat equino.
Quam procul aut molli ſuccedere ſæpius umbræ,
Videris, aut ſummas carpentem ignavius herbas,
Extremamque ſequi, aut medio procumbere campo
Paſcentem, et ſeræ ſolam decedere nocti;
Continua culpam ferro compeſce, prius quam

Dira

" Ulcus enim viveſcit, et inveterascit alendo."

456. *Et.*] Pierius ſays it is *aut* in the Roman manuſcript.

Omnia.] It is *omina* in the Roman manuſcript, according to Pierius. It is *omina* alſo in the Venice edition *in fol.* 1475. La Cerda reads *omina.*

461. *Biſaltæ.*] The *Biſaltæ* were a people of Macedon.

Gelonus.] See book II, ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getæ* or Dacians dwelt near the Danube.

463. *Lac concretum cum ſanguine potat equino.*] This cuſtom of drinking milk and horſe's blood is aſcribed to the Maſſagetæ, a people of Scythia by Dionyſius:

Τοὺς δὲ μετ' ἀνατολίην δε, πίερην κελάδοντος Ἀράξου
Μασσαγέται ναίουσι, θοῶν ῥυτῆρες ὀϊστῶν.
Ἀνέρες εἰς μήτ' αἶψα ἐγὼ, μήτ' ὄσσιος ἐπαΐρος
Ἐμπελάσαι· μάλα γὰρ τε κακοξεινότατοι ἀλλων
Οὐ γάρ σφιν σίτοιο μελίφρονος ἐστὶν ἐδωδὴ,
Οὐ δὲ μὲν οὐδ' οἶνος μεταδήμιος· ἀλλα γὰρ ἵππων
Αἵματι μίσγοντες λευκὸν γάλα, δαῖτα τίθενται.

Pliny mentions the *Sarmatæ* as mixing millet with the milk of mares, or the blood drawn out of their legs: " Sarmatarum quoque gentes hac " maxime pulte aluntur, et cruda " etiam farina equino lacte vel ſan- " guine e cruris venis admixto." The ſame is ſaid by other authors, of different nations inhabiting thoſe parts.

464. *Aut.*] It is *ut* in the King's manuſcript.

Succedere.] In one of the Arundelian manuſcripts it is *ſuccumbere.*

Sæpius.] In the King's manuſcript it is *mollius.*

465. *Ignavius.*] Pierius found *ſegnius* in the Roman manuſcript.

467 *Et.*] The conjunction is omitted in one of Dr. Mead's manuſcripts.

Seræ nocti.] Pierius ſays it is *ſera nocte* in the ancient manuſcripts.

468. *Continua*

Dira per incautum ſerpant contagia vulgus.
Non tam creber agens hyemem ruit æquore turbo, 470
Quam

468. *Continuo culpam ferro compeſce*] Moſt of the printed editions, and all the manuſcripts which I have collated, have *continuo ferro culpam*, which ſeems very unharmonious. Servius reads *continuo culpam ferro*, which order of the words Pierius alſo found in the Roman, the Medicean, and other very ancient manuſcripts. I have found the ſame order in two old editions *in folio*, printed at Venice in 1475, and 1476, and in an old edition of the Georgics *in octavo*, printed at Paris in 1495. The ſame is admitted alſo by La Cerda and Heinſius.

Servius interprets *culpam ferro compeſce* to mean, that the ſhepherd by killing an infected ſheep avoids being guilty himſelf of a crime, in ſuffering it to live to the damage of the whole flock: "Atqui habere "morbum culpa non eſt: ſed hoc "dicit, occidendo eam, tuam cul-"pam compeſce, id eſt, vita cri-"men in quod potes incidere, ſi, "dum uni parcis, fuerit totus grex "ejus contagione corruptus." Grimoaldus is of the ſame opinion: "Hæc inquam ſigna et indicia, quæ "febrim ſolent antecedere, ſimul at-"que perceperis, crimen vitabis, in "quod poteris incidere, ſi dum uni "parcis, fuerit totus grex ejus conta-"gione corruptus." La Cerda gives the ſame interpretation: "Illud *cul-"pam ferro compeſce* refertur ad eam "culpam, quæ reſidebit in paſtore, "niſi utatur ferro." Ruæus ſeems to think that by *culpam* is meant the diſeaſe of the ſheep: "hujus mor-"bum coërce ſtatim ferro." But Virgil is not here ſpeaking of any partial diſeaſe, which might be reſtrained by being cut out, but of a general diſorder which ſpreads itſelf over the whole body, making the ſheep loath its food, and lag heavily behind the flock. I am perſuaded therefore, that by *culpam* he means the infected ſheep, and by *ferro compeſce*, that it ſhould be killed, to prevent the contagion from ſpreading. Thus in the ſecond Georgic, he uſes *ramos compeſce*, to expreſs the pruning of trees, to hinder the too luxuriant ſpreading of the branches:

"——— Tum denique dura
"Exerce imperia, et ramos compeſ-
"ce fluentes."

All the tranſlators have concurred in underſtanding *culpam compeſce*, to be meant of killing the ſheep. Thus May:

"——— Straight kill that ſheep
"Before th' infection through th'
"whole flock do creep."

and Dryden:

"Revenge the crime, and take the
"traytor's head,
"E'er in the faultleſs flock the dire
"contagion ſpread."

and Dr. Trapp:

"Delay not, kill th' infected; e'er
"thro' all
"Th' unwary flock the dire conta-
"gion ſpread."

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470. *Non tam creber agens, &c.*] After theſe diſeaſes, to which the ſheep are ſubject, our Poet adds that the diſtempers of cattle are innumerable. Hence he takes occaſion to ſpeak of a great plague, by which

Quam multæ pecudum peſtes: nec ſingula morbi
Corpora corripiunt; ſed tota æſtiva repente,
Spemque gregemque ſimul, cunctamque ab origine gentem.
Tum ſciat, aërias Alpes, et Norica ſiquis

Caſtella

all the country about the Alps was laid waſte.

" The whirlwind, which brings " on a ſtorm, and ruſhes upon the " main, is not ſo frequent, as the " plagues of cattle are many: nor " do theſe diſeaſes prey on ſingle " bodies, but ſweep off whole folds " on a ſudden, both lambs, and ſheep, " and the whole ſtock entirely. This " any one may know, who ſees the " lofty Alps, and the Noric caſtles on " the hills, and the fields of Iapidian " Timavus, and the realms of the " ſhepherds even now after ſo long " a time deſerted, and the lawns ly- " ing waſte far and wide. Here " formerly a moſt miſerable plague " aroſe by the corruption of the air, " and raged through all the heat of " autumn, and deſtroyed all kinds " of cattle, all kinds of wild beaſts, " and poiſoned the lakes, and in- " fected the paſtures with its venom. " Nor did they die after the com- " mon manner, but when the burn- " ing drought inſinuating itſelf into " all the veins had contracted the mi- " ſerable limbs, the corrupted moiſ- " ture oozed out, and converted all " the tainted bones into its ſub- " ſtance."

" The words *agens hyemem*," ſays Dr. Trapp, " are commonly explain- " ed by *tempeſtatem ferens*. And " then it ſhould be rendered not *in* " but *before* a ſtorm. But I rather " underſtand it, *agens* for *agitans* " *hyemem*, or *aërem in hyeme*, i. e. " *procella*. Surely a multitude of " whirlwinds do not *precede* a ſtorm; " but *are themſelves* one, or at leaſt " *parts* of one."

I do not think that *creber agens hyemem turbo* is to be underſtood to mean, that many whirlwinds precede one ſingle ſtorm, but that the ſea is toſſed by many whirlwinds, each of which precedes a ſtorm. That a violent ſtorm is uſually preceded by a whirlwind is moſt certain: therefore to enter into a debate, whether the whirlwind is to be accounted a forerunner of a ſtorm, or a part of the ſtorm itſelf, would be a mere logomachy.

471. *Quam multæ pecudum peſtes.*] The Poet cannot meant that peſtilences or murrains are as common among the cattle, as ſtorms on the ſea. *Peſtis* is a more general word, and includes all the ſeveral great misfortunes that attend them. Thus a little before, he calls a ſerpent *Peſtis acerba boum.*

472. *Æſtiva.*] " *Æſtivæ* are the " ſhady places, in which the cattle " avoid the heat of the ſun in ſum- " mer; thus Statius:

" ——— *Et umbroſi patuere æſtiva*
" *Lycæi.*"

Servius.

473. *Spemque gregemque.*] Servius interpets this, *agnos cum matribus*, which is generally received.

474. *Tum ſciat, &c.*] " The ſenſe " is this, if any one knows what ſort " of places theſe were, when they " were full of cattle, he may now " ſee them empty, tho' it is a long " time ſince the peſtilence." Servius.

Aërias

Caſtella in tumulis, et lapidis arva Timavi,
Nunc quoque poſt tanto, videat deſertaque regna
Paſtorum, et longe ſaltus lateque vacantes.
Hic quondam morbo cæli miſeranda coorta eſt
Tempeſtas,

Aërias Alpes.] The Alps are called *aeriæ*, from their great height: they divide Italy from France and Germany.

Norica.] *Noricum* was a region of Germany, bordering on the Alps. Great part of it is what we now call *Bavaria*.

475. *lapidis arva Timavi.*] Some read *lapygis*; but *lapygia* was a part of the kingdom of Naples, far diſtant from the Alps, of which Virgil is here ſpeaking. *lapidis* is certainly the true meaning: for *lapidia* was in the Venetian territory, where the river *Timavus* flows. This part of Italy is now called *Friuli*.

Schrevelius and Maſvicius read *arma* inſtead of *arva*.

Timavus is a river of Carniola: it is now called Timavo.

478. *Hic*] It is *hinc* in one of the Arundelian manuſcripts.

Virgil is generally thought to ſpeak in this place of the plague which broke out in Attica, in the firſt year of the Peloponneſian war, which has been ſo accurately deſcribed by Hippocrates, Thucydides, and Lucretius. This laſt author, whom our Poet ſeems to emulate, derives this plague from Egypt:

" Hæc ratio quondam morborum,
" et mortifer æſtas
" Finibu' Cecropiis funeſtos reddidit
" agros,
" Vaſtavitque vias, exhauſit civibus
" urbem;
" Nam penitus veniens Ægypti e fini-
" bus ortus,
" Aëra permenſus multum, campoſ-
" que natantes,
" Incubuit tandem populo Pandio-
" nis: omnes
" Inde catervatim morbo mortique
" dabantur."

A plague thus rais'd, laid learned Athens waſte;
Thro' ev'ry ſtreet, thro' all the town it paſs'd,
Blaſting both man and beaſt with pois'nous wind:
Death fled before, and ruin ſtalk'd behind.
From Egypt's burning ſands the fever came,
More hot than thoſe that rais'd the deadly flame.
At length the raging plague did Athens ſeize,
The plague; and death attending the diſeaſe.
Then men did die by heaps, by heaps did fall,
And the whole city made one funeral.

CREECH.

But Thucydides ſays it began firſt in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greateſt part of the Perſian territories; and then it ſuddenly invaded the city of Athens: Ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην καλέσα, καὶ ἐς τῶν Βασιλέως γῆν τὴν πολλήν, ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐπέπεσε. But Virgil ſeems to make his peſtilence much more ancient than that of Athens, for he mentions Chiron, who lived at leaſt five hundred years before Hippocrates, who flouriſhed about the beginning of the Peloponneſian war.

Beſides,

Tempeſtas, totoque autumni incanduit æſtu,
Et genus omne neci pecudum dedit, omne ferarum; 480
Corrupitque lacus: infecit pabula tabo.
Nec via mortis erat ſimplex: ſed ubi ignea venis
Omnibus acta ſitis miſeros adduxerat artus,

Rurſus

Beſides, Thucydides mentions the plague of which he ſpeaks, as not proceeding even to the *Morea*; but depopulating only Athens, and the moſt populous cities in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὁ, τι γ' ἄξιον εἰπεῖν, ἐπενείμαλο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ ἡ τῶν ἄλλων χωρίων τὰ πολυανθρωπότατα. It does not ſeem therefore, that this peſtilence invaded the Alpine countries, which were not ſo very populous, abounding only with large paſtures. However, as Virgil no doubt had ſome view to the peſtilence deſcribed by Thucydides and Lucretius, I ſhall lay the parallel places in thoſe authors, before the reader.

479. *Totoque autumni incanduit æſtu.*] Servius interprets this "It "burnt in the firſt part of the au- "tumn, which always makes a peſ- "tilence grievous." In this he is followed by Grimoaldus, La Cerda, and almoſt all the Commentators. In this ſenſe May tranſlates it:

"Hence by corruption of the air
"ſo ſtrong
"A plague aroſe, and rag'd all au-
"tumn long:"

and Dryden:

"During th' autumnal heats th' in-
"fection grew."

Dr. Trapp ſeems to underſtand the Poet to mean that the plague raged with ſuch heat, as is uſual in autumn:

"'Twas here, long ſince, a plague
"from tainted air
"Roſe, and with all the fires of au-
"tumn burn'd."

481. *Corrupitque lacus.*] It is *corripuit* in the King's and in one of Dr. Mead's manuſcripts. Pierius reads *corripuit*, but he ſays it is *corrupit* in the Medicean, and in ſome other ancient manuſcripts. *Corrupit* is generally received.

482. *Nec via mortis erat ſimplex.*] The Commentators agree that theſe words mean, that they died after an unuſual manner. Thus Dryden tranſlates them, *Strange death!*

483. *Sitis.*] A parching heat and thirſt attends all malignant fevers. Thus Lucretius:

"Intima pars homini vero flagravit
"ad oſſa:
"Flagravit ſtomacho flamma, ut for-
"nacibus intus:"

and

"Inſedabiliter ſitis arida."

Thucydides mentions a moſt intolerable thirſt, and inward burning, inſomuch that thoſe who were ſeized with the plague could not bear their cloaths, nor ſo much as any linen thrown over them; that they ran into the cold water, that ſome who were neglected threw themſelves into wells, and that thoſe who drank largely did not fare the better for it: Τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων, ἡ σινδόνων τὰς ἐπιβολὰς, μήτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἤθελόν τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥῖψαι. καὶ πολλοὶ τοῦτο τῶν ἠμελημένων ἀνθρώπων ἔδρασαν ἐς φρέαλα, ἀπαύστῳ τῇ

ὕδρᾳ

Rurſus abundabat fluidus liquor; omniaque in ſe
Oſſa minutatim morbo collapſa trahebat.
Sæpe in honore Deum medio ſtans hoſtia ad aram,
Lanea dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda miniſtros.
Aut ſi quam ferro mactaverat ante ſacerdos,
Inde neque impoſitis ardent altaria fibris;
Nec reſponſa poteſt conſultus reddere vates:
Ac vix ſuppoſiti tinguntur ſanguine cultri,

Summaque

ἄλλη ξυνεχόμενοι. ᾗ ἐν τῷ ὁμοίῳ καθειςήκει τό, τε πλέον ᾗ ἔλασσον πολύν.

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486. *Sæpe in honore Deum*, &c.] He comes now to relate particular inſtances of the dire effects of this peſtilence. The victims dropped down dead ſuddenly before the altars: or if they lived to bear the knife of the ſacrificer, their fleſh would not burn; nor could the augurs divine any thing from the inſpection of their entrails. He then mentions the effects of this diſeaſe on calves, dogs, and ſwine.

" Oftentimes, in the midſt of a " ſacrifice to the gods, the victim " ſtanding before the altar, whilſt " the woolly fillet is encompaſſed " with a ſnowy garland, drops down " dying amongſt the delaying mini- " ſters. Or if the prieſt happened " to ſtab any one, before it died, " then the entrails being laid on the " altars would not burn, nor could " the augur give anſwers, when he " was conſulted; but the knives with " which they are ſtuck, are ſcarce " tinged with blood, and the ſurface " of the ſand is but juſt ſtained with " thin gore. Hence the calves fre- " quently die in the plentiful paſ- " tures, and give up their ſweet " breath at full cribs. Hence the " gentle dogs run mad, and a rat- " tling cough ſhakes the wheezing " ſwine, and torments their ſwelling " throats."

Thucydides ſays that prayers to the gods, and inquiries at the oracles were of no ſervice, and at laſt were laid aſide: Ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν, ἢ μαντείοις ᾗ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέςησαν, ὑπὸ τοῦ κακοῦ νικώμενοι.

Aram.] It is *aras* in ſeveral of the old editions.

487. *Lanea.*] Pierius reads *linea*; but he ſays it is *lanea* in the Mediccan, the Lombard, and in ſome other ancient manuſcripts. I find *laurea* in ſome of the old editions; but *lanea* is generally received.

Infula.] The *Infula* was a ſort of diadem or fillet, with which the heads of the victims were bound. Ruæus ſays the *vittæ* were the ornaments which hung down from the *Infula*.

488. *Miniſtros.*] Pierius ſays it is *magiſtros* in the Roman manuſcript.

489. *Mactaverat.*] It is *mactaverit* in the King's manuſcript.

Sacerdos.] Dryden has groſsly tranſlated this word *holy butcher*.

491. *Nec reſponſa poteſt conſultus reddere vates.*] The entrails of the victims were thought not to diſcover the will of the gods, unleſs they were ſound.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr. Mead's

Summaque jejuna ſanie infuſcatur arena.
Hinc lætis vituli vulgo moriuntur in herbis,
Et dulces animas plena ad præſepia reddunt.
Hinc canibus blandis rabies venit, et quatit ægros
Tuſſis anhela ſues, ac faucibus angit obeſis.
Labitur infelix ſtudiorum, atque immemor herbæ

Victor

Mead's manuſcripts, and in ſeveral of the oldeſt editions. In ſome of them it is *at*.

493. *Jejuna ſanie.*] In theſe morbid bodies, the liquids were almoſt waſted, and, inſtead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madneſs to which dogs are ſubject, is attended with moſt dreadful conſequences. Their bite communicates the madneſs, not only to other animals, but to mankind alſo. The moſt terrible of all the ſymptoms of this diſtemper is the *Hydrophobia*, or dread of water; the patient, however thirſty, not being able to drink any ſort of liquor, without being thrown into moſt horrid convulſions. The reader may find the deſcription of ſeveral caſes, in the Philoſophical Tranſactions. The beſt remedy for this diſeaſe was communicated to the Royal Society by Mr. Dampier, and has ſince been received by the College of Phyſicians into their Diſpenſatory, under the name of *Pulvis antilyſſus*, being a compoſition of black pepper and the aſh-coloured ground liver-wort, in equal quantities. The doſe of this powder is four ſcruples. The perſon, who has the misfortune to be bitten, ought to bleed immediately, and waſh the place carefully, where the bite was received, with ſalt water; and it is no bad precaution, to deſtroy all the cloaths which were worn at the time, when the accident happened. It ſhould be taken faſting, for ſeveral mornings, in warm milk, beer, ale, broth, or other ſuch like convenient vehicle. It muſt be taken before the ſymptoms of madneſs appear; for otherwiſe it will be ineffectual. See the Philoſophical Tranſactions, No. 237, p. 49, or Lowthorp's Abridgment, Vol. III. p. 284.

Thucydides does not mention any thing of the dogs running mad: he only ſays they were more obnoxious to this diſtemper than other animals, becauſe of their greater familiarity with men: Οἱ δὲ κύνες μᾶλλον αἰσθόμενα παρεῖχον τοῦ ἀποβαίνοντος, διὰ τὸ ξυνδιαιτᾶσθαι.

497. *Faucibus angit obeſis.*] Swine are ſubject to coughs, and inflammatory ſwellings in the throat; whence the Poet with great propriety uſes the word *angit*, *angina* being the Latin name for a Quinſey.

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498. *Labitur infelix ſtudiorum*, &c.] Having briefly made mention of dogs and ſwine; he now ſpeaks more largely of the violent effects of this diſtemper on horſes:

" The conquering horſe is ſeized,
" unhappy in his toils, and forgetful
" of his food, and loaths the ſprings,
" and ſtamps frequently on the
" ground with his foot: his ears hang
" down: a doubtful ſweat breaks
" out, which grows cold when they
" are dying: their ſkin grows dry,
" and feels hard and rough. Theſe

" were

Victor equus, fonteſque avertitur, et pede terram
Crebra ferit: demiſſæ aures: incertus ibidem
Sudor, et ille quidem morituris frigidus; aret
Pellis,

" were the ſymptoms at the begin-
" ning, but when the diſeaſe began
" to increaſe, their eyes were in-
" flamed, and their breath was
" fetched deep, and ſometimes load-
" ed with a groan, and their long
" ſides heaved with ſobs: black blood
" guſhes out of their noſtrils, and
" their rough tongue cleaves to their
" clotted jaws. At firſt it was of
" ſervice to drench them with the
" Lenæan liquor: this ſeemed the
" only hope to preſerve them from
" death: but afterwards even this
" was their deſtruction: and being
" recruited with rage they burned:
" and, (oh! may the gods give a
" better mind to the pious, and that
" error to their enemies!) when they
" were in the pangs of death, they
" tore their own mangled fleſh with
" their naked teeth."

Infelix ſtudiorum.] Thus we have *victus animi*, *fortunatus laborum*, *læta laborum*, &c.

Immemor herbæ.] Some render this *unmindful of victory*, taking *herbæ* to expreſs thoſe herbs, which were uſed by the Ancients to denote conqueſt. But I rather believe, that Virgil meant only *paſture*. Thus in the eighth Eclogue;

" Immemor herbarum quos eſt mi-
" rata juvenca."

Dryden has introduced both ſenſes:

" The victor horſe, forgetful of his
" food,
" The palm renounces, and abhors
" the flood."

499. *Pede terram crebra ferit.*] " In the Lombard manuſcript it is " *crebro ferit*, nor need we be afraid " of the falſe quantity, for Cariſius " acknowledges the adverb *tertio* for " a dactyl, and *fero* is in the mea-" ſure of a trochee in Statius." Pierius.

The moſt violent diſeaſes of horſes are frequently attended with an unuſual ſtamping on the ground.

500. *Demiſſæ aures.*] The hanging down of the ears is mentioned by Columella, as a ſymptom of pain in a horſe's head: " Capitis dolorem " indicant lachrymæ, quæ profluunt, " aureſque flaccidæ, et cervix cum " capite aggravata, et in terram ſum-" miſſa."

Incertus ſudor.] By a *doubtful ſweat*, he either means a ſweat of which it may be doubted whether it is a good or a bad ſymptom, or elſe a ſweat that comes and goes uncertainly and irregularly.

501. *Morituris frigidus.*] In the Cambridge, one of the Arundelian, and one of Dr. Mead's manuſcripts it is *moriturus*.

A cold ſweat is univerſally known to be a bad ſymptom.

Aret pellis.] The dryneſs of the ſkin is inconſiſtent with the ſweating juſt mentioned. We muſt therefore underſtand the Poet, not to mean that all theſe ſymptoms were found in every horſe, but that they were variouſly affected. The cold ſweat is a ſign of a diminution of the vital powers; and the dryneſs and hardneſs of the ſkin

Pellis, et ad tactum tractanti dura reſiſtit.
Hæc ante exitium primis dant ſigna diebus,
Sin in proceſſu cœpit crudeſcere morbus,
Tum vero ardentes oculi, atque attractus ab alto
Spiritus, interdum gemitu gravis, imaque longo
Ilia ſingultu tendunt: it naribus ater
Sanguis,

ſhew that there is a great inward heat, and an obſtruction of the matter, which ought to be perſpired thro' the pores of the ſkin.

502. *Et ad tactum.*] In the Roman manuſcript it is *at*; and in the Lombard it is *tractum*, according to Pierius.

503. *Dant*] It is *dat* in one of the Arundelian manuſcripts.

505. *Ardentes oculi.*] Thucydides, in his deſcription of the plague at Athens, ſays they were at firſt ſeized with a heat and heavineſs in the head, with a redneſs and inflammation of the eyes: Πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ, καὶ τῶν ὀφθαλμῶν ἐρυθήματα, καὶ φλόγωσις ἐλάμβανε. Thus alſo Lucretius:

" Principio, caput incenſum fervore
" gerebant:
" Et dupliceis oculos ſuffuſa luce ru-
" benteis."
Firſt, fierce unuſual heats did ſeize the head;
The glowing eyes, with blood-ſhot beams look'd red,
Like bluzing ſtars, approaching fate foreſhew'd.

CREECH.

Attractus ab alto ſpiritus.] In the King's manuſcripts, it is *abſtractus.*

Thucydides ſpeaks of their fetching their breath with difficulty, and with a ſtrong ſmell: πνεῦμα ἄτοπον, καὶ δυσῶδες ἠφίει.

506. *Imaque longo ilia ſingultu tendunt.*] Thucydides ſays that moſt of them had ſobs or hickups, attended with ſtrong convulſions: Λύγξ τε ταῖς πολλοῖσιν ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδοῦσα ἰσχυρὸν. Thus Lucretius:

" Intolerabilibuſque malis erat anxius
" anguor
" Aſſidue comes, et gemitu commiſta
" querela,
" Singultuſque frequens noctem per-
" ſæpe, diemque
" Corripere aſſidue nervos et membra
" coactans,
" Diſſolvebat eos, defeſſos ante, ſa-
" tigans."
To theſe fierce pains were join'd continual care,
And ſad complainings, groans, and deep deſpair
Tormenting, vexing ſobs, and deadly ſighs,
Which rais'd convulſions, broke the vital ties
Of mind and limbs

507. *It naribus ater ſanguis*, &c.] In one of Dr. Mead's manuſcripts it is *autem* inſtead of *ater.*

Thucydides ſays their inner parts, their throat and tongue diſcharged blood: καὶ τὰ ἐντὸς, ἥ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν. Thus alſo Lucretius:

" Sudabant etiam fauces intrinſecus
" atro
" Sanguine, et ulceribus vocis via
" ſepta coïbat;

" Atque

Sanguis, et obſeſſas fauces premit aſpera lingua.
Profuit inſerto latices infundere cornu
Lenæos; ea viſa ſalus morientibus una.
Mox erat hoc ipſum exitio, furiiſque refecti
Ardebant, ipſique ſuos, jam morte ſub ægra,
Dii meliora piis, erroremque hoſtibus illum!
Diſciſſos nudis laniabant dentibus artus.

Ecce

" Atque animi interpres manabat lin-
" gua cruore,
" Debilitata malis, motu gravis, aſ-
" pera tactu."

The mouth and jaws were fill'd with clotted blood;
The throat with ulcers: the tongue could ſpeak no more,
But overflow'd, and drown'd in putrid gore,
Grew uſeleſs, rough, and ſcarce could make a moan.

CREECH.

509. *Profuit inſerto latices*, &c.] Wine was frequently given to horſes by the Ancients. Virgil ſays this was found of ſervice at firſt, but afterwards it proved deſtructive to them, throwing them into a fury, by encreaſing their ſpirits. Dryden underſtands our Author to mean, that the wine was of ſervice at the beginning of the diſtemper, but was deſtructive, if given too late:

" A drench of wine has with ſucceſs
" been us'd;
" And thro' a horn the gen'rous juice
" infus'd:
" Which timely taken op'd his cloſ-
" ing jaws;
" But, if too late, the patient's
" death did cauſe.
" For the too vig'rous doſe too fierce-
" ly wrought;
" And added fury to the ſtrength it
" brought.
" Recruited into rage he grinds his
' teeth
" In his own fleſh, and feeds ap-
" proaching death."

This ſenſe is very good; but I believe it is not that which Virgil meant.

513. *Dii meliora piis*, &c.] This was a frequent form among the Ancients of expreſſing their abhorrence of any great miſchief, by wiſhing it from themſelves to their enemies. Something like this is in the eighth Æneid:

" Quid memorem infandas cædes? quid facta tyranni
" Effera? *Dii capiti ipſius generique reſervent.*"

Errorem.] Pierius ſays it is *ardorem* in the Roman manuſcript.

514. *Diſciſſos nudis laniabant dentibus artus.*] In one of Dr. Mead's manuſcripts, it is *Diffiſſos.*

" The words *nudis* ſeems to imply,
" that by tearing their fleſh, they at
" the ſame time tore the gums from
" their teeth, *ut fœditatem expri-*
" *meret, adjecit nudis*; ſays a Com-
" mentator in the *Varior.* And
" what he means I know not." Dr. Trapp.

This Commentator is Philargyrius, I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a filthy

Ecce autem duro fumans ſub vomere taurus
Concidit, et mixtum ſpumis vomit ore cruorem,
Extremoſque ciet gemitus: it triſtis arator,
Mœrentem

ſight; which every one muſt allow that has ſeen it.

Tho' perhaps by *naked teeth* the Poet may intend to expreſs the horrid grinning of the horſe in the agonies of death: for Lucretius has uſed the ſame expreſſion for the grinning of dogs:

" Mollia ricta fremunt duros *nudantia*
" *dentes.*"

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515. *Ecce autem duro fumans*, &c.] As the Poet had before ſpoken of bulls and horſes together, when he treated of their generation, and the ways of managing them; ſo now he joins them in diſtreſs, and deſcribes the miſery of the Bull immediately after that of the horſe. This paſſage is wonderfully poetical. He repreſents the bull dropping down under the yoak, and the unhappy farmer leaving the plough in the middle of the field. Hence he ſlides into a beautiful digreſſion, concerning the wholeſome ſimplicity of the food of theſe animals, which he oppoſes to the luxurious and deſtructive diet of mankind. He repreſents the mortality among the kine to have been ſo great, that they were forced to uſe buffaloes for the ſacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themſelves, for want of cattle.

" But lo the bull ſmoaking under
" the weight of the plough drops
" down, and caſts out of his mouth
" blood mixt with foam, and gives
" his laſt groans: the melancholy
" plowman goes away, unyoaking
" the ſteer that grieves at his bro-
" ther's death, and leaves the for-
" ſaken plough in the middle of his
" toil. But he can receive no plea-
" ſure from the ſhade of the lofty
" woods, nor from the ſoft mea-
" dows, no, nor from the river,
" which rolling over the rocks flows
" clearer than amber through the
" plain; his flanks grow flabby, a
" deadneſs ſeizes his heavy eyes, and
" his unwieldy neck hangs droop-
" ing to the ground. What do his
" toils and good ſervices now avail?
" or what benefit is it to him to have
" turned the heavy clods with the
" ſhare? he never ſuffered by the
" malic gifts of Bacchus, or by luxu-
" rious banquets. His food was
" leaves and plain graſs, and his
" drink the clear ſprings, and rivers
" exerciſed with running. Nor did
" care ever diſturb his whole-
" ſome reſt. At no other time do
" they ſay that kine were wanting
" for the ſacrifices of Juno, and that
" the chariots were drawn by une-
" qual buffaloes to the high temples.
" Therefore with difficulty they till
" the earth with harrows, and ſet
" the corn with their very nails, and
" draw the rattling waggons over
" the high mountains with ſtrained
" necks."

517. *Extremoſque ciet gemitus: it triſtis arator.*] The pauſe in this verſe is too beautiful, not to be obſerved. The departure of the mournful plowman, and the grief of the ſurviving bullock, for the death of his partner are exceedingly moving. The ſlow meaſure of the next line, conſiſt-

Mœrentem abjungens fraterna morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbræ altorum nemorum, non mollia poſſunt
Prata movere animum, non qui per ſaxa volutus
Purior electro campum petit amnis; at ima
Solvuntur latera, atque oculos ſtupor urget inertes;
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta juvant? quid vomere terras
Invertiſſe graves? atqui non Maſſica Bacchi
Munera, non illis epulæ nocuere repoſtæ:
Frondibus et victu paſcuntur ſimplicis herbæ.
Pocula ſunt fontes liquidi, atque exercita curſu
Flumina, nec ſomnos abrumpit cura ſalubres.
Tempore non alio dicunt regionibus illis

Quæſitas

conſiſting of ſpondees, is no leſs worthy of obſervation.

519. *Relinquit.*] It is *reliquit* in one of Dr. Mead's manuſcripts, and in ſeveral of the oldeſt editions.

520. *Non umbræ, &c.*] This relates to the ſurviving bullock, who is repreſented as inconſolable. He receives no ſatisfaction from ſhady woods, fine meadows, and clear ſtreams: but he falls away, his eyes grow ſtupid and heavy, and his neck hangs down, not being able to ſupport his head.

Non mollia poſſunt prata movere animum.] Pierius has *Non gramina poſſunt grata movere animum*; but he ſays the common reading is in all the ancient manuſcripts.

522. *At.*] It is *et* in the King's manuſcript.

524. *Pondere.*] It is *vertice* in the King's manuſcript.

525. *Quid labor, &c.*] Theſe ſix lines are not without reaſon admired by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Cræſus or Cyrus.

526. *Maſſica Bacchi munera.*] See the note on book II, ver. 143.

528. *Victu.*] Pierius ſays it is *victum*, in the Lombard manuſcript, which he thinks no inelegant reading.

529. *Atque.*] Schrevelius reads *aut*.

530. *Abrumpit.*] Some read *abrupit*.

531. *Tempore non alio, &c.*] Servius, and after him many others imagine that the Poet here alludes to the famous ſtory of Cleobis and Biton, the ſons of a prieſteſs of Juno at Argos, who, when the beaſts were not ready at the time of the ſacrifice, yoked themſelves, and drew their mother to the temple. The prieſteſs hereupon intreated the goddeſs, to reward the piety of her ſons with the greateſt good, that could befall men: which ſhe granted by cauſing them to be found dead in their beds the next morning. The reader will find this ſtory related by Herodotus, by Plutarch in his treatiſe of Conſolation, addreſſed to Apollonius, and by Cicero, in his firſt book of Tuſculan Queſtions.

Quæſitas ad ſacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo ægre raſtris terram rimantur, et ipſis
Unguibus infodiunt fruges, monteſque per altos
Contenta cervice trahunt ſtridentia plauſtra.

Non

Queſtions. But I do not find any mention of a ſcarcity of cattle by means of any plague; but only that the mules or bullocks were either not ready ſoon enough, or were tired as they drew the chariot. Beſides, the ſcene of this ſtory is laid at Argos, whereas Virgil is ſpeaking of the Alps.

532. *Uris.*] See the note on book II. ver. 374.

533. *Alta ad donaria.*] "*Donaria* are *properly* the places where "the *gifts* to the gods are laid up. "Hence the word is transferred to "ſignify *temples*. For thus *pulvinaria* alſo are uſed for temples, "whereas they are properly the "cuſhions or couches, which uſe to "be ſpread in temples." Servius.

534. *Ergo ægre, &c.*] The Poet deſcribes the great mortality of cattle, by ſaying the people were forced to ſcratch the earth with their nails, in order to ſow or rather *ſet* their corn, ſcarce being able to drag the harrows over the fields, and that they ſtrained their own necks with the yoaks.

536. *Contenta.*] This is generally interpreted not *contented*, but *ſtrained*.

It will not, I believe, be diſagreeable to the reader, if I now lay before him an abſtract of the account of the diſeaſe which raged among the Kine in England, in the year 1714. This account was drawn up by Mr. Bates, then Surgeon to his Majeſty's houſhold, who was appointed, together with four Juſtices of the Peace, by the Lords Juſtices, to inquire into this diſtemper, and by him communicated to the Royal Society. It is printed in the *Philoſophical Tranſactions*, No. 358, page 872. Jones's *Abridgement*, Vol. V. p. 48.

This Gentleman obſerves, that all Cows have naturally a purgation by the *Anus* for five or ſix weeks in the ſpring, from what the Cow-keepers call the *frimneſs* of the graſs; during which time they are briſk and lively, their milk becomes thinner, of a blueiſh colour, ſweeter to the taſte, and in greater plenty. But the ſpring preceding this diſtemper, was unuſually dry all over Europe. Hence there was but little graſs, and that ſo dry and void of that *frimneſs* which it has in other years, that Mr. Bates could not hear of one Cow-keeper, who had obſerved his cows to have that purgation in the ſame degree as uſual; and very few who had obſerved any at all. They all agreed that their Cows had not given above half ſo much milk that ſummer as they did in others; that ſome of them were almoſt dry; that the milk they did give was much thicker, and yellower than in other years. It was obſerved by the whole town, that very little of the milk then ſold would boil without turning; and it is a known truth, that the weakeſt of the common purges deprive a Cow entirely of her milk; from all which circumſtances he thinks it evident, that the

the want of that natural purgation was the ſole cauſe of this diſeaſe; by producing thoſe obſtructions, which terminated in a putrefaction, and made the diſtemper contagious.

The ſymptoms of this diſtemper were, that they firſt refuſed their food; the next day they had huſkiſh coughs, and voided excrements like clay; their heads ſwelled, and ſometimes their bodies. In a day or two more, there was a great diſcharge of mucous matter by their noſe, and their breaths ſmelled offenſively. Laſtly a ſevere purging, ſometimes bloody, which terminated in death. Some cows died in three days, and others in five or ſix, but the bulls lived eight or ten. During their whole illneſs, they refuſed all manner of food, and were very hot.

Of ſixteen Cows which he diſſected, the firſt five had herded with thoſe that were ill, and the ſymptoms of this diſtemper were juſt become viſible; in theſe, the gall bladders were larger than uſual, and filled with bile of a natural taſte, and ſmell, but of a greener colour. Their ſweet-breads were ſhrivelled, and ſome of the glands obſtructed and tumefied. Many of the glands in their meſenteries were twice or thrice their natural bigneſs. Their lungs were a little inflamed, and their fleſh felt hot. All other parts of the bowels appeared as in a healthful ſtate. The next ſix that he opened, had been ill about two days: In them the livers were blacker than uſual, and in two of them there were ſeveral bags, filled with a petrified ſubſtance like chalk, about the bigneſs of a pea. Their gall-bladders were twice their natural bigneſs, and filled with a greener bile than the firſt. Their ſweet-breads were ſhrivelled, ſome of their glands very large and hard, and of a blackiſh colour. The glands in their meſenteries were many of them five times as big as naturally, and of a blackiſh colour. Their lungs were inflamed, with ſeveral bags forming. Their inteſtines were full of red and black ſpots. Their fleſh was very hot, tho' not altered in colour. The five laſt that he opened, were very near dying; in them he found the liver to be blackiſh, much ſhrivelled and contracted, and in three of them there were ſeveral bags, as big as nutmegs, filled with a chalky ſubſtance. Their gall-bladders were about three times as big as uſual, and filled with a deep green bile. Their ſweet-breads were ſhrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their meſenteries were many of them diſtended to eight or ten times their natural bigneſs, were very black, and in the pelvis of moſt of thoſe glands in two Cows, there was a yellow putrefaction, of the conſiſtence of a ſandy ſtone. Their inteſtines were of the colour of a ſnake, their inner coat excoriated by purging. Their lungs were much inflamed, with ſeveral bags containing a yellow purulent matter, many of them as big as a nutmeg. Their fleſh was extreme hot, tho' very little altered in colour. Theſe were the general appearances; but in ſome other diſſections, he obſerved the following remarkable particulars. In one the bile was petrified in its veſſels, and reſembled a tree of coral, but of a dark yellow colour, and brittle ſubſtance. In another there were ſeveral inflammations on the liver, ſome as large as a half-crown, cracked round the edges, and appeared ſeparating from the ſound part, like a peſtilential carbuncle. In a third, the liquor contained in the *Pericardium*, appeared like the ſubſidings

Non lupus insidias explorat ovilia circum,

Nec

sidings of lime water; and had excoriated, and given as yellow a colour to the whole surface of the heart and *Pericaridum*, as lime water could possibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at last suppressed, was this: they divided their Cows into small parcels, by which means they lost only that parcel in which the contagion happened; for otherwise the disease would spread from one infected Cow, thro' a whole herd. They also brought all their Cows to be burned or buried with quick lime, to encourage which, the King allowed them a reward, out of his own Civil List, for every Cow so brought, which amounted in the whole to 6774*l.* 1*s.* 1*d.* The number of Bulls and Cows lost by this disease were five thousand four hundred and eighteen, in the counties of Middlesex, Essex, and Surry; and of Calves, four hundred and thirty-nine.

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537. *Non lupus insidias explorat, &c.*] The Poet, having already mentioned the destruction which was made among the cattle, now represents this wasting pestilence as extending itself thro' earth, sea, and air: he observes that physic was of no service, and that even the divine masters of the art failed. To compleat the horror of this pestilence, he represents Tysiphone, one of the Furies, spreading death and destruction all around, the cattle falling by heaps, their hides useless, and the wool spreading the infection in those who presumed to weave it into garments.

" The wolf does not now exer-
" cise his wiles around the folds, nor
" does he proul by night about the
" flocks: a sharper care subdues
" him: the timorous deer and flying
" stags now wander among the dogs,
" and about the houses. Now the
" waves cast upon the shore the off-
" spring of the vast ocean, and all
" sorts of fishes, like shipwrecked
" bodies: and unusual sea-calves fly
" into the rivers. The viper pe-
" rishes, in vain defended by its
" winding den; and the water-snakes
" astonish'd with erected scales. The
" air no longer agreed even with
" the birds, but down they fell,
" leaving their lives under the lofty
" clouds. Moreover, it was of no
" service now to change their pa-
" sture, and the arts of medicine
" were injurious: the masters them-
" selves failed, even Chiron the son
" of Philyra, and Melampus the son
" of Amythaon. The pale Tisi-
" phone, being sent into the light
" from the Stygian darkness rages:
" she drives diseases and fear be-
" fore her, and rising, uprears her
" devouring head higher every day.
" The rivers, and withering banks,
" and bending hills resound with
" the bleatings of sheep, and fre-
" quent lowings. And now she de-
" stroys them by multitudes, and
" heaps up in the stalls the rotting
" carcasses: till at last they found the
" the way to cover them with earth,
" and bury them in pits. For even
" their hides were of no use; nor
" could any one cleanse their en-
" trails with water, or purge them
" with fire. Nor could their fleeces
" corrupted with sores and filth be
" shorn, nor could any one touch
" the putrid wool: but if any tried

" the

Nec gregibus nocturnus obambulat; acrior illum
Cura domat; timidi damæ, cervique fugaces
Nunc interque canes, et circum tecta vagantur.
Jam maris immenſi prolem, et genus omne natantum
Littore in extremo, ceu naufraga corpora, fluctus
Proluit: inſolitæ fugiunt in flumina phocæ.
Interit et curvis fruſtra defenſa latebris
Vipera, et attoniti ſquamis aſtantibus hydri.
Ipſis eſt aër avibus non æquus, et illæ
Præcipites alta vitam ſub nube relinquunt.
Præterea jam nec mutari pabula refert,
Quæſitæque nocent artes: ceſſere magiſtri
Phillyrides

" the odious cloathing; then car-
" buncles, and a filthy ſweat over-
" ſpread their ſtinking limbs; and
" in a ſhort time the ſacred fire con-
" ſumed their infected members."

Thucydides ſays, that the peſtilence, which he deſcribes, was more dreadful, than can be expreſſed by words, and was more grievous than could be born by human nature, which ſhewed it plainly to be none of the common ſort of diſeaſes. For even beaſts and birds of prey, which uſed to feed on human carcaſes, would hardly touch the bodies of thoſe, who lay unburied, and if they taſted them, they died themſelves: Γνώμην γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τά τε ἄλλα καλεπωτέρως ἢ καὶὰ τὴν ἀνθρωπείαν φύσιν προσέπιπλεν ἑκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλισὰ ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι. τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπλεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσήει, ἢ γευσάμενα διεφθείρετο. Thus alſo Lucretius:

" Multaque humi cum inhumata ja-
" cerent corpora ſupra
" Corporibus, tamen alitum genus
" atque ferarum
" Aut procul abſiliebat, ut acrem
" exiret odorem:
" Aut ubi guſtarat, languebat morte
" propinqua.
" Nec tamen omnino temere illis ſo-
" libus ulla
" Comparebat avis, nec noctibus
" ſæcla ferarum
" Exibant ſylvis: languebant plera-
" que morbo,
" Et moriebantur."

541. *Jam maris immenſi prolem.*] The Poet here openly contradicts Ariſtotle, who ſays, that a peſtilential diſeaſe does not ſeem ever to invade fiſhes, as it often does men, horſes, oxen, and other animals, both tame and wild: Νόσημα δὲ λοιμῶδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐμπίπλον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωοτύκων καὶ τετραπόδων, εἰς ἵππους καὶ βοῦς καὶ τῶν ἄλλων εἰς ἕνια καὶ ἥμερα καὶ ἄγρια: and that the animals of the rivers and lakes are not ſubject to the plague: Τοῖς δὲ πολαμίοις καὶ λιμναίοις, λοιμῶδες μὲν οὐδὲ τούτοις οὐδενὶ γίνεται.

543. *In flumina.*] In the King's manuſcript it is *ad flumina.* Pierius found the ſame reading in the Lombard manuſcript.

549. *Quæſitæque nocent artes.*] Thucydides ſays the Phyſicians at

 firſt

Phillyrides Chiron, Amythaoniuſque Melampus. 550 Sævit

firſt could be of no ſervice to the ſick, becauſe they did not know the nature of the diſtemper, but died themſelves above all others, becauſe of their greater communion with the ſick: Οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. And afterwards he ſays, thoſe who were taken care of, and thoſe who were not, died alike: that there could be found no remedy that was of ſervice: that what did good to one did harm to another: Ἔθνησκον δὲ, οἱ μὲν, ἀμελείᾳ, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἓν τε οὐδὲν καλῶς ἴαμα, ὡς εἰπεῖν, ὅ, τι χρὴν προσφέροντας ἀφελεῖν. τὸ γὰρ τῷ ξυνεγκὸν ἄλλοτ' τοῦτο ἔβλαπτε. Thus alſo Lucretius:

" Nec requies erat ulla mali, de-
" feſſa jacebant
" Corpora, muſſabat tacito Medicina
" timore:"

and again,

" Nec ratio remedi communis certa
" dabatur.
" Nam quod alis dederat vitales
" aëris auras
" Volvere in ore licere, et cæli tem-
" pla tueri:
" Hoc aliis erat exitio, lethumque
" parabat."

Thus alſo Mr. Bates, in the account above mentioned, ſays, " ſe-
" veral phyſicians attempted the
" cure, and made many eſſays for
" that purpoſe; but the diſſections
" convinced me of the improbability
" of their ſucceeding, with which
" I acquainted their Excellencies.
" However they having received a
" *Recipe* and directions from ſome
" in Holland, ſaid to have been uſed
" there with good ſucceſs, gave me or-
" ders to make trial of it: but the effect
" was anſwerable to my expectation,
" for in very many inſtances I was
" not ſenſible of the leaſt benefit. . .
" I think there is no one method
" in practice, but what was tried on
" this occaſion, tho' I cannot ſay
" that any of them was attended
" with an appearance of ſucceſs; ex-
" cept that of bleeding plentifully,
" and giving great quantities of cool-
" ing and diluting liquids. But by
" this method, the inſtances of ſuc-
" ceſs were ſo few, that they do not
" deſerve any further mention."

550. *Phillyrides Chiron, Amythaoniuſque Melampus.*] Chiron was the ſon of Saturn and Philyra, as was obſerved in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent Phyſician; and the herb *Centaury* had its name from this famous Centaur. He inſtructed Æſculapius in Phyſic, Hercules in Aſtronomy, and Achilles in Muſic. He was a practical Aſtronomer, and is thought, together with Muſæus, to have framed the firſt ſphere that was ever made among the Greeks, for the uſe of the Argonautic expedition, in which he had two grandſons engaged. He is ſuppoſed by Sir Iſaac Newton, to have been about eighty-eight years old at that time.

Melampus was the ſon of Amythaon and Dorippe. He was ſaid to be famous for augury, and to underſtand the voices of birds and other animals. He was alſo a moſt famous Phyſician, and had a temple erected to him, with the inſtitution of ſolemn feaſts and ſacrifices. He aſſiſted Bias in

Sævit et in lucem Stygiis emiſſa tenebris
Pallida Tiſiphone, morbos agit ante metumque,
Inque dies avidum ſurgens caput altius effert.
Balatu pecorum, et crebris mugitibus amnes,
Arenteſque ſonant ripæ, colleſque ſupini.
Jamque catervatim dat ſtragem, atque aggerat ipſis
In ſtabulis turpi dilapſa cadavera tabo:
Donec humo tegere, ac foveis abſcondere diſcunt.
Nam neque erat coriis uſus: nec viſcera quiſquam
Aut undis abolere poteſt, aut vincere flamma:
Nec tondere quidem morbo illuvieque pereſa
Vellera, nec telas poſſunt attingere putres.

Verum

in taking away the oxen of Iphiclus, and cured the daughters of Prœtus of of their madneſs.

Hence we may obſerve, that Virgil did not ſuppoſe the peſtilence here deſcribed to be the ſame with that of Athens, but ſeveral years more ancient, even before the Argonautic expedition. For we have ſeen already, that Charon was an old man at the time of that expedition. Iphiclus, whoſe oxen Melampus took away, was the twin-brother of Hercules, who was an Argonaut. The age of Prœtus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this peſtilence happening in their time, was before the Argonautic expedition, not leſs than five hundred years before the famous plague of Athens.

May has injudiciouſly repreſented theſe two great phyſicians, as no better than Cow-leaches;

" All arts are hurtful, *leaches* do no
" good;
" Not learned Chiron, nor Melam-
" pus ſage."

in which he is followed by Dryden:

" The learned *leaches* in deſpair de-
" part:
" And ſhake their heads, deſpairing
" of their art."

555. *Arenteſque.*] Pierius ſays it is *horrenteſque* in the Roman manuſcript.

556. *Jamque catervatim dat ſtragem.*] Thus Lucretius:

" Incubuit tandem populo Pandionis:
" omnes
" Inde *catervatim* morbo mortique
" dabantur."

Aggerat.] In the King's manuſcript it is *aggregat.*

558. *Foveis.*] It is *foſſis* in the King's manuſcript. Pierius found the ſame reading in the oldeſt manuſcripts; and thinks it better than *foveis.* He obſerves that *foſſæ* are the trenches or great ditches, which ſurround fortified places, and thence convey a more ample image of this mortality than *foveæ*, which are only pits to catch wolves, or other ſuch like mean uſes.

Diſcunt.] So I read with Heinſius, Paul Stephens, Maſvicius, and others. The King's manuſcript alſo has *diſcunt.* The common reading is *diſcant.*

Verum etiam inviſos ſi quis tentarat amictus;
Ardentes papulæ, atque immundus olentia ſudor
Membra ſequebatur: nec longo deinde moranti
Tempore contactos artus ſacer ignis edebat.

563. *Verum etiam.*] Pierius ſays it is *quin etiam* in the Roman manuſcript.

564. *Ardentes papulæ.*] I have tranſlated theſe words *carbuncles*; which are enumerated among the ſymptoms of a peſtilence. Dr. Hodges, who was a phyſician at London, in the time of the great plague in 1665, and has left us the moſt authentic account of that diſeaſe, deſcribes the carbuncle to be a ſmall pimple, which on the waſting or evacuation of its liquor, becomes a cruſty tubercle, ſomething like a grain of millet, encompaſſed with a circle as red as fire, riſing at firſt with an itching, and afterwards being accompanied with a vehement pain and intenſe heat: "Eſt puſtula minutula, cujus "liquore utpote pauciſſimo ocyus "abſumpto, vel evacuato, tuber- "culum ſe exerit cruſtoſum, gra- "nulo mihi haud abſimile, furtim "prorepens, circulo rubicundiſſimo, "velut igneo cincta, cum pruritu "imprimis, dein cum vehementi "dolore, et ardore intenſiſſimo orta, "a lixivio venefico cauſticante." Servius alſo interprets *ardentes papulæ*, *carbunculi*. Dryden ſeems to have been led by the ſound of the word *papulæ*, to place the ſeat of theſe carbuncles in the peoples *paps*.

Immundus ſudor.] Servius interprets this *morbus pedicularis*, in which he is followed by May:

"Hot carbuncles did on their bo-
"dies grow,
"And *lice-engend'ring* ſweat did
"overflow:"

and Dryden:

"Red bliſters riſing on their paps
"appear,
"And flaming carbuncles; and
"noiſome ſweat,
"And clammy dews, that loathſome
"*lice* beget."

But I do not find any ſufficient authority for this interpretation.

566. *Contactos arcus.*] In the King's manuſcript, and in ſome of the old editions, it is *contractos*.

Sacer ignis.] By this ſeems to be meant an *Eryſipelas*, or St. Anthony's fire. Thucydides mentions ſmall puſtules, and creeping tetters among the ſymptoms of the plague: Καὶ τὸ μὲν ἔξωθεν ἁπτομένῳ σῶμα, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ' ὑπέρυθρον, πελιδνόν, φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκός. Thus alſo Lucretius:

"Et ſimul ulceribus, quaſi inuſtis
"omne rubere
"Corpus, ut eſt per membra ſacer
"cum diditur ignis."



The End of the Third Book.

PUBLII

VIRGILII

MARONIS

GEORGICORUM

LIBER QUARTUS.

PROTINUS aërii Mellis cælestia dona
Exequar, hanc etiam, Mæcenas, aspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque

1. *Protinus aërii mellis, &c.*] The Poet has devoted the whole fourth book to Bees, in which he treats of the surprizing customs and manners of this wonderful insect.

" Next I shall pursue the celestial " gift of aërial honey: and do you, " O Mæcenas, vouchsafe to read this " also, I shall lay before you the " wonderful actions of these small " animals, the bravery of their lea- " ders, and the manners and em- " ployments, and people, and bat- " tles of the whole state. My sub- " ject is small, but my glory will not " be small; if the adverse deities " permit, and Apollo hears my invo- " cation."

Virgil calls honey *aërial* and *celestial*, because it was the opinion of the ancient Philosophers, that it was derived from the dew of heaven. Aristotle says it comes from the dew of the air, especially at the rising of the constellations, and the falling of the rainbow, Μέλι δὲ τὸ πίπλον ἐκ τοῦ ἀέρος, καὶ μάλιστα τῶν ἄστρων ἀνατολαῖς, καὶ ὅταν καὶ καταστήψη ἡ ἶρις. Pliny has almost translated these words of Aristotle, but he seems to have read σείριος for ἶρις: " Venit hoc ex " aëre, et maxime siderum exortu, " præcipueque ipso sirio explendes- " cente fit." This author adds, that it is a doubt whether it is the sweat of heaven, or some *saliva* of the constellations, or an excretory juice of the air: " sive ille est cæli " sudor, sive quædam siderum sali- " va, sive purgantis se aëris succus." This heavenly dew they thought was received by the flowers, and thence gathered by the Bees. This is certain, that there is a juice to be found at

Magnanimoſque duces, totiuſque ordine gentis
Mores, et ſtudia, et populos, et prælia dicam.
In tenui labor, at tenuis non gloria, ſi quem
Numina læva ſinunt, auditque vocatus Apollo.

Principio

at the bottom of all flowers, and that this liquor has a ſweet taſte like honey, even in ſuch plants as afford the moſt bitter juices, not excepting the *Aloe* itſelf. It does not ſeem to fall from the air, but rather to exude from ſome fine ſecretory veſſels adapted to this purpoſe. It is highly probable, that this ſweet liquor is the matter from which the Bees extract their honey.

4. *Totiuſque ordine.*] In the Bodleian, both the Arundelian, and in both Dr. Mead's manuſcripts, it is *totiuſque ex ordine.* Pierius found the ſame reading in ſeveral ancient manuſcripts. It is admitted alſo by Paul Stephens, and ſeveral of the old Editors.

6. *At.*] It is *ac* in the King's manuſcript, which is admitted alſo by Paul Stephens.

7. *Numina læva.*] In the King's manuſcript it is *læta.*

The Commentators are divided about the ſenſe of the word *læva*, which is ſometimes taken in a good ſenſe, and ſometimes in a bad one. Servius takes it in a good ſenſe, and ſupports his opinion by another paſſage, where *intonuit lævum* ſignifies a proſperous omen. In this he is followed by May:

" ——— Nor think the glory
" ſlight,
" Though ſlight the ſubject be, to
" him, whom ere
" Th' invoked Gods, and pleas'd
" Apollo hear."

and Addiſon:

" A trifling theme provokes my hum-
" ble lays,
" Trifling the theme, not ſo the
" Poet's praiſe,
" If great Apollo, and the tuneful
" Nine
" Join in the piece, to make the work
" divine:"

and Dryden;

" Slight is the ſubject, but the praiſe
" not ſmall,
" If heav'n aſſiſt, and Phœbus hear
" my call."

Aulus Gellius underſtands Virgil to mean *unpropitious* by *læva*; " Propterea Virgilium quoque aiunt, multæ antiquitatis hominem ſine oſtentationis odio peritum, numina læva in Georgicis deprecari, ſignificantem quandam vim eſſe hujuſcemodi Deorum in lædendo, magis quam in juvando potentem. . . . . In iſtis autem diis, quos placari oportet uti mala a nobis vel a frugibus natis amoveantur, Averruncus quoque habetur et Robigus." Grimoaldus alſo has paraphraſed the paſſage before us according to this interpretation: " Id quod præſtare me poſſe reor, dummodo Dii adverſi placabuntur, ita ut ne obſint, et Apollo Poëtarum amicus, a me invocatus adeſſe voluerit, ita ut proſit." This is alſo approved by La Cerda and Ruæus. Dr. Trapp's tranſlation alſo is in this ſenſe:

" ——— Small the argument: not
" ſmall
" The glory; if the unpropitious
" pow'rs
" Oppoſe not, and Apollo hears our
" pray'r."

" The word *læva*," ſays this learned Gentleman, " may ſignify either

" pro-

" *propitious*, or the direct contrary. " If the former; *finunt* muſt mean " *permit* by *aſſiſting*: if the other; " *permit* by *not hindering*. The lat- " ter is certainly, upon all accounts, " the better."

The Romans generally eſteemed omens appearing on the left hand, as good: but this rule did not obtain univerſally among their augurs; for Cicero, in his firſt book *de Divinatione*, informs us, that a raven on the right hand, and a crow on the left, were looked upon as ſure omens: " Quid augur, cur a dextra corvus, " a ſiniſtra cornix faciat ratum?" In his ſecond book he ſpeaks of thunder from the left being accounted proſperous in the Roman augury, and obſerves, that the Greeks and Barbarians preferred the right hand, but the Romans the left: " Quæ autem " eſt inter augures conveniens et " conjuncta conſtantia? ad noſtri " augurii conſuetudinem dixit Enni- " us,

" Cum tonuit lævum bene tempeſ- " tate ſerena.

" at Homericus Ajax apud Achil- " lem querens de ferocitate Trojano- " rum neſcio quid, hoc modo nun- " tiat:

" Proſpera Jupiter his dextris fulgo- " ribus edit.

" Ita nobis ſiniſtra videntur; Graiis " et Barbaris dextra meliora. Quan- " quam haud ignoro quæ bona ſint, " ſiniſtra nos dicere: etiam ſi dextra " ſint. Sed certe noſtri ſiniſtrum no- " minaverunt, externique dextrum, " quia plerumque melius id videba- " tur:" Thunder from the left was, I believe, always accounted a good omen by the Romans. Thus we have juſt now ſeen that it was ſo accounted by Ennius: and Virgil has mentioned *Intonuit lævum* as a good omen in the ſecond and in the ninth Æneid. Pliny tells us, that the Eaſt was accounted the left hand of heaven, which was divided by the augurs into ſixteen points; that the eight eaſtern points were called the left, and the eight weſtern points the right; and that the thunder which came from the eaſtern points was accounted proſperous, but that which came from the north-weſt was eſteemed the worſt: " Læva proſpera ex- " iſtimantur, quoniam læva parte " mundi ortus eſt. . . . . In ſe- " decim partes cælum in eo reſpectu " diviſere Thuſci. Prima eſt a ſep- " tentrionibus ad æquinoctialem ex- " ortum: ſecunda ad meridiem, ter- " tia ad æquinoctialem occaſum, " quarta obtinet quod reliquum eſt " ab occaſu ad ſeptentriones. Has " iterum in quaternas diviſere partes, " ex quibus octo ab exortu ſiniſtras, " totidem e contrario appellavere " dextras. Ex his maxime diræ " quæ ſeptentrionem ab occaſu at- " tingunt." Notwithſtanding theſe arguments, I believe Virgil has never uſed *lævus* in a good ſenſe, except in the two places quoted above, where it relates to thunder. In the firſt Eclogue he plainly uſes it in a bad ſenſe:

" Sæpe malum hoc nobis, ſi mens " non *læva* fuiſſet,

" De cælo tactas memini prædicere " quercus;"

where Servius himſelf interprets *læva*, *ſtulta*, *contraria*. We find the ſame expreſſion in the ſecond Æneid:

" Et ſi fata Deum, ſi mens non *læ-* " *va* fuiſſet,

" Impulerat ferro Argolicas violare " latebras."

Upon this paſſage Servius obſerves, that *lævum* ſignifies *adverſe*, when it relates to human affairs, but *proſperous*, when it relates to the heavenly.

Principio ſedes apibus ſtatioque petendæ,
Quo neque ſit ventis aditus, nam pabula venti
Ferre domum prohibent, neque oves hœdique petulci
Floribus inſultent, aut errans bucula campo
Decutiat rorem, et ſurgentes atterat herbas.

Abſint

venly. But this criticiſm does not ſeem to agree with a paſſage in the tenth Æneid:

" Non ſecus ac liquida ſi quando noc-
" te cometæ
" Sanguinei lugubre rubent: ac Si-
" rius ardor,
" Ille ſitim morboſque ferens morta-
" libus ægris
" Naſcitur et *lævo* contriſtat *lumine*
" cælum."

Thus threat'ning comets when by night they riſe,
Shoot ſanguine ſtreams, and ſadden all the ſkies:
So Sirius, flaſhing forth ſiniſter lights
Pale human kind with plagues, and with dry famine frights.

DRYDEN.

Here *lævum* is applied to the baleful light of Sirius or the Dog-ſtar, which is ſent by the Gods, as much as thunder and lightning. To conclude, I think it difficult to aſſign a true reaſon, why the Ancients uſed right and left in theſe different ſenſes. Thoſe which Plutarch has given are by no means ſatisfactory: and upon the whole, I rather believe that by *numine læva* the *adverſe Deities* are here meant.

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8. *Principio ſedes apibus, &c.*] In this paragraph the Poet treats of a proper ſtation for the Bees, and enumerates what are to be avoided, and what are convenient for them.

" In the firſt place a ſeat and ſta-
" tion are to be ſought for the Bees,
" where the winds have no entrance,
" for winds hinder them from carry-
" ing home their food, and where
" no ſheep or wanton kids may inſult
" the flowers, and where no heifer
" wandering in the plain may ſhake
" off the dew, and bruiſe the riſing
" herbs. And let painted lizards
" with ſcaly backs be far from the
" rich hives, and bee-eaters and other
" birds, and Procne, whoſe breaſt is
" ſtained by bloody hands. For theſe
" make wide waſte, and carry away
" the bees themſelves, a grateful
" food to their cruel young. But let
" them have clear ſprings, and pools
" green with moſs, and a ſmall ri-
" vulet running through the graſs,
" and let a palm or vaſt wild olive
" overſhade the entrance, that when
" their new kings lead the firſt ſwarms
" in the ſpring, and the youth comes
" ſporting out of their hives, the
" neighbouring bank may invite them
" to retire from the heat, and the
" tree may receive them in its leafy
" ſhelter. Whether the water is
" ſtanding or running, throw willows
" acroſs, and caſt great ſtones in it:
" that they may have frequent bridges
" to reſt upon, where they may ex-
" pand their wings to the ſummer
" ſun; if at any time thoſe which
" tarry late have been diſperſed or
" plunged into the water by the
" boiſterous South-eaſt wind. Round
" theſe places let green Caſia, and far
" ſmelling wild thyme flouriſh, and
" plenty of ſtrong ſcented ſavory
" flower, and let beds of violets
" drink the copious ſpring."

Statio.

Abſint et picti ſqualentia terga lacerti
Pinguibus a ſtabulis, meropeſque; aliæque volucres,
Et manibus Procne pectus ſignata cruentis.

Omnia

Statio.] In this word the Poet alludes to military diſcipline, which figure he almoſt conſtantly preſerves. Pliny purſues this metaphor, ſaying, "Interdiu ſtatio ad portas more caſtrorum, noctu quies in matutinum, donec una excitet gemino aut triplici bombo, ut buccino aliquo."

13. *Picti ſqualentia terga lacerti.*] Lizards are ſcaly four-footed animals, with long tails. There are many ſorts of them, one of which is the moſt celebrated under the name of Crocodile or Alligator. The green lizard is the moſt common in Italy: that which we have in England is ſmaller, and of various colours: it is commonly called an Eft or Newt. We have alſo a water-Eft, which is frequently ſeen in ſtanding waters.

14. *Meropeſque.*] Pierius found *meropes* without *que* in the Medicean manuſcript: it is the ſame in one of Dr. Mead's copies.

The *Merops*, *Apiaſter*, or *Bee-eater*, is ſhaped like a King-fiſher. It is about the ſize of a Blackbird. Its feet are exactly like thoſe of the King-fiſher, as is alſo its bill, only it bends a little more downward. The top of the head is reddiſh; the neck and ſhoulders green, with a mixture of red. It is yellow under the chin, and its breaſt and belly are blue. It feeds on bees and other inſects. It is found in Italy, but has been obſerved to be moſt frequent in the iſland of Candy or ancient Crete. It builds in caverns, and is a bird of paſſage. May tranſlates *meropes wood-peckers*; Addiſon *wood pecks*; Dryden *the titmouſe and the pecker's hungry brood*; and Dr. Trapp *the wood-pecker*. *Bee-eater* would not have ſounded very elegantly in verſe, but they might have preſerved the original word *merops*. However, it is certainly wrong to call it by the name of another well known bird, to which it does not bear any reſemblance.

15. *Manibus Procne pectus ſignata cruentis.*] It is *Progne* in the King's, both the Arundelian, one of Dr. Mead's manuſcripts, and in ſeveral of the printed editions. But the moſt correct reading ſeems to be *Procne*, as it is in the Roman, and others of the moſt ancient manuſcripts, according to Pierius. The ſame author found *Procne* alſo in ſome ancient inſcriptions at Rome.

Procne and Philomela, according to the fable, were the daughters of Pandion, King of Athens. Procne was married to Tereus, King of Thrace, by whom ſhe had a ſon named Itys. Tereus afterwards violated Philomela, and cut out her tongue, to prevent her telling her ſiſter: ſhe found means however to diſcover his wickedneſs, to revenge which the two ſiſters murdered Itys, and gave his fleſh to his father to eat. When the banquet was over, they produced the head of the child, to ſhew Tereus in what manner they had entertained him. He being highly enraged, purſued them with his drawn ſword, and was changed into a Hoopoo. Philomela became a Nightingale, and Procne a Swallow, which has the feathers of its breaſt ſtained with red, to which the Poet here alludes. Thus alſo Ovid:

Omnia nam late vaſtant, ipſaſque volantes
Ore ferunt dulcem nidis immittibus eſcam.
At liquidi fontes, et ſtagna virentia muſco
Adſint, et tenuis fugiens per gramina rivus,
Palmaquæ veſtibulum, aut ingens oleaſter inumbret.
Ut, cum prima novi ducent examina reges
Vere ſuo, ludetque favis emiſſa juventus,
Vicina invitet decedere ripa calori;
Obviaque hoſpitiis teneat frondentibus arbos.
In medium, ſeu ſtabit iners, ſeu profluet humor,
Tranſverſas ſalices, et grandia conjice ſaxa:

Pontibus

" ——— Neque adhuc de pec-
" tore cædis
" Exceſſere notæ, ſignataque ſan-
" guine pluma eſt."

The Swallow is known to feed on inſects. Hence the Poet mentions it among thoſe animals, which are dangerous to Bees.

18. *Liquidi fontes.*] Varro often inculcates this precept, that Bees ſhould have clear water near them: " Quæ prope ſe loca habeat ea ubi " pabulum ſit frequens, et aqua pu- " ra;" and " Cibi pars, quod po- " tio, et ea iis aqua liquida, unde " bibant eſſe oportet:" and " In " qua diligenter habenda cura, ut " aqua ſit pura, quod ad mellificium " bonum vehementer prodeſt."

20. *Palma.*] The palm is of ſeveral ſorts; but that which is cultivated in Italy is, I believe, chiefly the Date-tree. Pliny ſays Judæa is moſt famous for Palms, which grow alſo in Italy, but do not bear fruit. He adds, that they do not grow ſpontaneouſly in Italy, but only in the hotter countries: " Judæa inclyta eſt " vel magis palmis . . . . . Sunt " quidem et in Europa, vulgoque I- " talia, ſed ſteriles. . . . . Nulla eſt " in Italia ſponte genita, nec in alia " parte terrarum, niſi in calida: " frugifera vero nuſquam niſi in ſer- " vida."

Oleaſter.] See the note on book II. ver. 182.

Inumbret.] " In the Roman and " ſome other very ancient manu- " ſcripts it is *inumbret*, but more " have *obumbret*." Pierius.

In the Bodleian manuſcript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuſcripts it is *obumbret*; which is admitted alſo by moſt of the old Editors, and by Paul Stephens, Schrevelius, and La Cerda. Heinſius, Ruæus, and Maſvicius read *inumbret*.

22. *Ludetque.*] In one of Dr. Mead's manuſcripts it is *laudetque*.

23. *Decedere.*] Pierius ſays it is *diſcedere* in the Roman manuſcript.

26. *Tranſverſas ſalices, et grandia conjice ſaxa.*] Varro would have a ſmall ſtream drawn near the apiary, not above two or three fingers deep, with ſeveral ſhells or ſmall ſtones ſtanding a little above the ſurface of the water, that the Bees may drink: " Eamque propinquam, quæ " præterfluat, aut in aliquem locum " influat, ita ut ne altitudine aſcen- " dat duo aut tres digitos; in qua " aqua jaceant teſtæ, aut lapilli, ita ut

" extent

Pontibus ut crebris poſſint conſiſtere, et alas
Pandere ad æſtivum ſolem; ſi forte morantes
Sparſerit, aut præceps Neptuno immerſerit Eurus.
Hæc circum caſiæ virides et olentia late
Serpylla, et graviter ſpirantis copia thymbræ
Floreat,

" extent paulum, ubi aſſidere et bi-
" bere poſſint." Dryden ſeems to underſtand the Poet to mean, that the willows are to be thrown into the ſtanding water, and great ſtones into a running ſtream:

" With oſier floats the ſtanding wa-
" ter ſtrow:
" Of maſſy ſtones make bridges if it
" flow."

29. *Immerſerit.*] In one of Dr. Mead's manuſcripts, and in ſome of the old editions it is *immiſerit*.

30. *Caſiæ.*] See the note on book II. ver. 213. to which I ſhall add in this place an argument, to prove that the *caſia* is not *roſemary*, as ſome have ſuppoſed. Columella, ſpeaking of the plants which ought to grow about an apiary, mentions *caſia* and *roſemary* as two different plants: " Nam ſunt etiam remedio
" languentibus cythiſi, tum deinde
" *caſiæ*, atque pini, et *roſmarinus*."

Olentia late ſerpylla.] *Serpyllum*, in Greek ἕρπυλλον, is derived from ἕρπω *to creep*, becauſe part of it falling on the ground ſends forth roots, and ſo propagates the plant. It was frequent with the Romans to change the Greek aſpiration into S: thus from ἕρπω, they formed *ſerpo*, from ἕρπυλλον, *ſerpyllum*, from ὗς *ſus*, from ἡμι *ſemi*, from ἕ *ſe*, from ἕξ *ſex*, from ἑπτὰ *ſeptem*, from ὑπὲρ *ſuper*, &c.

The Ancients mention two ſorts of *ſerpyllum*, one of the gardens, and the other wild. Our *ſerpyllum*, or *mother of thyme*, or *wild thyme*, which is common on ant-hills in England, and grows wild all over Europe, is probably that which Pliny calls the wild, and Dioſcorides the garden *ſerpyllum*. The plant very much reſembles thyme both in appearance and ſmell, and is certainly proper to be planted near Bees.

31. *Graviter ſpirantis copia thymbræ.*] The *thymbra* of the Ancients is generally thought to be ſome ſpecies of *ſatureia*, or ſavoury. To this opinion however it is objected, that Columella mentions *thymbra* and *ſatureia* as two different plants: " Ea-
" demque regio fœcunda ſit fruti-
" cis exigui, et maxime thymi, aut
" origani, tum etiam *thymbræ*, vel
" noſtratis cunilæ, quam *ſatureiam*
" ruſtici vocant. . . . . Saporis
" præcipui mella reddit thymus.
" Thymo deinde proxima *thymbra*.
" Serpyllumque, et origanum. Ter-
" tiæ notæ, ſed adhuc generoſæ,
" marinus ros, et noſtras cunila, quam
" dixi *ſatureiam*" He makes them alſo different in his poem on the culture of gardens:

" Et *ſatureia* thymi referens thym-
" bræque ſaporem."

Thus *thymbra* and *ſatureia* according to this author are different, and *ſatureia* is the ſame with what he calls *cunila noſtras*. But in his eleventh book he mentions a foreign ſort of *cunila*, *tranſmarina cunila*, which perhaps may be the ſame with the *thymbra*. I believe *cunila* was the common Latin name for what the Greeks called *thymbra*, and that the *cunila noſtras* or *ſatureia* was our *winter ſavoury*, and the *cunila tranſma-*

Floreat, irriguumque bibant violaria fontem.
Ipſa autem, ſeu corticibus tibi ſuta cavatis,
Seu lento fuerint alvearia vimine texta,

Anguſtos

rina, for which they alſo retained the Greek name *thymbra*, was the *thymbra Græca J. B.* which is called alſo *thymbra legitima* by Cluſius. This laſt plant is ſaid to be ſtill called *thymbri*, *thrybi* and *tribi* by the Cretans, in whoſe country it grows. The former grows wild in Italy. Both of them have a ſtrong aromatic ſmell, like thyme.

32. *Violaria.*] This word ſignifies places ſet with violets.

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33. *Ipſa autem*, &c.] Here the Poet ſpeaks of the ſtructure of the hives, and of the avoiding of ſome things which are offenſive.

" But whether your Bee-hives are " made of hollow cork ſewed toge- " ther, or of bending twigs inter- " woven, let them have narrow en- " trances; for winter coagulates the " honey with cold, and heat melts " and diſſolves it. The force of " both theſe are equally dangerous to " the Bees: nor is it in vain that " they diligently ſmear the ſmall " chinks in their houſes with wax, " and ſtop the openings with fucus " and flowers; and for theſe pur- " poſes gather and preſerve a glue " more tenacious than birdlime or I- " dæan pitch. Often alſo, if fame " be true, they have cheriſhed their " families in caverns, which they " have digged under ground: and " have been found in hollow pumice " ſtones, and in the cavity of a hol- " low tree. Do you alſo ſmear their " gaping chambers with ſmooth mud " all around, and caſt a few leaves up- " on them. And do not ſuffer a " yew-tree near their houſes, nor " burn reddening crabs in the fire: " nor truſt them near a deep ſen, or " where there is a ſtrong ſmell of " mud, or where the hollow rocks " reſound, and return the image of " your voice."

Corticibus.] The bark of the cork-tree was called *cortex* by way of eminence. Thus Horace: " *Tu cortice* " *levior.*" Pliny ſays the Greeks not inelegantly called this tree the *bark-tree*. " Non infacete Græci " cortices arborem appellant." We learn from Columella, that it was this Bark, which was uſed for Bee-hives: " Igitur ordinatis ſedibus, al- " vearia fabricanda ſunt pro condi- " tione regionis: ſive illa ferax eſt " *ſuberis*, haud dubitanter utiliſſimas " alvos faciemus ex *corticibus*, quia " nec hyeme rigent, nec candent æ- " ſtate, ſive ferulis exuberat, iis quo- " que cum ſint naturæ corticis ſimi- " les, e quibus commode vaſa tex- " untur." Varro ſays that thoſe Bee-hives, which are made of cork are the beſt: " Optimæ fiunt corti- " ceæ, deterrimæ fictiles, quod et " frigore hyeme, et æſtate calore " vehementiſſime hic commoven- " tur."

34. *Lento vimine.*] Columella having mentioned the excellence of Bee-hives made of cork or ferula, as he was juſt now quoted, adds, that the next in goodneſs are thoſe made of baſket-work; but if neither of theſe are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that thoſe made of earthen ware are the worſt, becauſe they are too obnox-

Anguſtos habeant aditus; nam frigore mella
Cogit hyems, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda: neque illæ
Nequicquam in tectis certatim tenuia cera
Spiramenta linunt, ſucoque et floribus oras
Explent, collectumque hæc ipſa ad munera gluten,
Et

obnoxious to the extremities of heat and cold: "Si neutrum aderit, opere "textorio ſalicibus connectuntur: vel "ſi nec hæc ſuppetent, ligno cava- "tæ arboris, aut in tabulas deſectæ "fabricabuntur. Deterrima eſt con- "ditio fictilium, quæ et accendun- "tur æſtatis vaporibus, et gelantur "hyemis frigoribus." Varro alſo mentions all theſe ſorts: "Alii fa- "ciunt ex viminibus rotundas; alii "e ligno ac corticibus, alii ex "arbore cava, alii fictiles, alii eti- "am ex ferulis quadratas, longas "pedes, circiter ternos, latas pedem, "ſed ita uti cum parum ſit qua com- "pleant, eas coanguſtent, ne in va- "ſto loco et inani deſpondeant ani- "mum." Virgil mentions only cork and baſket-work, the firſt of which is undoubtedly the beſt, tho' not uſed in England, where it is leſs plentiful than in Italy, which abounds with cork-trees.

35. *Anguſtos habeant aditus.*] Thus alſo Varro: "Media alvo, in "qua introeant apes, faciunt fora- "mina parva, dextra ac ſiniſtra;" and Columella; "Foramina, quibus "exitus aut introitus datur, angu- "ſtiſſima eſſe debent."

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to Bees, as we have ſeen in ſome of the preceding notes, where the earthen hives are mentioned. Varro alſo obſerves that the greateſt care muſt be taken, leſt the Bees ſhould be deſtroyed by heat or cold: "Providendum vehementer, "ne propter æſtum aut propter fri- "gus diſpereant."

38. *Cera ſpiramenta linunt.*] The *cera* or *wax* is properly that ſubſtance of which the honey-comb is formed. Thus Varro: "Favus eſt, quem fin- "gunt multicavatum e cera, cum "ſinguia cava ſena latera habeant, "quod ſingulis pedes dedit natura." The *propolis* or *bee-bread* is a glutinous ſubſtance, which is found about the door of the hives; "De his *Pro-* "*polim* vocant, e quo faciunt ad fo- "ramen introitus protectum in al- "vum maxime æſtate." The *erithace* is that with which they glue the honey-combs together, to keep any air from coming in between; "Ex- "tra oſtium alvei obturant omnia, "qua venit inter favos ſpiritus, quam "ἐριθάκην appellant Græci. . . . . "Erithacen vocant, quo favos ex- "tremos inter ſe conglutinant, quod "eſt aliud melle, propoli." It ſeems to be this *erithace* therefore, which Virgil means under the ſeveral appellations of *cera*, *fuco*, *floribus*, and *gluten*.

39. *Fuco et floribus.*] The *fucus* is properly a ſort of ſea-weed which was anciently uſed in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean ſtrictly, that the Bees plaſter their hives with flowers, but with a glutinous ſubſtance gathered from flowers.

41. *Phry-*

Et viſco et Phrygiæ ſervant pice lentius Idæ.
Sæpe etiam effoſſis, ſi vera eſt fama, latebris
Sub terra fovere larem, penituſque repertæ
Pumicibuſque cavis, exeſæque arboris antro.
Tu tamen e lævi rimoſa cubilia limo
Unge fovens circum, et raras ſuperinjice frondes.
Neu propius tectis taxum ſine, neve rubentes
Ure foco cancros, altæ neu crede paludi;

Aut

41. *Phrygiæ pice . . . . . Idæ.*] Hence it appears, that it was not the Cretan but the Phrygian Ida which was famous for pitch-trees.

43. *Sub terra.*] Pierius ſays it is *ſub terram* in ſome manuſcripts, *ſub terras* in the Medicean. I find *ſub terram* in the King's manuſcript, and in an old edition in quarto, printed at Paris in 1494; *ſub terras* in one of the Arundelian manuſcripts.

Fovere larem.] The common reading is *fodere*: but it ſeems to be a tautology to ſay *fodere e foſſis latebris.* I chuſe therefore to read *fovere*, with the Medicean, and the King's manuſcripts. The ſame reading is admitted alſo by Heinſius and Maſvicius.

44. *Antro.*] Fulvius Urſinus ſays it is *alvo* in his ancient manuſcript. Pierius alſo ſays it is *alvo* in ſeveral copies; but he prefers *antro.*

45. *E lævi.*] The common reading is *et*: but Servius, Heinſius, and Maſvicius read *e.* It is *e* alſo in one of Dr. Mead's manuſcripts, and in moſt of the old editions.

Cubilia.] It is *cubicula* in the Bodleian manuſcript.

Limo.] Higinius, as he is quoted by Columella, directs us to ſtop the chinks with mud and cow-dung: "Quicquid deinde rimarum eſt, aut "foraminum, luto et ſimo bubulo "miſtis illinemus extrinſecus, nec niſi "aditus quibus commeent relinque-"mus."

46. *Raras ſuperinjice frondes.*] Higinius alſo adviſes to cover the hives with boughs and leaves, to defend them from cold and bad weather: "Et quamvis porticu protectet vaſa, "nihilo minus congeſtu culmorum, "et frondium ſupertegemus, quan-"tumque res patietur, a frigore et "tempeſtatibus muniemus."

47. *Taxum.*] The yew has always been accounted poiſonous. See the note on book II. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corſica, as particularly injurious to Bees:

"Sic tua Cyrnæas fugiant examina "taxos."

It does not appear from other writers, that Corſica abounded in yews: but the honey of that iſland was infamous for its evil qualities.

Neve rubentes ure foco cancros.] It is well known that crabs, lobſters, &c. are turned red by the fire. It was cuſtomary among the Romans to burn crabs to aſhes, which were eſteemed a good remedy for burns and ſcalds.

48. *Altæ neu crede paludi.*] In fens there are no ſtones for the Bees to reſt upon: hence it appears that ſuch places muſt be very dangerous to theſe inſects.

49. *Ubi*

Aut ubi odor cœni gravis, aut ubi concava pulſu
Saxa ſonant, vociſque offenſa reſultat imago.
Quod ſupereſt, ubi pulſam hyemem ſol aureus egit
Sub terras, cælumque æſtiva luce recluſit;
Illæ continuo ſaltus ſylvaſque peragrant,
Purpureoſque metunt flores, et flumina libant
Summa leves. Hinc neſcio qua dulcedine lætæ
Progeniem nidoſque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.

Hinc

49. *Ubi odor cœni gravis.*] Ill ſmells are eſteemed very pernicious to Bees: and none can be more offenſive than that of ſtinking mud.

50. *Vociſque.*] In the old Nurenberg edition it is *vocique.*

51. *Quod ſupereſt*, &c.] This paſſage relates to the ſwarming of Bees, and the manner of making them ſettle.

" Moreover, when the golden ſun " has driven the winter under ground, " and has opened the heavens with " ſummer light; they immediately " wander over the lawns and groves, " and crop the purple flowers, and " lightly ſkim the rivers. Hence de- " lighted with I know not what " ſweetneſs, they cheriſh their off- " ſpring and young brood. Hence " they artfully build new wax, and " form the clammy honey. Hence " when you ſhall ſee a ſwarm iſſuing " from their cells fly aloft in the clear " air, and like a dark cloud be driven " by the wind; obſerve them. They " always ſeek the ſweet waters and " leafy ſhades; here take care to " ſcatter ſuch odours as are directed; " bruiſed balm, and the vulgar herb " of honey-wort. Make alſo a tink- " ling, and beat the cymbals of Cy- " bele round about. They will faſten " to the medicated places: they will " retire into the inmoſt chambers " after their manner."

Ubi pulſam hyemem, &c.] The time of the Bees going abroad according to Higinius, as he is quoted by Columella, is after the vernal equinox: " Nam ab æquinoctio verno ſine " cunctatione, jam paſſim vagantur, " et idoneos ad fœtum decerpunt " flores." Therefore by winter's being driven away, and the heavens being opened by ſummer light, we muſt underſtand the Poet to mean that time, when the ſpring is ſo far advanced, that the Bees are no longer in danger from cold weather.

53. *Continuo.*] See the note on book III. ver. 75.

Peragrant.] It is *pererrant* in the old Paris edition in quarto, printed in 1498.

Purpureos flores.] I have already obſerved, that purple is frequently uſed by the Poets to expreſs any gay bright colour.

55. *Neſcio qua dulcedine lætæ.*] Thus in the firſt Georgic:

" Neſcio qua præter ſolitum dulce- " dine lætæ."

57. *Fingunt.*] Servius, La Cerda, and many of the old editors read *figunt*. The ſame reading is in one of Dr. Mead's manuſcripts.

58. *Hinc.*

Hinc ubi jam emiſſum caveis ad ſidera cæli
Nare per æſtatem liquidam ſuſpexeris agmen,
Obſcuramque trahi vento mirabere nubem;
Contemplator: aquas dulces et frondea ſemper
Tecta petunt: huc tu juſſos adſperge ſapores,
Trita meliſphylla, et cerinthæ ignobile gramen:
Tinnituſque

58. *Hinc*] It is *hic* in the King's manuſcript.

59. *Æſtatem.*] It is *æſtivam* in the King's manuſcript.

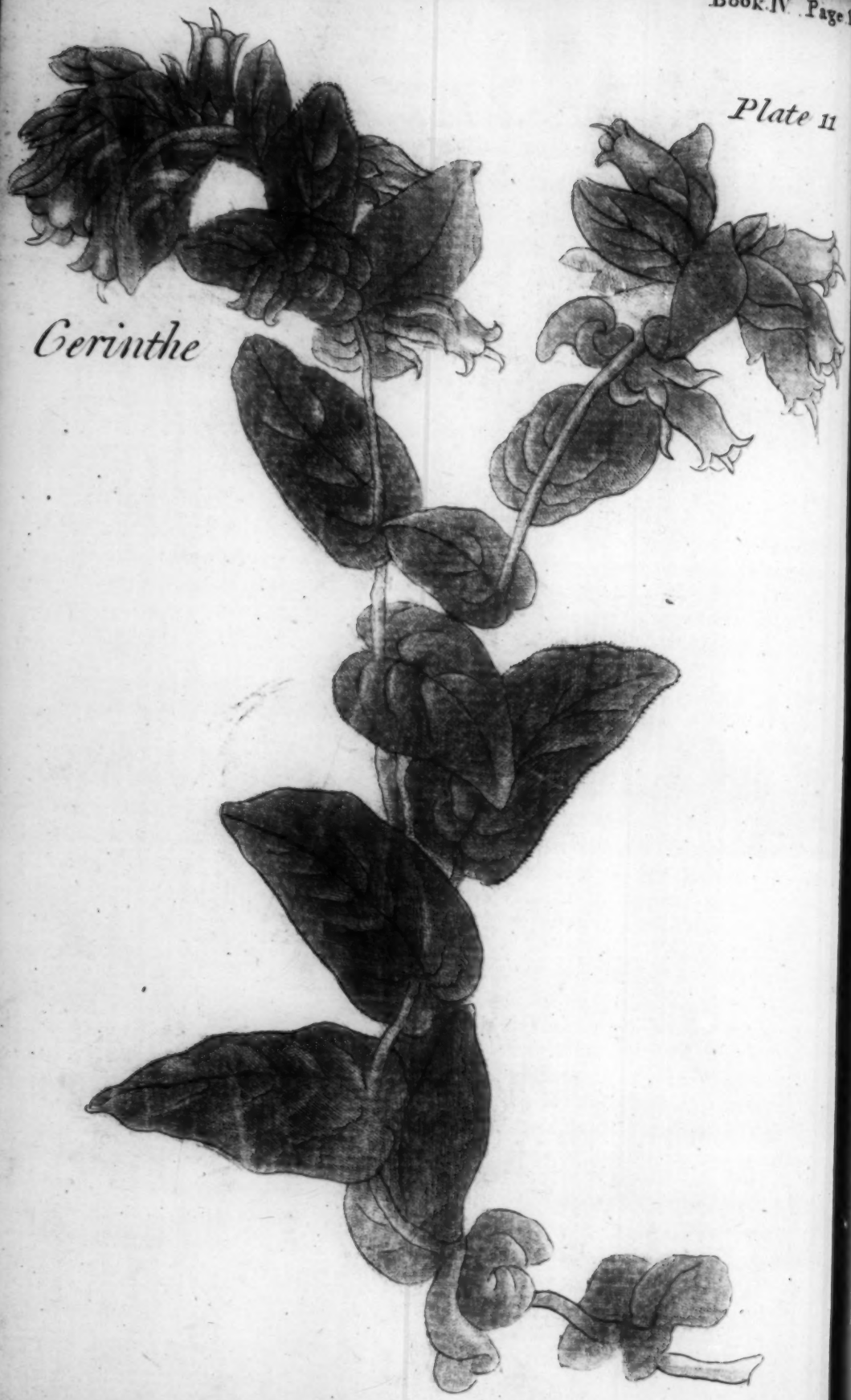
63. *Meliſphylla.*] Servius, the old Nurenberg edition, Paul Stephens, La Cerda, and others read *meliphylla*, which reading I find alſo in the King's manuſcript. But in all the other manuſcripts, which I have collated, and in moſt of the printed editions, it is *meliſphylla.*

Meliſphyllon ſeems to be a contraction of *meliſſophyllon*, by which name we find the plant deſcribed by Dioſcorides, who ſays alſo, that ſome call it *melittæna.* He ſays it is ſo called becauſe the Bees delight in this herb: it has ſtalks and leaves like black hore-hound, only they are bigger and narrower, not ſo rough, and ſmelling like the citron: Μελισσόφυλλον, ὃ ἔνιοι μελίτταιναν καλοῦσι, διὰ τὸ ἥδεσθαι τῇ φύτῳ τὰς μελίττας. Ἔοικε δὲ αὐτῆς τὰ φύλλα καὶ τὰ καυλία τῇ προειρημένῃ βαλλωτῇ, μείζονα δὲ ταῦτα καὶ λεπτότερα, οὐκ αὖτα δασέα, ὀζοῦλα δὲ κιτρομήλη. This deſcription agrees very well with the *Meliſſa* or *Balm*, which is a common herb in the Engliſh gardens. Varro informs us, that the Latin name for this plant is *apiaſtrum:* "Hos circum villam "totam alvearium feciſſe, et hortum "habuiſſe, ac reliquum thymo, et "cythiſo obſeviſſe, et apiaſtro, quod "alii μελίφυλλον, alii μελισσόφυλλον, "quidam μίλιον appellant." Columella however ſpeaks of *apiaſtrum* and *meliphyllum*, as of two different herbs: "Sunt qui per initia veris "*apiaſtrum* atque, ut ille vates ait, "trita *meliphylla* et cærinthæ ignobile gramen aliaſque colligant ſimiles herbas, quibus id genus animalium delectatur, et ita alvos perfricent, ut odor et ſuccus vaſi inhæreat." Palladius ſeems to make *citreago* the ſame with *meliſſophyllon*, for under the title of April he mentions *citreago* as an herb in which Bees delight: "Vaſa autem, quibus "recipiuntur, perfricanda ſunt *citreagine*, vel herbis ſuavibus, et conſpergenda imbre mellis exigui." And under the title of June, he ſeems to mention *meliſſophyllon* for much the ſame purpoſe: "Ubi globos apium "frequentiores videris, uncta manu "ſucco *meliſſophylli*, vel apii reges "requiras." Perhaps inſtead of *apii* we ſhould read *apiaſtri*, and then he will agree with Columella, in making *meliſſophyllon* and *apiaſtrum* different. It is not improbable however that he meant balm by *citreago*, for, according to Matthiolus, the Italians call that plant *cedronella*, and according to Cæſalpinus, *citronella*, from the affinity between the ſmell of it, and that of a citron. Pliny alſo has been cited in contradiction to Varro, as making a diſtinction between *apiaſtrum* and *meliſſophyllon*, becauſe he mentions them both in the twelfth chapter of the twenty firſt book: "Harum ergo

"cauſa


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Plate 11



Cerinthe

G. Crich

" cauſa oportet ſerere thymum, *api-*
" *aſtrum*, roſam, violas, lilium, cy-
" tiſum, fabam, ervilium, cunilam
" papaver, conyzam, caſiam, meli-
" lotum, meliſſophyllon, cerinthen."
But it may be obſerved, that Pliny more than once has mentioned the ſame plant under different names, one Greek, and the other Latin. For as his work was a compilation, he ſometimes ſets down what the Greek authors have ſaid under the Greek name, and the account given by the Latin authors under the Latin name, tho' they are one and the ſame plant. But with regard to the plant now under conſideration, he plainly enough ſhews in other paſſages, that *meliſſophyllon* and *apiaſtrum* are the ſame. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiaſtrum* and *meliſſophyllon* are the ſame: " Apiaſtrum
" Hyginus quidem meliſſophyllon ap-
" pellat;" and in the ninth chapter of the twenty-firſt book he ſays expreſsly, that the Latin name of *meliſſophyllon* is *apiaſtrum:* " Meliſſo-
" phyllon, quod Apiaſtrum, melilo-
" ton, quod ſertulam Campanam
" vocamus." I do not remember that *apiaſtrum* occurs any where in this author, except in the paſſages juſt now quoted. We may conclude from what has been ſaid, that *apiaſtrum* was a name which the Romans had formed in imitation of μελισσόφυλλον, both names ſignifying the *Bee-herb*. May has tranſlated it *mill foile*, which is the Engliſh name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addiſon alſo tranſlates it *milfoil*. Dryden has uſed a word which I have not ſeen elſewhere, *melfoil*; but it is a very juſt tranſlation of μελίφυλλον. Dr. Trapp has rightly rendered it *balm*.

Cerinthæ ignobile gramen.] The name of this plant is derived from κηρίον, *a honey-comb*, becauſe the flower abounds with a ſweet juice, like honey. La Cerda ſays we may ſee how this herb delights the Bees, in Ariſtotle, *lib.* 9. *Hiſt.* But what the Philoſopher has there ſaid does not appear to me, to be concerning the plant *cerinthe*, but to relate to the *erithace*, ſpoken of already in the note on *ver.* 38. He ſays they have, beſide their honey, another ſort of food which ſome call *cerinthum*, which is not ſo good, and has a ſweetneſs like that of a fig: Ἔστι δὲ αὐταῖς ἡ ἄλλη τροφὴ, ἣν καλοῦσι τινες κήρινθον: ἔστι δὲ τοῦτο ὑποδεέστερον, ἡ γλυκύτητα συκώδη ἔχον. Now Pliny aſſures us that the *cerinthum*, which he ſays is alſo called *ſandaraca*, is the ſame with the *erithace*; " Præter hæc
" convehitur *erithace*, quam aliqui
" *ſandaracam*, alii cerinthum vo-
" cant." Ariſtotle alſo mentions *ſandaraca* in ſuch a manner, that we may imagine it to be the ſame with that which he had before ſpoken of under the name of *cerinthum:* for he ſays it is a ſubſtance approaching in hardneſs to wax, and ſerves the Bees for food: Τροφὴ δὲ χρῶνται μέλιτι ἡ θερεῖ ἡ χειμῶνος. τίθενται δὲ ἡ ἄλλην τροφὴν ἐμφερῆ τῷ κηρῷ τὴν σκληρότητα, ἣν ὀνομάζουσι τινες σανδαράκην. Thus we ſee that the *cerinthum* or *ſandaraca* of Ariſtotle, is not the name of an herb, as La Cerda and others have imagined; but of a ſubſtance collected by the Bees, to ſerve them for ſuſtenance. *Cerinthe* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophraſtus ſays no more of it, than that it flowers in ſummer. Dioſcorides does not mention it. But Pliny has given us a deſcription of it. He ſays it is a cubit high, its leaf white and bending, its head yellow, and abounding with a juice like ho-

Tinnituſque cie, et Matris quate cymbala circum.
Ipſæ conſident medicatis ſedibus: ipſæ
Intima more ſuo ſeſe in cunabula condent.
Sin autem ad pugnam exierint, nam ſæpe duobus

Regibus

ney; and the Bees are fond of its flower: "Eſt autem cerinthe folio "candido, incurvo, cubitalis, capite "concavo, mellis ſuccum habente. "Horum floris avidiſſimæ ſunt." There are ſeveral ſpecies of *Cerinthe* deſcribed by modern authors: but I believe that of the Ancients is the *Cerinthe flavo flore aſperior C. B.* or *yellow-flowered honey-wort.* It is one of the moſt common herbs all over Italy and Sicily. In our gardens it grows to the height of a foot and half or two feet. The ſtalks are about the thickneſs of one's finger, round, ſmooth, whitiſh, and divided into ſeveral branches. The leaves embrace the ſtalk and branches with their baſes, and diminiſh gradually to a point: they are of a blueiſh colour, marked with white ſpots, ſet on both ſides with prickles, and neatly indented. The flowers hang in bunches from the tops of the branches. The empalement is divided into five ſegments neatly indented about the edges: the petal is long, tubelar, and of a yellow colour. The ſummits are of a dark colour, and are ſuſtained by yellow chives. Each flower is ſucceeded by two ſeeds. May, and after him all the other tranſlators have rendered *Cerinthe*, *honey-ſuckle.* Philargyrius ſays it derives its name from Cerinthus a city of Bœotia, where it grows in great plenty. But I believe the name is rather derived from κηρὸς *wax.*

64. *Tinnituſque cie.*] The making of a tinkling noiſe with brazen utenſils is uſed among us, to cauſe the ſwarms of Bees to ſettle. Ariſtotle mentions this cuſtom, and queſtions whether they hear or not, and whether it be delight or fear that cauſes the Bees to be quieted with theſe noiſes: Δοκοῦσι δὲ χαίρειν αἱ μέλιτται ᾗ τῷ κρότῳ. διὸ ᾗ κροτοῦντες φασὶν ἀθροίζειν αὐτὰς εἰς τὸ σμῆνος, ὀστράκοις τε ᾗ ψόφοις. ἔστι μέντοι ἄδηλον ὅλως εἴτε ἀκούουσιν, εἴτε μὴ, ᾗ πότερον ἡ δι' ἡδονὴν τοῦτο ποιοῦσιν, ἢ διὰ φόβον. Varro aſcribes it entirely to fear "Cum a mellario id feciſſe "ſunt animadverſæ, jaciundo in eas "pulverem, et circumtinniendo ære, "*perterritas* quo voluerit perducet." Columella alſo is of the ſame opinion: "Quod ſi eſt abditum ſpecu, fumo "elicitur, et cum erupit, æris ſtre-"pitu coërcetur. Nam ſtatim ſono "*territum*, vel in frutice, vel in edi-"tiore ſylvæ fronde conſidet, et a "veſtigatore præparato vaſe recon-"ditur." Pliny aſcribes the effect of theſe noiſes on the Bees to pleaſure: "Gaudent plauſu atque tinnitu æris, "eoque convocantur."

Matris quate cymbala.] The prieſts of Cebele, the mother of the gods, uſed to beat brazen drums or cymbals, in the ſacrifices to that goddeſs.

65. *Ipſæ conſident medicatis ſedibus.*] Thus Varro ſays the place where we would have the Bees to ſettle muſt be rubbed with *eritbace* and balm: "Quocirca examen ubi "volunt conſidere, eum ramum, "aliamve quam rem oblinunt hoc, "admixto apiaſtro."

67. *Sin autem*, &c.] Theſe beautiful lines deſcribe in a very poetical manner the fighting of the Bees. Nothing can be more lively and animated

Regibus inceſſit magno diſcordia motu,
Continuoque animos vulgi, et trepidantia bello
Corda licet longe præſciſcere: namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos ſonitus imitata tubarum.
Tum trepidæ inter ſe coëunt, penniſque coruſcant,
Spiculaque exacuunt roſtris, aptantque lacertos,
Et circa regem atque ipſa ad prætoria denſæ
Miſcentur, magniſque vocant clamoribus hoſtem.
Ergo, ubi ver nactæ ſudum, campoſque patentes,
Erumpunt portis; concurritur; æthere in alto
Fit ſonitus, magnum mixtæ glomerantur in orbem,
Præcipiteſque cadunt: non denſior aëre grando,
Nec de concuſſa tantum pluit ilice glandis.

Ipſi

mated than this deſcription. We here find repreſented the ardor of the warriors, the ſound of the trumpets, the glittering of armour, the ſhouts of the ſoldiers, the fury of the battle, and the bravery of the leaders.

" But if they ſhall go out to bat-
" tle, for diſcord often violently agi-
" tates two kings, you may from the
" beginning perceive a long time be-
" forehand the tumultuous diſpoſition
" of the populace, and their hearts
" beating with war: for a martial
" clangor of hoarſe braſs excites the
" ſluggiſh, and a voice is heard that
" imitates the broken ſounds of
" trumpets. Then haſtily they aſ-
" ſemble, and brandiſh their wings,
" and ſharpen their ſtings with their
" beaks, and fit their claws, and
" crowd round their king, before his
" royal tent, and provoke the enemy
" with loud ſhouts. Therefore as
" ſoon as they find the weather clear,
" and the plains of air open, they
" ruſh forth from the gates: they
" engage: a noiſe is heard above in
" the ſky: they are gathered into a
" vaſt orb, and fall headlong, as thick
" as hail from the air, or acorns from
" a ſhaken holm-oak. The kings
" themſelves, in the midſt of their
" armies, ſpread their glittering
" wings, having mighty ſouls in lit-
" tle bodies: and being reſolved not
" to yield, till the dreadful victor
" has compelled either one ſide or
" the other to turn their backs in
" flight. Theſe violent commotions,
" theſe fierce encounters, will ceaſe,
" if you do but ſcatter a little duſt
" among them."

69. *Trepidantia bello corda.*] *Trepidare* ſignifies not only to *fear* and *tremble*, as it is commonly interpreted, but alſo to *haſten*. In the ninth Æneid it is uſed in this ſenſe:

" Ne trepidate meas, Teucri, defen-
" dere naves."

75. *Prætoria.*] The *Prætorium* in a camp is the general's tent.

78. *Concurritur: æthere in alto fit ſonitus.*] In ſome editions theſe words are thus pointed; *concurritur æthere in alto: fit ſonitus.*

In the King's manuſcript we find *ab alto.*

81. *Nec.*] It is *non* in the King's manuſcript.

Ipſi per medias acies, inſignibus alis,
Ingentes animos anguſto in pectore verſant.
Uſque adeo obnixi non cedere, dum gravis aut hos,
Aut hos verſa fuga victor dare terga ſubegit.
Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compreſſa quieſcent.
Verum ubi ductores acie revocaveris ambos,
Deterior qui viſus, eum, ne prodigus obſit,
Dede neci; melior vacua ſine regnet in aula,
Alter erit maculis auro ſqualentibus ardens;
Nam duo ſunt genera, hic melior, inſignis et ore,
Et rutilis clarus ſquamis; ille horridus alter
Deſidia, latamque trahens inglorius alvum.

Ut

83. *Ingentes animos anguſto in pectore verſant.*] This line ſeems to be an imitation of that of Homer;

Τυδεΐς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.

85. *Subegit.*] Some read *coëgit*; but Pierius found *ſubegit* in all the ancient manuſcripts.

87. *Pulveris exigui jactu.*] This precept of ſcattering duſt among the warring Bees is taken from Varro. See the note on *ver.* 64.

Quieſcent.] Pierius ſays it is *quieſcunt* in the preſent tenſe, in the Medicean and in moſt of the ancient manuſcripts. I find *quieſcunt* in one of the Arundelian manuſcripts, and *quieſcant* in the Bodleian.

88. *Verum ubi ductores.*] In this paragraph the Poet teaches how to diſtinguiſh the beſt ſort of Bees.

" But when you have recalled " both leaders from the battle, de- " ſtroy him that appears the worſt, " leſt he prove injurious by waſting " the honey; and let the better " king reign in his court without " him. There are two ſorts; the " better glows with ſpots of gold, " has a more beautiful perſon, and " ſhines with bright ſcales; the other " is filthy thro' ſloth, and inglori- " ouſly drags a large belly after him. " And as there are two forms of " kings, ſo alſo do the bodies of their " people differ. For ſome of them " have a naſty roughneſs, like a " parched traveller, coming along a " duſty road, and ſpitting the dirt " out of his dry mouth: the others " ſhine, and glitter with brightneſs, " being ſpangled with gold and equal " ſpots. This is the beſt ſort. From " theſe at certain ſeaſons you ſhall " ſqueeze ſweet honey, and not only " ſweet, but pure, and fit to mend " the harſh taſte of wine."

Ambos.] Some read *ambo.*

91. *Squalentibus.*] Servius derives *ſqualentibus* from *ſquamis*, and renders it *ſplendentibus.*

92. *Duo ſunt genera.*] Ariſtotle ſays there are two ſorts of kings; the beſt is red, but the other is various, and twice as big as the good Bee: Ἐισὶ δὲ γένη τῶν μελιτῶν τρεῖς, καθάπερ εἴρηται πρότερον, δύο μὲν ἡγεμόνων. ὁ μὲν βελτίων πυῤῥὸς. ὁ δ' ἕτερος μέλας ἢ ποικιλώτερος. τὸ δὲ μεγέθει διπλάσιον τῆς χρησίμης μελίτης.

Ut binæ regum facies, ita corpora plebis;
Namque aliæ turpes horrent; ceu pulvere ab alto
Cum venit, et ſicco terram ſpuit ore viator
Aridus; elucent aliæ, et fulgore coruſcant
Ardentes auro, et paribus lita corpora guttis.
Hæc potior ſoboles: hinc cæli tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura ſaporem.
At cum incerta volant, cæloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt;

Inſtabiles

Melior.] In the King's manuſcript it is *meliorque.*

95. *Plebis.*] It is *gentis* in the Bodleian manuſcript, and in moſt of the printed editions. I find *plebis* in the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuſcripts. Several of the oldeſt Editors, Heinſius, and Maſvicius read alſo *plebis.*

97. *Sicco terram*] The common reading is *terram ſicco.* Heinſius reads *ſicco terram.* Pierius found the ſame order of words in ſeveral ancient manuſcripts.

101. *Premes.*] It is *premens* in the King's and in one of the Arundelian manuſcripts.

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103. *At cum incerta volant, &c.*] This paragraph treats of the means to prevent the Bees from leaving their ſituation.

" But when the ſwarms fly dubi-
" ouſly, and ſport in the air, and
" diſdain their combs, and quit their
" cool habitations, reſtrain their
" wandering minds from their vain
" play. Nor is it any great difficulty
" to hinder them: do but clip the
" wings of their monarchs: if they
" are kept at home, none will dare
" to attempt their airy journey, or
" move the ſtandard from the camp.
" Let gardens breathing with ſaffron
" flowers invite them, and let the
" defence of Helleſpontiac Priapus,
" the guard of thieves and birds
" with his wooden ſword preſerve
" them. Let him who has the care
" of Bees bring thyme and pines
" from the lofty mountains, and
" make large plantations of them
" round the hives: let him harden
" his hand with labour, let him plant
" fruitful trees in the ground, and
" beſtow friendly ſhowers upon
" them."

104. *Frigida tecta.*] By *cool* or *cold hives* Servius underſtands *empty*; " Melle vacua, inoperoſa, contra " fervet opus." La Cerda obſerves that the Greeks and Romans uſed *coldneſs* for *inactivity.* This ſeems to be the received interpretation. May tranſlates it *cold:*

" ——— Forſaking their *cold*
" hive."

Addiſon renders it

" And leave the *cooling* hive."

Dryden's tranſlation is

" And loath their *empty* hives."

According to Dr. Trapp it is

" ——— And quit their *vacant*
" hives."

He thinks they are called *cold*, becauſe they grow *cool* by being left;

" *Frigida*

Inſtabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quiſquam cunctantibus altum
Ire iter, aut caſtris audebit vellere ſigna.
Invitent croceis halantes floribus horti,

Et

" *Frigida tecta relinquunt*; for they " become *frigida* by being *relicta*." It is in ſummer that the Bees ſwarm, and as they are to be defended from the extremities of heat and cold, the hives may in this ſenſe be accounted cool in ſummer and warm in winter.

106. *Tu regibus alas eripe.*] In the King's manuſcript it is *rigidus* inſtead of *regibus*.

Dr. Trapp treats this precept of clipping the King's wings as impracticable, and makes himſelf merry on the occaſion: " But how ſhall one " *catch* them?" ſays he, " Or if one " could ſeize them; would it not be " difficult to *hold* and *handle* them, " ſo as to *cut their wings?* And " would not their majeſties be apt to " dart out their royal *ſtings*; and " with them their royal *lives?* No " Commentator takes the leaſt notice " of this ſtrange difficulty; nor can " I imagine what *Virgil* means. As " if a Maſter-Bee were to be *ſingled* " *out, laid hold of*, and *ſhorn*, with " as much eaſe as the *bell-weather* " of a flock of ſheep." This precept however has been laid down alſo by Columella: " Qui tamen et ipſe " *ſpoliandus eſt alis*, ubi ſæpius cum " examine ſuo conatur eruptione facta profugere: nam velut quadam " compede retinebimus erronem ducem detractis alis, qui fugæ deſtitutus præſidio, finem regni non audet excedere, propter quod ne ditionis quidem ſuæ populo permittit " longius evagari." Nor did Pliny think it unworthy to be inſerted in his Natural Hiſtory: " Si quis alam ei " detruncet, non fugit examen." Columella informs us how we may take hold of the king of the Bees with impunity; namely, by perfuming the hand with balm, which will cauſe the Bees not to fly away, or reſiſt: " Succo prædictarum herbarum, id " eſt meliſſophylli vel apiaſtri manu " illita, ne ad tactum diffugiant, leviter inſeres digitos, et diductas " apes ſcrutaberis, donec auctorem " pugnæ, quem elidere debes, re- " perias." Dryden's tranſlation of the paſſage under conſideration is very ſingular:

" The taſk is eaſy: but to clip the
" wings
" Of their high-flying arbitrary
" kings:
" At their command the people
" ſwarm away,
" Confine the tyrant, and the ſlaves
" will ſtay."

108. *Vellere ſigna.*] In one of Dr. Mead's manuſcripts it is *tollere*: but *vellere ſigna* was uſed by the Romans, to expreſs the moving of their camp. For when they pitched their camp they ſtuck their enſigns into the ground before the general's tent; and plucked them up when they decamped. Thus in the eleventh Æneid:

" —— Ubi primum vellere ſigna
" Annuerint ſuperi, pubemque edu-
" cere caſtris."

109. *Croceis halantes floribus horti.*] Saffron flowers ſeem to be put here for odoriferous flowers in general.

In

Et cuſtos furum atque avium cum falce ſaligna
Helleſpontiaci ſervet tutela Priapi.
Ipſe thymum pinoſque ferens de montibus altis
Tecta ſerat late circum, cui talia curæ;
Ipſe labore manum duro terat; ipſe feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam ſub fine laborum
Vela

In one of the Arundelian manuſcripts there is *olentes* inſtead of *balantes*.

111. *Helleſpontiaci ſervet tutela Priapi.*] The Poet does not mean that a ſtatue of Priapus ſhould be ſet up to defend the Bees: but that they ſhould be invited by ſuch gardens, as may deſerve to be under the protection of that deity.

Priapus was worſhipped principally at Lampſacum, a city on the Helleſpont.

112. *Thymum*] The Thyme of the Ancients is not our common Thyme, but the *Thymus capitatus, qui Dioſcoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the beſt, becauſe of the excellence of this ſort of Thyme, which grows about Athens. Thus our Poet:

" Cecropiumque thymum."

That alſo of Sicily was very famous, to which Virgil alſo alludes in the ſeventh Eclogue:

" Nerine Galatea thymo mihi dulcior
" Hyblæ."

This ſort of Thyme has a moſt fragrant ſmell and agreeable taſte; whence the Poet juſtly aſcribes the fragrance of honey to this plant:

" —— Redolentque thymo fragran-
" tia mella."

It is known among us under the name of *the true Thyme of the Ancients*.

Ferens.] In the King's manuſcript it is *feres*.

116. *Atque equidem extremo, &c.*] The Poet having mentioned the advantage of Gardens with reſpect to Bees, takes occaſion to ſpeak of them curſorily; but in ſuch beautiful terms, that every reader muſt wiſh that Virgil had expatiated on this ſubject.

" And now indeed, were I not
" juſt ſtriking ſail toward the end of
" my labours, and haſtening to turn
" my prow to the ſhore, perhaps I
" might ſing what care was required
" to cultivate rich gardens, and the
" roſes of twice fertile Pæſtum: and
" how endive, and banks green with
" celeri, delight in drinking the rills,
" and how the cucumber creeping
" along the graſs ſwells into a belly:
" nor would I have paſſed over in
" ſilence the late-flowering daffodil,
" or the ſtalks of the bending acan-
" thus, or the pale ivy, or the
" myrtles that love the ſhores. For
" I remember that under the lofty
" towers of Oebalia, where black
" Galeſus moiſtens the yellow fields,
" I ſaw an old Corycian, who had a
" few acres of forſaken ground;
" nor was his land rich enough for
" the plough, nor good for paſture,
" nor proper for vines. Yet he
" planting a few potherbs among the
" buſhes, and white lilies round about,

" and

Vela traham, et terris feſtinem advertere proram;
Forſitan et pingues hortos quæ cura colendi
Ornaret, canerem, biferique roſaria Pæſti;

Quoque

" and vervain, and eſculent poppies, " equalled in his mind the wealth of " kings: and returning home late " at night, loaded his table with " unbought dainties. He was the " firſt to gather roſes in the ſpring, " and fruits in autumn: and when " ſad winter even ſplit the rocks with " cold, and with ice reſtrained the " courſe of the rivers, in that very " ſeaſon he could crop the ſoft acan- " thus, accuſing the ſlow ſummer, " and the loitering zephyrs. He there- " fore was the firſt to abound with " pregnant Bees, and plentiful ſwarms; " and to ſqueeze the frothing honey " from the combs: he had limes and " plenty of pines; and as many " fruits as ſhewed themſelves in ear- " ly bloſſom, ſo many did he gather " ripe in autumn He alſo tranſplant- " ed into rows the far-grown elms, " and hard pear-trees, and thorns " when they were able to bear plumbs, " and the plane-tree when it ſpread a " ſhade over thoſe who drank under " it. But for my part, as I am confined " in too narrow a ſpace, I muſt paſs " over this ſubject, and leave it for " others to treat of after me."

117. *Vela traham, &c.*] A metaphor taken from ſailing, as in the firſt Georgic;

" —Ades et primi lege littoris oram:"

and

" —— pelagoque volans da vela " patenti."

118. *Pingues hortos.*] It will not perhaps be diſagreeable to the reader, if in this place I make ſome little inquiry into the gardens of the Ancients. Thoſe of the Heſperides, thoſe of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praiſes. We may eaſily apprehend, what ſort of gardens the moſt magnificent ones of ancient Greece were, by the deſcription which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a *large* garden or orchard:

Ἐκτόσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
Τετράγυος.

Our Engliſh word *orchard*, or perhaps rather, as Milton writes it, *orchat*, ſeems to be derived from the Greek word ὄρχατος, which Homer here uſes to expreſs the garden of Alcinous: and indeed it ſeems rather to have been an orchard than what we call a garden. It conſiſted of Pears, Apples, Pomegranates, Figs, Olives, and Vines. Round theſe were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laërtes cultivated with his own royal hands, ſeems to have been much of the ſame ſort. The Romans ſeem to have proceeded much farther in their taſte of Gardening in Virgil's time. We here find not only fruit-trees, and roſes, lilies, and daffodils, with ſome pot-herbs; but alſo rows of elms and planes for ſhade. Columella ſpeaks of incloſing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the fineſt modern gardens: as the reader may ſee in the fifth book of the Epiſtles of the younger Pliny.

119. *Biferique roſaria Pæſti.*] " Pæſtum is a town of Calabria, " where

Quoque modo potis gauderent intuba rivis,
Et virides apio ripæ, tortuſque per herbam
Creſceret in ventrem cucumis: nec ſera comantem
Narciſſum,

" where the roſes blow twice in a " year." Servius.

120. *Quoque modo potis gauderent intuba rivis.*] Pierius ſays this verſe is read differently in the Lombard manuſcript:

" Quoque modo *poſitis* gauderent in-
" tyba *fibris.*"

The plant which Virgil means in this place is Endive, that being the name of the garden σέρις, whereas the wild ſort is our Succory. See the note on book I. ver 120.

121. *Virides apio ripæ.*] *Apium* is allowed by all to be the Latin name for what the Greeks called σέλινον. Theophraſtus ſpeaks of ſeveral ſorts: the σέλινον ἥμερον, which is generally thought to be our common Parſley; the ἱπποσέλινον, which ſeems to be what we call Alexanders, the ἑλειοσέλινον, which is what we call Smallage, and the ὀρεοσέλινον, or mountain Parſley. Virgil is generally thought by *apium* to mean the firſt ſort, that being principally cultivated in gardens. But I rather believe he means the Smallage, of which an agreeable ſort has been brought from Italy under the name of *Celeri*, and is now cultivated almoſt every where. The Smallage or Celeri delights in the banks of rivulets, and therefore our Poet ſays *virides apio ripæ*, and *potis gauderent rivis.* Columella muſt alſo mean the ſame herb under the name of *apium*, without any epithet, when he ſays it delights in water, and ſhould be placed near a ſpring: " A-
" pium quoque poſſis plantis ſerere,
" nec minus ſemine, ſed præcipue
" aqua lætatur, et ideo ſecundum
" fontem commodiſſime ponitur." *Apium* is thought to be derived from *apes*, becauſe Bees are fond of that plant.

Tortuſque per herbam creſceret in ventrem cucumis.] In the King's manuſcript, and in the old Paris edition, printed in 1494, it is *herbas* inſtead of *herbam.*

The Poet gives a beautiful deſcription of the cucumber in a few words. The winding of the ſtalk along the ground, and the ſwelling of the fruit, excellently diſtinguiſh theſe plants.

122. *Sera comantem narciſſum.*] *Sera* is here put adverbially, which is frequent in Virgil. Pierius however found *ſero* in the Lombard and Medicean manuſcripts. I find the ſame reading in the King's, the Bodleian, and in one of Dr. Mead's manuſcripts.

We have no reaſon to doubt, but that the *Narciſſus* of the Ancients is ſome ſpecies of that which we now call *Narciſſus* or *Daffodil.* Theophraſtus ſays it has its leaves ſpread on the ground like Aſphodel, but broader, like thoſe of Lilies: its ſtalk is void of leaves, and bears at the top a herbaceous flower, and a large dark-coloured fruit, incloſed in a membranaceous veſſel, of an oblong figure. This fruit falling down ſprouts ſpontaneouſly, tho' ſome gather it for ſowing. The roots alſo are planted, which are large, round, and fleſhy. It flowers very late after the riſing of Arcturus, and about the vernal equinox: Ὁ δὲ Νάρκισσος, ἢ τὸ λείριον· οἱ μὲν γὰρ τοῦτο, οἱ δ' ἐκεῖνο καλοῦσι. τὸ μὲν ἐπὶ τῇ γῇ φύλλον ἀσφοδελῶδες ἔχει, πλατύτερον δὲ πολὺ, καθάπερ ἡ κρινωνία. τὸν δὲ καυλὸν ἄφυλλον μέν, πυώδη δὲ, ἐξ ἄκρου τὸ

τὸ ἄνθος· ᾗ ἐν ὑμένι τινὶ καθάπερ ἐν ἀγγείῳ καρπὸν μέγαν εὖ μάλα ᾗ μέλανα τῇ χροιᾷ, σχήματι δὲ τρομήκη. οὗτος δ' ἐκπίπτων ποιεῖ βλάστησιν αὐτόμαλον. οὐ μὲν ἀλλὰ ᾗ συλλέγοντες πωγύουσι, ᾗ τὴν ῥίζαν φυλεύουσιν. ἔχει ῥίζαν σαρκώδη, στρογγύλην, μεγάλην. ἔψιον δὲ σφόδρα. μετὰ γαρ ἀρκτοῦρον ἡ ἄνθυσις, ᾗ περὶ ἰσημερίαν. Dioſcorides ſays it has leaves like thoſe of the Leek, but ſmaller and narrower: the ſtalk is hollow, without leaves, above a ſpan high, ſupporting a white flower, which is yellow on the inſide, and ſometimes purple, the root is white, round and bulbous. The fruit is in a membranaceous veſſel, dark-coloured and long. The beſt ſort grows in mountainous places, of a good ſmell, the others have a ſmell of Leeks: Νάρκισσος. ἔνιοι ᾗ τοῦτο ὡς περὶ τὸ κρίνον λείριον ἐκάλεσαν. τὰ μὲν φύλλα πράσῳ ἔοικε· λεπτὰ δὲ ᾗ μικρότερα καὶ ἁπολὺ, ᾗ στενώτερα παυλὸν κενὸν, ἄφυλλον, μείζω σπιθαμῆς· ἐφ' οὗ ἄνθος λευκὸν. ἔσωθεν δὲ κροκῶδες, ἐπ' ἐνίων δὲ πορφυροειδὲς· ῥίζα δὲ λευκὴ, ἔνδοθεν στρογγύλη, βολβοειδὴς· καρπὸς ὡς ἐν ὑμένι, μέλας, τρομήκης· φύεται ὁ κάλλιστος ἐν ὀρεινοῖς τόποις, ἐυώδης, ὁ δὲ λοιπὸς πρασίζει. Pliny ſays the Narciſſus is a ſort of purple Lily, with a white flower, and a purple cup: It differs from Lilies in that its leaves come from the root: the beſt ſort grows in the mountains of Lycia. There is another ſort with a herbaceous cup. All of them flower late; namely, after the riſing of Arcturus, and about the autumnal equinox: " Sunt et purpurea lilia, aliquando " gemino caule, carnoſiore tantum " radice majoriſque bulbi, ſed unius. " Narciſſum vocant hujus alterum " genus flore candido, calyce pur- " pureo. Differentia a liliis eſt et " hæc, quod narciſſis folia in radice " ſunt, probatiſſimis in Lyciæ " montibus. Tertio generi cætera " eadem, calyx herbaceus. Om- " nes ſerotini. Poſt arcturum enim " florent, ac per æquinoctium au- " tumnum." And in another place he ſays, there are two ſorts of *Narciſſus* uſed in medicine; one with a purple, and the other with a herbaceous flower: " Narciſſi duo gene- " ra in uſu Medici recipiunt, unum " purpureo flore, et alterum herba- " ceum." From what theſe ancient authors have ſaid, we may gather a pretty good deſcription of their *Narciſſus*. The roots are large, round, and fleſhy, according to Theophraſtus; white, round and bulbous, according to Dioſcorides. They all agree, that the leaves proceed from the root, and that the ſtalk is naked. According to Theophraſtus, the leaves are like thoſe of Aſphodel; according to Dioſcorides, like thoſe of Leeks, but ſmaller and narrower, in which they agree very well. The flower, according to Theophraſtus, is greeniſh, according to Dioſcorides white, and either yellow or purple within; according to Pliny, it is white, with either a purple or greeniſh cup. What Dioſcorides calls the inſide, is what Pliny calls the cup; for the flowers of the Daffodil form a cup in the middle, which is ſometimes different, ſometimes of the ſame colour with the reſt of the flower. The fruit, according to both the Greek authors, is membranaceous, long, and of a dark colour. Hence we may be ſure, that ſome ſpecies of our Daffodil is the *Narciſſus* of the Ancients: and probably the *Narciſſus albus circulo purpureo C. B.* and the *Narciſſus albus circulo croceo minor C. B.* may be the two ſorts. The laſt of theſe ſeems to be the flower, into which the youth Narciſſus was changed, according to Ovid:

" —— Croceum

Narciſſum, aut flexi tacuiſſem vimen acanthi,
Pallenteſque

" —— Croceum pro corpore flo-
" rem
" Inveniunt, foliis medium cingen-
" tibus albis."

There ſeems to be but one difficulty attending this determination: the ſpecies of Daffodil known among us flower early in the ſpring, and ſeldom later than in May; whereas Theophraſtus, Virgil, and Pliny, place their ſeaſon in September. But to this it may be anſwered, that in Greece, theſe flowers may appear much later in the year. Buſbequius ſays he was preſented with Daffodils near Conſtantinople, in December; and that Greece abounds with Hyacinths and Daffodils of a wonderful fragrance: " Unum diem Hadrian-
" opoli commorati progredimur Con-
" ſtantinopolim verſus jam propin-
" quam, veluti extremum noſtri iti-
" neris actum confecturi. Per hæc
" loca tranſeuntibus ingens ubique
" florum copia offerebatur, Narciſ-
" ſorum, Hyacinthorum et eorum
" quas Turcæ Tulipam vocant:
" non ſine magna admiratione noſtra,
" propter anni tempus, media plane
" hieme, floribus minime amicum,
" Narciſſis et Hyacinthis abundat
" Græcia miro fragrantibus odore."
Tournefort found the yellow Daffodil common on the banks of the Granicus, in December, and another ſort about the ſame time, near Epheſus.

123. *Flexi vimen acanthi.*] I have already mentioned the *Acanthus*, in the note on book II. ver. 119. It has been there obſerved that there are two ſorts of Acanthus; one an Egyptian tree, and the other a garden herb, which the Poet means in this place. The *Acanthus* of Theophraſtus is the Egyptian tree, of which we have ſpoken already. The herb *Acanthus* is deſcribed by Dioſcorides. He ſays the leaves are much longer and broader than thoſe of Lettuce, divided like Rocket, blackiſh, fat, and ſmooth: the ſtalk is two cubits high, of the thickneſs of one's finger, ſmooth, encompaſſed near the top at certain diſtances with long, prickly leaves, out of which proceeds a white flower: the ſeed is long and yellow: the roots are long, mucous, red and glutinous: Ἄκανθα, ἡ ἑρπάκανθα· οἱ δὲ μελάμφυλλον, παιδέρωτα, φύεται ἐν παραδείσοις, ᾗ ἐν πετρώδεσι, ᾗ παρύγροις χωρίοις· ἔχει δὲ πλατύτερα φύλλα πολλῷ ᾗ μακρότερα θρίδακος, ἐσχισμένα ὡς τὰ τοῦ εὐζώμου, ὑπομέλαινα, λιπαρά, λεῖα· καυλὸν λεῖον, δίπηχυν, πάχος δακτύλου· ἐκ διαστημάτων πρὸς τῇ κορυφῇ περιειλημμένον φυλλαρίοις τισίν, οἱονεὶ κιτταρίοις, ὑπομήκεσιν, ἀκανθώδεσιν· ἐξ ὧν τὸ ἄνθος προΐεται λευκὸν· σπέρμα ὑπόμηκες, μέλαινον. θυρσοειδὴς δὲ ἡ κεφαλή. ῥίζαι δὲ ὕπεισι γλίσχραι, μιξώδεις, ἔμπυροι, μακραί. The *Acantha* of Dioſcorides is generally allowed to be that plant which is cultivated in gardens, under the name of *Acanthus ſativus* or *Brank-urſine*. Moſt Botaniſts alſo are of opinion, that it is the *Acanthus* of Virgil: but the chief difficulty is to ſhew the reaſon, why he calls it *flexi vimen Acanthi*. Theſe words ſeem to expreſs a twining plant. I believe we muſt entirely depend upon a paſſage of Vitruvius, for the ſolution of this difficulty. This famous author tells us, that a baſket covered with a tile having been accidentally placed on the ground over a root of *Acanthus*, the ſtalks and leaves burſt forth in the ſpring, and ſpreading themſelves

Pallenteſque hederas, et amantes littora myrtos.
Namque ſub Oebaliæ memini me turribus altis
Qua niger humectat flaventia culta Galeſus,
Corycium vidiſſe ſenem; cui pauca relicti
Jugera

on the outſide of the baſket, were bent back again at the top, by the corners of the tile. Callimachus, a famous Architect, happening to paſs by, was delighted with the novelty and beauty of this appearance, and being to make ſome pillars at Corinth, imitated the form of this baſket ſurrounded with *Acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a baſket covered with a tile, and ſurrounded by leaves of Brank-urſine, bending outward at the top. To this Virgil may allude in the words now under conſideration. But then we muſt not tranſlate them with Dryden,

" ——— The winding trail
" Of Bear's foot."

for it is by no means a *trailing* plant.

124. *Pallenteſque hederas.*] In ſome of the old editions it is *pallentes*, without *que*.

See the note on book II. ver. 258.

Amantes littora myrtos.] Myrtles delight in growing near the ſea-ſhore. Thus in the ſecond Georgic:

" Littora myrtetis lætiſſima."

125. *Oebaliæ.*] " Oebalia is La-
" conia, whence Caſtor and Pollux
" are called by Statius *Oebalidæ*
" *fratres.*" Servius.

The Poet means Tarentum by the *lofty towers of Oebalia*, becauſe a colony from Laconia, under the conduct of Phalantus, came to Calabria, and augmented the city of Tarentum.

126. *Niger.*] Schrevelius, following Erythræus, reads *piger*.

Galeſus.] Galeſus is a river of Calabria, which flows near Tarentum.

127. *Corycium.*] Some think that Corycius is the name of the old man here ſpoken of. But it ſeems more probable, that it is the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people ſome being received into friendſhip, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reaſonably be ſuppoſed to be one of Pompey's Cilicians, who had theſe few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

Relicti.] Servius interprets this word *forſaken and contemptible*; which interpretation he confirms by obſerving that no land could be more contemptible, than that which is fit neither for vines, corn, nor paſture. Thus alſo Grimoaldus paraphraſes it, " cui
" rus erat parvum atque deſertum."
La Cerda contends that it means *hereditary*, obſerving that *relinquere* is a word uſed in making wills, and confirms this interpretation by a paſſage in Varro, which he thinks the Poet here deſigns to imitate. That author ſpeaking of two brothers, who had a ſmall farm left them by their father, uſes the word *relicta*. Ruæus however renders it *deſerti*. May alſo follows Servius:

" Few acres of *neglected* ground un-
" dreſt."

Addiſon alſo tranſlates it

" A few *neglected* acres."

Dryden is of the ſame opinion:

" Lord

Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia,

" Lord of few acres, and thoſe *bar-*
" *ren* too."

Dr. Trapp follows La Cerda:

" A few *hereditary* acres:
" Left him, *ſays he*, by his relations.
" This adds much to the grace of
" the narrative. The little land he
" had, and which he ſo improved,
" was his own: he paid no rent for
" it." This interpretation has its beauty, but I believe it is not Virgil's meaning. The old Corycian, being one of the Cilicians ſettled in Calabria by Pompey, his land there could not be hereditary. Nor could the perſon here ſpoken of be the ſon of one of thoſe Cilicians, born in Calabria, becauſe he calls him an old man. Thoſe people had not been brought over above forty years when Virgil was writing his Georgics, and not quite fifty years when the Poet died. And he ſpeaks of his ſeeing this old man, as of a thing that had paſſed long ago. We muſt therefore, with Servius, tranſlate *relicti forſaken*. The land was neither fit for vineyards, corn nor paſture, and therefore the Calabrians neglected it. But this old man knew how to make uſe of it, by converting it into a garden and apiary. Virgil therefore ſhews the Romans, that a piece of land might be fit neither for corn, which is the ſubject of his firſt book, nor vines, of which he treats in his ſecond, nor cattle, which take up the third: and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book II. ver. 266.

130. *Hic.*] Pierius ſays it is *hinc* in the Lombard manuſcript.

In dumis.] Ruæus, and after him Dr. Trapp think *in dumis* is put for *in loco* prius *dumoſo*.

Albaque circum lilia.] The white lilies are thoſe, which were moſt celebrated and beſt known among the Ancients. Theophraſtus ſpeaks of red lilies only by hear-ſay: Ειπερ δὴ καθάπερ φασὶν ἔνια καὶ πορφυρᾶ ἄ. Thus our Poet celebrates them here for their whiteneſs, and alſo in the twelfth Æneid:

" — — Mixta rubent ubi Lilia
" multa
" Alba roſa."

In the tenth Eclogue he mentions the largeneſs of lilies:

" Florentes ferulas et *grandia* Lilia
" quaſſans."

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallneſs: " Nec ulli florum excelſitas
" major, interdum cubitorum tri-
" um." This author has given an excellent deſcription of the white lily, in the words immediately following. He ſays the neck is always languid, and unable to ſuſtain the weight of the body, which elegantly deſcribes the bending down of the flower. It is of a remarkable whiteneſs, the leaves [that is, the petals] being ſtreaked on the outſide, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having ſlender threads, and ſaffron ſummits in the middle: " Languido ſemper
" collo, et non ſufficiente capitis
" oneri. Candor ejus eximius, foliis
" foris ſtriatis, et ab anguſtiis in la-
" titudinem

Lilia, verbenaſque premens, veſcumque papaver,

Regum

" titudinem paulatim ſeſe laxantibus, " effigie calathi, reſupinis per am- " bitum labris, tenuique filo et ſemine " ſtantibus in medio crocis. Ita odor " colorque duplex, et alius calicis, " alius ſtaminis, differentia anguſta." By *crocis* I take this author to mean the yellow *apices* or *ſummits*; and by *tenui filo et ſemine* perhaps he means the *ſtyle* and *ovary*. The lilies were planted by the old Corycian, for the ſake of his Bees: for Pliny mentions them among the flowers in which thoſe inſects delight: " Verum hortis " coronamentiſque maxime alvearia " et apes conveniunt, res præcipui " quæſtus compendiique cum ſavit. " Harum ergo cauſa oportet ſerere " thymum, apiaſtrum, roſam, violas, " lilium." Virgil alſo ſpeaks of them in the ſixth Æneid, as being the delight of Bees:

" At veluti in pratis, ubi apes æſtate " ſerena
" Floribus inſidunt variis, et candida " circum
" Lilia funduntur."

Thick as the humming Bees, that hunt the golden dew;
In ſummer's heat on tops of lilies feed,
And creep within their bells, to ſuck the balmy ſeed. DRYDEN.

131. *Verbenas.*] The *Verbena*, from whence our Engliſh name *Vervain* is derived, was a ſacred herb among the Romans. We read in the firſt book of Livy how this herb was uſed in the moſt ancient league, of which the memory was preſerved among them: that between Tullus Hoſtilius, the third king of Rome, and the Albans. The form was this: The *Fetialis* ſaid to Tullus, *Do you command me, O King, to ſtrike a league with the* Pater patratus *of the people of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the* Sagmina *of you.* The King anſwered, *Take it pure.* Then the *Fetialis* brought the pure herb from the tower. . . . The *Fetialis* was M. Valerius, and he appointed Sp. Fuſius to be the *Pater patratus*, touching his head and hair with the Vervain: " Fœdera alia aliis legi- " bus, cæterum eodem modo om- " nia fiunt. Tum ita factum accepi- " mus: nec ullius vetuſtior fœderis " memoria eſt. Fetialis regem Tul- " lum ita rogavit: *Jubeſne me rex* " *cum patre patrato populi Albani* " *fœdus ferire?* jubente rege, *Sag-* " *mina*, inquit, *te, rex, poſco.* Rex " ait, *puram tollito.* Fetialis ex arce " graminis herbam puram attulit. " . . . . Fetialis erat M. Valerius, " is patrem patratum Sp. Fuſium fe- " cit, *verbena* caput capilloſque tan- " gens." Pliny ſays expreſsly, that by *ſagmina* and *verbenæ* were meant the ſame thing, namely, the herb from the tower, pluckt up with its earth: and that it was uſed by the ambaſſadors, when they were ſent to reclaim any thing that had been carried away by the enemies; and that one of them was therefore called *Verbenarius:* " Interim fortius augetur " autoritas: quæ quanta debeatur eti- " am ſurdis, hoc eſt ignobilibus her- " bis perhibebitur. Siquidem auto- " res imperii Romani conditoreſque " immentum quiddam et hinc ſump- " ſere, quoniam non aliunde ſag- " mina in remediis publicis fuere, et " in ſacris legationibuſque verbenæ. " Certe utroque nomine idem ſigni- " ficatur, hoc eſt, gramen ex arce " cum ſua terra evulſum: ac ſem- " per et legati cum ad hoſtes clari- " gatumque mitterentur, id eſt, res " raptas clare repetitum, unus uti- " que Verbenarius vocabatur." In another place he calls it *Hierabotane*,

Periſ-

Regum æquabat opes animis; ſeraque revertens
Nocte domum, dapibus menſas onerabat inemptis.
Primus vere roſam, atque autumno carpere poma;
Et cum triſtis hyems etiamnum frigore ſaxa
Rumperet,

Periſtereon, and *Verbenaca*; and there adds, that it was uſed in bruſhing the table of Jupiter, and in purifying houſes. He ſays there are two ſorts of it, one full of leaves, which is called the female, and the male with fewer leaves. The branches of both are many, ſlender, a cubit long, and angular. The leaves are like thoſe of the oak, but ſmaller, narrower, and more deeply divided. The flower is glaucous. The root long and ſlender. It grows in watery places. Some do not diſtinguiſh them, reckoning only one ſort, becauſe both of them have the ſame effects: "Nulla tamen Romanæ no-" bilitatus plus habet quam Hierabo-" tane. Aliqui Periſtereon, noſtri " Verbenacam vocant. Hæc eſt " quam legatos ferre ad hoſtes indi-" cavimus. Hac Jovis menſa ver-" ritur, domus purgantur, luſtrantur-" que. Genera ejus duo ſunt: ſo-" lioſa, quam fœminam putant: " mas rarioribus foliis. Ramuli u-" triuſque plures, tenues, cubitales, " anguloſi. Folia minora quam " Quercus, anguſtioraque, diviſuris " majoribus, flos glaucus, radix lon-" ga, tenuis. Naſcitur ubique in " planis aquoſis. Quidam non di-" ſtinguunt, ſed unum omnino ge-" nus faciunt, quoniam utraque eoſ-" dem effectus habeat." The Vervain was uſed in incantations, to which the Poet alludes in the eighth Eclogue:

" Effer aquam, et molli cinge hæc
" altaria vitta:
" *Verbenaſque* adole pingues, et maſ-
" cula thura."

It was thought to be good againſt ſerpents and venemous bites, and was recommended as a ſovereign medicine for a great variety of diſeaſes.

Premens.] It has been obſerved, in the note on book II. ver. 346, that *virgulta premere* properly ſignifies the encreaſing of a plant by layers. But here *premens* muſt be underſtood of planting in general. Dryden ſeems to underſtand it *bruiſing*:

" Yet lab'ring well his little ſpot of
" ground,
" Some ſcatt'ring potherbs here and
" there he found:
" Which cultivated with his daily
" care,
" And *bruis'd* with Vervain, were
" his frugal fare,
" Sometimes white lilies did their
" leaves afford,
" With wholeſome poppy-flow'rs, to
" mend his homely board."

This whole paſſage is erroneouſly tranſlated; for the Poet does not ſpeak of *bruiſing* Vervain, but of planting it. The Vervain and Lilies do not ſeem to have been planted for potherbs, but the Vervain for medicinal uſes, and the Lilies for the Bees: nor were the Lilies planted for the ſake of their *leaves*, but of their flowers. The Poppies alſo were not planted for their *flowers*, but for their ſeeds.

Veſcumque papaver.] See the notes on book I. ver. 78 and 212.

135. *Etiamnum.*] The common reading is *etiam nunc*. I follow Heinſius.

" In

Rumperet, et glacie curſus frænaret aquarum,
Ille comam mollis jam tum tondebat acanthi,
Æſtatem increpitans ſeram, zephyroſque morantes.
Ergo apibus fœtis idem atque examine multo
Primus abundare, et ſpumantia cogere preſſis
Mella favis: illi tiliæ, atque uberrima pinus;
Quotque in flore novo pomis ſe fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam ſeras in verſum diſtulit ulmos,

Eduram-

" In ſome manuſcripts it is *etiam-*
" *num*, which word is frequently
" uſed by Pliny; from the Greek
" ἔτι καὶ νῦν." Pierius.

137. *Ille comam mollis jam tum tondebat acanthi.*] " Achilles Sta-
" tius obſerves, that this verſe is
" read in all the ancient manuſcripts
" of Virgil thus:
" *Ille comam mollis jam tondebat*
" *Hyacinthi.*
" And the like number, that is, a
" ſhort ſyllable being made long, af-
" ter the fourth foot, is uſed by Vir-
" gil himſelf, in the ſixth Eclogue:
" ——— *Molli fultus Hyacintho:*
" and by Catullus:
" *Jam veniet virgo, jam dicetur*
" *Hymenæus:*
" and
" *Tum Thetis humanos non deſpexit*
" *Hymenæos.*" La Cerda.

I have not met with this reading in any of the manuſcripts that I have collated. Addiſon tranſlates this verſe;

" He then would prune the tend'reſt
" of his trees."

But the *Acanthus* here ſpoken of is an herb, and by *comam* is meant the leaves. The epithet *mollis* is added, to expreſs the ſoftneſs and tenderneſs of theſe leaves. Thus alſo this herb is called by Theocritus ὕγρος Ἄκανθος. Or it may ſerve to diſtinguiſh this *Acanthus* from another ſpecies, which grows wild, and has very prickly leaves.

139. *Ergo apibus fœtis.*] The Poet always takes care in his digreſſions, not to forget the principal ſubject. Therefore he mentions in this place the benefits, which accrued to the old Corycian, from this extraordinary care of his garden, with regard to his Bees.

141. *Tiliæ.*] Columella ſays limes are hurtful to Bees: " At Tiliæ
" ſolæ ex omnibus ſunt nocen-
" tes."

Pinus.] Columella alſo mentions the Pine, as agreeable to Bees: " Poſt
" hæc frequens ſit incrementi majo-
" ris ſurculus, ut roſmarinus, et utra-
" que cythiſus. Eſt enim ſativa, et
" altera ſuæ ſpontis, itemque ſemper
" virens *Pinus.*"

144. *Ille etiam*, &c.] Moſt of the Commentators and Tranſlators ſeem not to have rightly apprehended the meaning of this paſſage. The Poet plainly deſigns to expreſs the great ſkill of his old acquaintance, in removing large trees. Every one of the trees here mentioned has an epithet added to it, to ſignify its being well grown. The elms are called *ſeræ*, that is, *late*, *old*, or *far grown*: the pears are called *hard*; the thorns are ſaid to be *already bearing plumbs*; and

Eduramque pyrum, et ſpinos jam pruna ferentes,
Jamque miniſtrantem platanum potantibus umbras. 145

Verum

and the planes are expreſsly ſaid to be already ſo large, as to ſpread a ſhade, ſufficient to cover thoſe who ſit under them. May ſeems to have underſtood the Poet's meaning:

" He could to order old grown elms tranſpoſe,
" Old pear trees hard, and black thorn bearing ſloes,
" The plain tree too, that drinking ſhade beſtows."

Dr. Trapp's tranſlation is not very deficient:

" He too in ranks diſpos'd the late-grown elms,
" And the hard pear-tree, and the plumb ev'n then
" Laden with fruitage; and the plane which yields
" To Bacchus' ſons its hoſpitable ſhade."

But Addiſon has quite loſt the ſenſe of his author:

" In rows his elms and knotty pear-trees bloom,
" And thorns ennobled now to bear a plumb;
" And ſpreading plane-trees, where ſupinely laid
" He now enjoys the cool, and quaffs beneath the ſhade:"

and Dryden:

" He knew to rank his elms in even rows;
" For fruit the grafted pear-tree to diſpoſe:
" And tame to plumbs the ſourneſs of the ſloes.
" With ſpreading planes he made a cool retreat,
" To ſhade good fellows from the ſummer's heat."

145. *Eduram.*] See the note on book II. ver. 65.

Spinos jam pruna ferentes.] " The " plumb-tree is called *ſpinus*, in the " maſculine gender; for thorns " [*ſentes*] are called *hæ ſpinæ*." Servius.

I have tranſlated *ſpinos* in this place *thorns*, becauſe the plumb is a thorny tree; and becauſe our wild ſort, which bears the ſloes, is called the *black thorn*.

146. *Platanum.*] See the note on book II. ver. 70.

Umbras.] Schrevelius, Paul Stephens, and ſome others read *umbram*. Pierius found *umbras* in all the ancient manuſcripts. It is *umbras* in all thoſe, which I have collated.

Before we leave theſe verſes, wherein the Poet ſpeaks of tranſplanting great trees, it may not be improper to ſet down what our famous Evelyn has ſaid on this ſubject.

" A great perſon in Devon, planted oaks as big as twelve oxen " could draw, to ſupply ſome defect " in an avenue to one of his houſes; " as the Right Honourable the Lord " Fitz-Harding, late Treaſurer of " His Majeſty's Houſhold aſſured " me; who had himſelf likewiſe " practiſed the removing of great " Oaks by a particular addreſs extreamly ingenious, and worthy " the communication. Chuſe a tree " as big as your thigh, remove the " earth from about him; cut thro' " all the collateral roots, till with " a competent ſtrength you can enforce him down upon one ſide, ſo " as to come with your ax at the " top root; cut that off, redreſs " your tree, and ſo let it ſtand co" vered about with the mould you " looſened from it, till the next year,

Verum hæc ipſe equidem ſpatiis excluſus iniquis
Prætereo, atque aliis poſt me memoranda relinquo.

Nunc

" or longer if you think good, then " take it up at a fit ſeaſon; it will " likely have drawn new tender " roots apt to take, and ſufficient " for the tree, whereſoever you ſhall " tranſplant him. Some are for " laying bare the whole root, and " then dividing it into four parts, in " form of a croſs, to cut away the " interjacent rootlings, leaving only " the croſs and maſter-roots that " were ſpread to ſupport the tree; " and then covering the pit with " freſh mould (as above) after a year " or two, when it has put forth, and " furniſhed the interſtices you left " between the croſs-roots with plen- " ty of new fibres and tender ſhoots, " you may ſafely remove the tree " itſelf, ſo ſoon as you have looſen- " ed and reduced the four decuſſat- " ed roots; and ſhortened the top " roots; and this operation is " done without ſtooping or bending " the tree at all: and if in removing " it with as much of the clod about " the new roots, as poſſible, it would " be much better."

147. *Equidem*] In the King's manuſcript, and in the old Nurenberg edition it is *quidem*.

Excluſus.] It is *diſcluſus* in ſome old editions: but all the ancient manuſcripts have *excluſus*.

148. *Aliis.*] Servius ſays the Poet means here Gargilius Martialis. This author is often quoted by Palladius; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not exiſt in the days of Virgil, and therefore could not be particularly meant by our Poet, unleſs he had the gift of propheſy, as ſome have imagined. Columella, in his tenth book, has endeavoured to ſupply, what Virgil has omitted, concerning Gardening. His Poem begins thus:

" Hortorum quoque te cultus, Syl- " vine, docebo,
" Atque ea, quæ quondam ſpatiis ex- " cluſus iniquis,
" Cum caneret lætas ſegetes et mu- " nera Bacchi,
" Virgilius nobis poſt ſe memoranda " reliquit."

Among the Moderns, Rapin, a learned Jeſuit, has written a fine Poem on Gardens, in four books. He alſo profeſſedly treads in the footſteps of Virgil:

" Vatibus ignotam nam me novus " incitat ardor
" Ire viam, magno quæ primum o- " ſtenſa Maroni,
" Extremo cum vela trahens ſub fine " laborum,
" Italiæ pingues hortos quæ cura " colendi
" Ornaret, canere agricolis, populo- " que parabat.
" Fas mihi divini tantum veſtigia " vatis
" Poſſe ſequi; ſummoque volans " dum tendit Olympo,
" Sublimem aſpicere, et longe obſer- " vare tuendo."

Poſt me memoranda.] " In ſome " manuſcripts it is *poſt hæc memo-* " *randa:* but the Lombard, and " ſome others have *poſt commemo-* " *randa.* In the Medicean and " ſome others, it is *poſt me memoran-* " *da*, which reading ſeems to have " been admitted by Columella." Pierius.

I find *poſt memoranda* in one of the Arundelian manuſcripts, *poſt hæc memoranda* in one of Dr. Mead's and *poſt commemoranda* in the Bodleian, and

Nunc age, naturas apibus quas Jupiter ipſe
Addidit, expediam : pro qua mercede canoros 150
Curetum

and in the other Arundelian and Dr. Mead's manuſcripts. Ruæus, and moſt of the Editors have *poſt commemoranda*. But it is *poſt me memoranda* in the King's, and in the Cambridge manuſcript, which reading is admitted alſo by Heinſius, Paul Stephens, Maſvicius, and others.

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149. *Nunc age, &c.*] Here the Poet begins to ſpeak of the policy of the Bees, by which all their actions contribute to the public good.

" Now I ſhall proceed to ſhew " what manners Jupiter has added to " the Bees: for what reward they " following the loud ſounds, and " tinkling braſs of the Curetes, fed " the king of heaven under the " Dictæan den. They alone have " children in common, and the unit- " ed buildings of a city, and paſs " their lives under eſtabliſhed laws; " and they alone have a country of " their own, and certain habita- " tions: and being mindful of the " future winter, they labour in ſum- " mer, and lay up what they get for " the public uſe. For ſome are " employed in getting food, and by " agreement labour in the fields: " ſome within the houſe lay tears of " daffodils, and tough glue from the " barks of trees, for the foundations " of the combs; and then ſuſpend " the tenacious wax: others bring " up the growing young, the hope " of the nation: others work the " pureſt honey, and diſtend their " cells with liquid nectar. There " are ſome to whoſe lot is fallen the " guarding of the gates: and theſe " by turns conſider the waters and " clouds of heaven, or unlade the " burdens of thoſe who return, or " forming a troop drive out the " drones, a ſluggiſh race, from the " hives. The work glows, and the " fragrant honey is ſcented with " thyme."

The Poet tells us in this paſſage, that Jupiter beſtowed this extraordinary œconomical genius on the Bees, as a reward for the ſervice they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

150. *Addidit.*] This word expreſſes, that theſe manners did not originally belong to the Bees, but were added by the favour of Jupiter.

Pro qua mercede.] Servius interprets this, *for what favour or labour*. La Cerda interprets *mercede merit*, becauſe *merces* and *mercor* are derived from *mereor*. This interpretation, he ſays, is the only one that agrees with this paſſage, for the Poet is ſpeaking of the *merit*, by which the Bees were admitted to aſſiſt the Curetes in nurſing Jupiter. But, as was juſt now obſerved, the Poet ſeems rather to mean, that he will ſpeak of the *reward* which they had for their ſervice.

Canoros Curetum ſonitus, crepitantiaque æra.] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whoſe brazen armour and cymbals, as they danced, would drown his cries: thus Lucretius:

" Dictæos referunt Curetas, qui Jovis
" illum
" Vagitum in Creta quondam occul-
" taſſe feruntur,

Curetum ſonitus crepitantiaque æra ſecutæ,
Dictæo cæli regem pavere ſub antro.
Solæ communes natos, conſortia tecta
Urbis habent, magniſque agitant ſub legibus ævum;
Et patriam ſolæ et certos novere penates:
Venturæque hyemis memores, æſtate laborem
Experiuntur, et in medium quæſita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris: pars intra ſepta domorum
Narciſſi lacrymam, et lentum de cortice gluten

Prima

" Cum pueri circum puerum pernice
" chorea
" Armati in numerum pulſarent æ-
" ribus æra,
" Ne Saturnus eum malis mandaret
" adeptus,
" Æternumque daret matri ſub pec-
" tore vulnus."

Theſe repreſent thoſe armed prieſts, who ſtrove
To drown the tender cries of infant Jove;
By dancing quick they made a greater ſound,
And beat their armour, as they danc'd around;
Leſt Saturn ſhould have found and eat the boy,
And Ops for ever mourn'd her prattling joy.

CREECH.

152. *Dictæo . . . . ſub antro.*] *Dictæ* or *Dictæus mons* is a mountain of Crete, where Jupiter was ſaid to be concealed.

154. *Magniſque agitant.*] In one of Dr. Mead's manuſcripts, and in ſome of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam ſolæ et certos novere penates.*] " In ſome manuſcripts " we read *a patriam ſolæ, et certos* " *novere penates.* For *a* is not al- " ways an interjection of lamenting, " but ſometimes ſignifies admiration. " But that *a* is written without an " aſpiration has been elſewhere proved " from Probus. In the Lombard " manuſcript, there is no *et* in the " ſecond place; but it is read *Et* " *patriam ſolæ certos novere penates.* " But thoſe who take away *et* here, " deprive the verſe alſo of all its ele- " gance." Pierius.

156. *Laborem*] In one of the Arundelian manuſcripts it is *labores*.

157. *In medium.*] See the note on book I. ver. 127.

158. *Victu.*] *Victu* is here put for *victui*.

Pacto.] In the King's manuſcript it is *parco*.

159. *Intra.*] In one of the Arundelian manuſcripts it is *inter*.

Septa.] In one of Dr. Mead's manuſcripts it is *tecta*.

160. *Narciſſi lacrymam.*] I have ſpoken of the *Narciſſus*, in the note on ver. 122. It has there been obſerved that the flowers of *Narciſſus* or Daffodil form a cup in the middle. Theſe cups are ſuppoſed to contain the tears of the youth Narciſſus, who wept to death. To this Milton alludes in his Lycidas;

" Bid Amaranthus all his beauty
" ſhed,
" And *Daffodillies* fill their *cups* with
" tears,

" To

Prima favis ponunt fundamina: deinde tenaces
Suſpendunt ceras: aliæ ſpem gentis adultos
Educunt fœtus: aliæ puriſſima mella
Stipant, et liquido diſtendunt nectare cellas.
Sunt, quibus ad portas cecidit cuſtodia ſorti:
Inque vicem ſpeculantur aquas, et nubila cæli:
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a præſepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti, lentis Cyclopes fulmina maſſis
Cum

" To ſtrew the laureat herſe where
" Lycid lies."

Lentum de cortice gluten.] Pierius found *lectum* in the Lombard and ſome other ancient manuſcripts. The ſame reading is in the King's manuſcript.

165. *Portas cecidit.*] In one of the Arundelian manuſcripts it is *portam tendit.*

167. *Aut onera accipiunt*, &c.] This and the two following lines are repeated in the firſt Æneid.

168. *Ignavum fucos pecus a præſepibus arcent.*] The Drones are a ſort of Bees without ſtings, which do not aſſiſt the others in their labour. On this account it is generally thought, that they are expelled by the labouring Bees. Some affirm that the Drones are the males, and that, after the work of generation is over, they are driven from the hive by theſe Amazons.

Ruæus renders *fucos*, *gueſpes*; but I believe *gueſpes* ſignify *waſps*. The *drones* are called *bourdons*.

In one of the Arundelian manuſcripts it is *urgent* inſtead of *arcent*.

169. *Thymo.*] See the note on ver. 112.

Fragrantia.] Pierius found *flagrantia* in the Lombard manuſcript. The ſame reading is in both Dr. Mead's manuſcripts.

170. *Ac veluti*, &c.] The Poet compares the labour of the Bees to that of the Cyclops, in forming thunder-bolts; and then ſpeaks of the various offices which are aſſigned to theſe political inſects in their republic, and the cautions which they uſe in defending themſelves againſt riſing winds.

" As when the Cyclops haſten to
" form thunder-bolts out of the ſtub-
" born maſs; ſome receive the air
" and drive it out again from bel-
" lows made of bull hides: others
" plunge the hiſſing braſs in water:
" Ætna groans with the weight of
" their anvils. They lift their arms
" with great force in tuneful order;
" and turn the iron with their grip-
" ing tongs. Juſt ſo, if I may com-
" pare great things with ſmall, does
" an innate deſire of growing rich,
" prompt the Athenian Bees, each
" of them in their proper office. The
" elder have the care of their towns,
" repair the combs, and erect the
" artificial edifices. But the younger
" return wearied home, late at night,
" with their thighs laden with thyme.
" They feed alſo at large on arbutes,
" and hoary willows, and caſia, and
" glowing ſaffron, and fat limes,
" and deep coloured hyacinths. All
" of

Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii ſtridentia tingunt
Æra lacu: gemit impoſitis incudibus Ætna.
Illi inter ſeſe magna vi brachia tollunt
In numerum, verſantque tenaci forcipe ferrum.
Non aliter, ſi parva licet componere magnis,

Cecropias

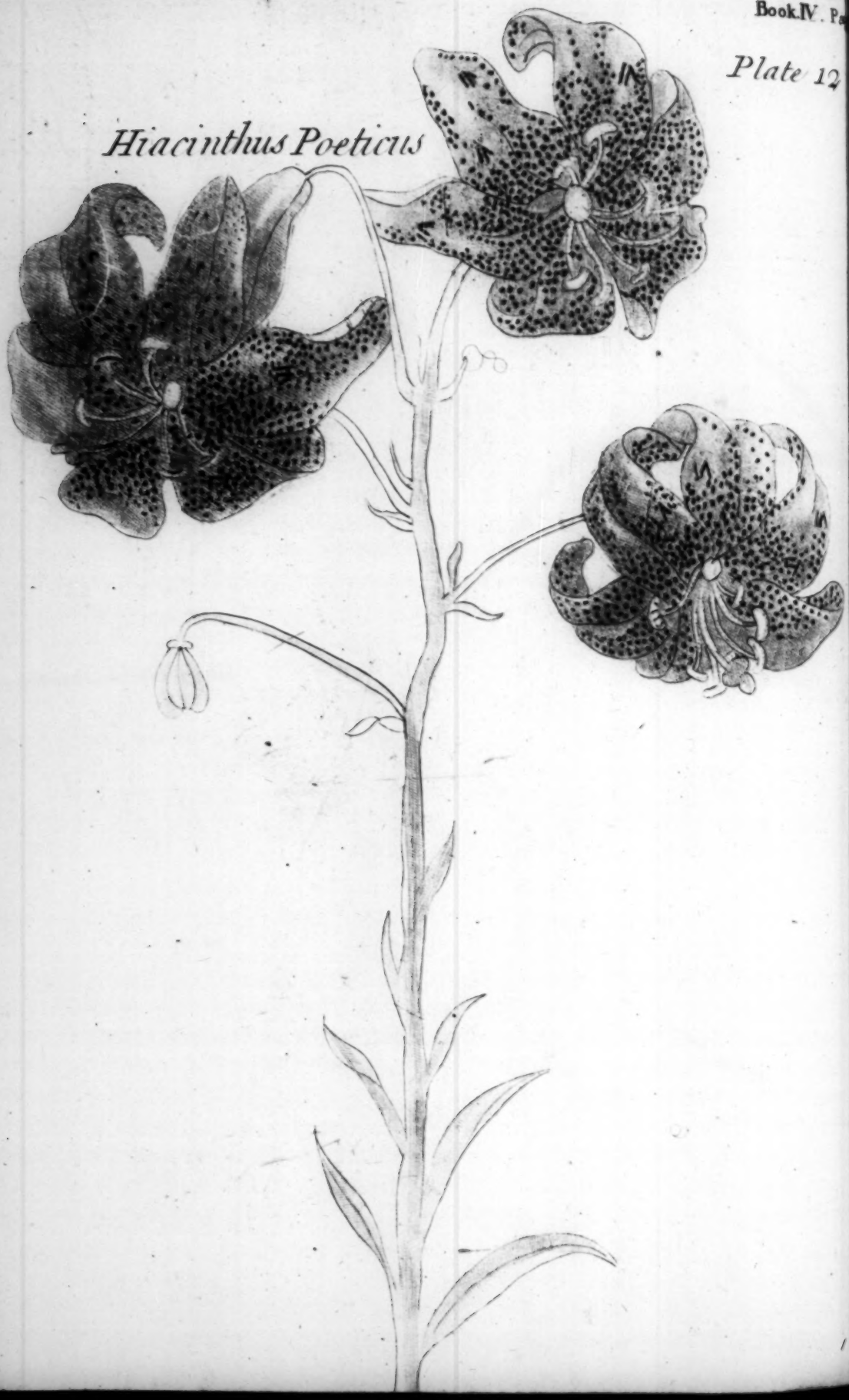
" of them labour together, and all " reſt at the ſame time. In the " morning they ruſh out of their " gates without delay: and when " the evening admoniſhes them to " return at length from feeding in " the fields, then they ſeek their ha- " bitations, and then they take " care of their bodies. They make " a murmuring noiſe, and hum a- " bout the ſides and entrance of the " hives. Afterwards, when they are " laid down on their beds, they are " ſilent all night, and a ſweet ſleep " poſſeſſes their wearied limbs. But " when rain impends, they do not de- " part far from their hives, nor do they " truſt the ſky, when eaſt-winds ap- " proach; but drink the water in " ſafety near the walls of their city; " and try ſhort excurſions; and take " up little ſtones, as boats that tot- " ter on the toſſing wave, take bal- " laſt: with theſe they poiſe them- " ſelves thro' the empty clouds."

173. *Ætna.*] It is *antrum* in one of the Arundelian manuſcripts.

175. *In numerum.*] That is, in a certain order, making a ſort of harmony with the regular ſtrokes of their hammers of different weights. we learn from Iamblichus, that the ſound of the ſmith's hammers taught Pythagoras to invent the monochord, an inſtrument for meaſuring the quantities and proportions of ſounds geometrically. This Philoſopher obſerving that the diverſity of ſounds was owing to the ſize of the hammers, ſuſpended four equal ſtrings, ſuſtaining weights of twelve, nine, eight and ſix pounds. Then ſtriking alternately the ſtrings which ſuſtained the twelve and ſix pounds, he found that the diapaſon or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth was in the proportion of three to two; and the twelve and nine pounds that the diateſſaron or fourth was as four to three. The whole paſſage is too long to be here inſerted: therefore I muſt refer the curious reader, for farther ſatisfaction, to the twenty-ſixth chapter of Iamblichus, *de vita Pythagoræ.*

176. *Non aliter, ſi parva licet componere magnis.*] This compariſon of the Bees to the labouring Cyclops, has by ſome been thought very improper, as being rather ridiculous than great. But Mr. Pope is of another opinion, who, in his Poſtſcript to the tranſlation of the Odyſſey, judiciouſly obſerves, that there is a great difference between the actions of irrational beings, and the low actions of ſuch as are rational, when they are repreſented in a pompous ſtyle. " One may add, that the " uſe of the grand ſtyle on little ſub- " jects, is not only ludicrous, but a " ſort of tranſgreſſion againſt the " rules of proportion and mecha- " nics: It is uſing a vaſt force to " lift a feather: I believe, now I " am upon this head, it will be " found a juſt obſervation, that the " low actions of life cannot be put " into

Plate 12



Cecropias innatus apes amor urget habendi,
Munere quamque ſuo. Grandævis oppida curæ,
Et munire favos, et dædala fingere tecta.
At ſeſſæ multa referunt ſe nocte minores,
Crura thymo plenæ; paſcuntur et arbuta paſſim,
Et glaucas ſalices, caſiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.

Omnibus



" into a figurative ſtyle without be-
" ing ridiculous, but things natural
" can. Metaphors raiſe the latter
" into dignity, as we ſee in the
" Georgics; but throw the former
" into ridicule, as in the Lutrin. I
" think this may very well be ac-
" counted for; laughter implies cen-
" ſure; inanimate and irrational be-
" ings are not objects of cenſure;
" therefore theſe may be elevated as
" much as you pleaſe, and no ridi-
" cule follows: but when rational
" beings are repreſented above their
" real character, it becomes ridicu-
" lous in art, becauſe it is vicious
" in morality. The Bees in Virgil,
" were they rational beings, would
" be ridiculous by having their acti-
" ons and manners repreſented on a
" level with creatures ſo ſuperior as
" men; ſince it would imply folly
" or pride, which are the proper
" objects of ridicule."

177. *Cecropias*] The Poet calls the Bees *Cecropias*, from Cecrops king of Attica, where the honey was famous.

178. *Grandævis oppida curæ.*] This paſſage is taken from Ariſtotle, who obſerves, that the older bees work within doors, and thence become more hairy; but that the younger ſort go abroad, and therefore are ſmoother: Τῶν δὲ μελιτῶν αἱ μὲν πρεσβύτεραι τὰ ἔσω ἐργάζονται, καὶ δασεῖαί εἰσι διὰ τὸ ἔσω μένειν. αἱ δὲ νέαι ἔξω φέρουσι, καὶ εἰσὶ λειότεραι.

179. *Fingere.*] In one of Dr. Mead's manuſcripts it is *figere*.

181. *Crura thymo plenæ.*] The hairineſs of the Bees legs ſerves to retain the juices which they gather from flowers.

Arbuta] See the notes on book I. ver. 148, and on book III. ver. 300.

182. *Glaucas ſalices.*] See the note on book II. ver. 13.

Caſiam.] See the note on book II. ver. 213.

Crocumque rubentem.] The petal of the ſaffron flower is purple, but the three diviſions of the ſtyle, which are the only part in uſe, are the colour of fire.

183. *Pinguem tiliam.*] See the note on book II. ver. 449.

Ferrugineos hyacinthos.] There are many flowers commonly known in gardens under the name of Hyacinth, but none of them agree with the deſcription which we find of this flower among the Poets, who repreſent it as having the letters AI inſcribed on its petals. Thus Moſchus, in his epitaph on Bion, calls upon the Hyacinth to take more marks of AI on its petals:

Νυν ὑάκινθε λάλει τὰ σὰ γράμματα, καὶ πλέον
AI, AI
Λάμβανε σοῖς πετάλοισι· καλὸς τέθνακε μελικτός.

The Poets feign that the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity

deity into a Hyacinth, which therefore was marked with these notes of lamentation to express Apollo's grief. Thus Ovid:

" Semper eris mecum, memorique
" hærebis in ore.
" Te lyra pulsa manu, te carmina
" nostra sonabunt:
" Flosque novus scripto gemitus imi-
" tabere nostros."

" —— *Thou shalt with me abide*
" *And ever in my memory reside.*
" *Our harp and verse thy praises*
" *shall resound:*
" *And in thy flower my sorrow shall*
" *be found.*"

SANDYS.

It is also feigned, that the same flower arose from the blood of Ajax, when he slew himself, those letters being half the name of that hero. Thus also Ovid:

" ——— Rubefactaque sanguine
" tellus
" Purpureum viridi genuit de cespite
" florem,
" Qui prius Oebalio fuerat de vul-
" nere natus.
" Litera communis mediis pueroque
" viroque
" Inscripta est foliis: hæc nominis,
" illa querelæ."

— — — *The blood that fell,*
A purple flower ingendred on the ground:
Created first by Hyacinthus *wound.*
The tender leaves indifferent letters paint;
Both of his name, and of the gods complaint. SANDYS.

To this Virgil seems to allude in the third Eclogue:

" Dic quibus in terris inscripti no-
" mina regum
" Nascantur flores; et Phyllida solus
" habeto."

Nay tell me first, in what new region springs
A flow'r that bears inscrib'd the names of kings:
And thou shalt gain a present as divine
As Phœbus self; for Phillis shall be thine.

DRYDEN.

I must not forget to observe, that the *vaccinium* mentioned by our Poet in the second and tenth Eclogues, is not different from what in other places he calls *hyacinthus:* the latter being the Greek name, and the former a Latin name derived from it. For the Æolians, who affected to change the υ into the diphthong ου, as συγάτης into σουγάτης, wrote ὐακίνθιον and ουακίνιον for the diminutive ὑακίνθιον; and ουακίνιον in Roman letters is *vaccinium.* This opinion is confirmed by a line in the tenth Eclogue:

" Et nigræ violæ sunt et vaccinia
" nigra;"

which is a literal translation of a line in the tenth Idyllium of Theocritus:

Καὶ τὸ ἴον μέλαν ἐστὶ, χ' ἁ γραπτὰ ὑάκινθος.

Here Virgil himself translates ὑάκινθος *vaccinium.* The form of the Hyacinth is particularly described by Ovid:

" Ecce cruor, qui fusus humi signa-
" verat herbam,
" Desinit esse cruor: Tyrioque ni-
" tentior ostro
" Flos oritur, formamque capit quam
" lilia, si non
" Purpureus color huic, argenteus
" esset in illis.
" Non satis hoc Phœbo est; is enim
" fuit auctor honoris.
" Ipse suos gemitus foliis inscribit;
" & AI, AI
" Flos habet inscriptum, funestaque
" litera ducta est."

Behold! the blood which late the grass had dy'd,
Was now no blood: from whence a flower full-blown
For brighter than the Tyrian scarlet shone:

Which

Which ſeem'd the ſame, or did reſemble right
A Lilie; changing but the red to white.
Not ſo contented (for the youth receiv'd
That grace from Phœbus) in the leaves he weav'd
The ſad impreſſion of his ſighs: AI! AI!
They now in funeral characters diſplay.

SANDYS.

We here learn, that the flower in queſtion was ſhaped like a lily, was of a red colour, and was marked with the letters A I. I have more than once mentioned the difficulty of preciſely determining the colours mentioned by the Ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior oſtro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *ſuave rubens*; and in the eleventh Æneid he ſpeaks of its great brightneſs:

" Qualem virgineo demeſſum pollice
" florem
" Seu mollis violæ, ſeu languentis
" Hyacinthi;
" Cui neque *fulgor* adhuc, necdum
" ſua forma receſſit."

Hence we can only gather, that the colour of this flower is a deep ſhining red. I take the epithet *ferrugineos* in this place only to expreſs the deepneſs of the colour. Thus in the firſt Georgic it is uſed to ſignify the duſky redneſs of the ſun, after the murder of Julius Cæſar:

" Cum caput obſcura nitidum ferru-
" gine texit."

See the note on book I. ver. 467. In the ſixth Æneid the boat of Charon is called *ferruginea*, where no doubt it means *duſky*:

" Et ferruginea ſubvectat corpora
" cymba."

In the ninth Æneid the ſon of Arcens is ſaid to be

" ——— Ferrugine clarus Ibera;"

That is, adorned with a deep purple garment dyed in Spain: and in the eleventh book it is joined with the Tyrian colour:

" Ipſe peregrina ferrugine clarus et
" oſtro."

It is probable that all theſe ſeveral epithets, *purpureus*, *ſuave rubens*, *ferrugineus*, mean a ſort of crimſon, the colour of human blood, the Hyacinth being feigned to have riſen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having ſaid thus much of the Hyacinth of the Poets, it will be time to conſider what flower will agree with the deſcription which they have given of it.

Various ſorts of flowers have been propoſed, by the Botanical Critics, for this Hyacinth, the diſcuſſing of all which would be too tedious in this place. Some inſiſt on the Lark's-ſpur, which does not ſeem to me to bear any reſemblance of a Lily, nor do the letters inſcribed appear, till the flower has been curiouſly diſſected. Others propoſe the red Lily, but this, as was obſerved before, was a flower little known among the Ancients, nor is the colour right. Others mention *Xyris*, or *ſtinking Gladdon*, the flowers of which are not ſufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in queſtion; but I have never been able to diſcover in that flower the letters A I. I am pretty well ſatisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name of *Lilium floribus reflexis* or *Martagon*, and perhaps may be that

Omnibus una quies operum, labor omnibus unus.
Mane ruunt portis; nuſquam mora: rurſus eaſdem
Veſper ubi e paſtu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant.
Fit ſonitus, muſſantque oras et limina circum.
Poſt, ubi jam thalamis ſe compoſuere, ſiletur
In noctem, feſſoſque ſopor ſuus occupat artus.

Nec

very ſpecies which we call *Imperial Martagon*. The flowers of moſt ſorts of Mortagons have many ſpots of a deeper colour; and ſometimes I have ſeen theſe ſpots run together in ſuch a manner, as to form the letters A I, in ſeveral places, which I have cauſed to be repreſented in the figure.

The Tranſlators have grievouſly erred in tranſlating the names of the plants here ſpoken of. May tranſlates *arbuta*, *wildings*; and *caſiam*, *cinnamon*, and renders *ferrugineos* very improperly, *pale*, and *glaucas*, *green*.

" ——— They feed upon
" Wildings, green Willows, Saffron,
" Cinnamon,
" Pale Hyacinths, and fruitful Lin-
" den trees."

Addiſon omits the *arbuta*, and inſerts *the balmy reed* inſtead of them; he tranſlates *caſiam*, *lavender*; and *hyacinthos*, *violets*:

" On Lavender, and Saffron buds
" they feed,
" On bending Oſiers, and the balmy
" Reed;
" From purple Violets and the Teil
" they bring
" Their gather'd ſweets, and rifle all
" the ſpring."

Dryden's tranſlation is not more exact.

" He ſpoils the Saffron flow'rs, he
" ſips the blues
" Of Vi'let's, wilding Blooms, and
" Willow dews."

Dr. Trapp has ſucceeded much better: only he is fallen into a common error of taking the *caſia* to be *lavender*.

" They ſuck the *Arbutus*, and Wil-
" lows gray,
" Sweet Lavender, and *Crocus'* yel-
" low flow'r,
" The purple Hyacinth, and gummy
" Lime."

184. *Omnibus una quies*, &c.] This paſſage is taken from Ariſtotle, who ſays, that in the morning they are all ſilent, till one of them calls the reſt up with two or three hums: then they all go out to work. And when they return, they are at firſt tumultuous, but grow more quiet by degrees, till at laſt one flies buzzing round the reſt, as if it commanded ſilence, upon which they are all immediately quiet: Ὄρθριαι δὲ σιωπῶσιν, ἕως ἂν μία ἐγείρῃ βομβήσασα ὡς ἢ τρὶς· τότε δ' ἐπ' ἔργον ἀθρόαι πέτονται, καὶ ἐλθοῦσαι πάλιν, θορυβοῦσι τὸ πρῶτον. κατὰ μικρὸν δ' ἡσύχιον, ἕως ἂν μία περιπετομένη βομβῇ, ὥσπερ σημαίνουσα καθεύδειν· εἶτ' ἐξαπίνης σιωπῶσι.

187. *Tum.*] In the old Nurenberg edition it is *dum*.

188. *Limina.*] In the old Nurenberg edition it is *lumina*.

190. *Sopor ſuus.*] Servius interprets this *ipſis aptus*.

194. *Sæpe*

Nec vero a ſtabulis pluvia impendente recedunt
Longius, aut credunt cælo adventantibus euris;
Sed circum tutæ ſub mœnibus urbis aquantur,
Excurſuſque breves tentant, et ſæpe lapillos,
Ut cymbæ inſtabiles fluctu jactante ſaburram,
Tollunt: his ſeſe per inania nubila librant.
Illum adeo placuiſſe apibus mirabere morem,

Quod

194. *Sæpe lapillos*, &c.] This is taken from Ariſtotle: Ὅταν δὲ ἄνεμος ᾖ μέγας, φέρουσι λίθον ἐφ' ἑαυταῖς, ἕρμα πρὸς τὸ πνεῦμα.

197. *Illum adeo placuiſſe*, &c.] In this paragraph the Poet treats of the generation of Bees.

" But of all the properties of Bees " this moſt of all will cauſe your " wonder, that they do not copu- " late, or enervate their bodies by " Luſt, or labour to bring forth their " young. But they themſelves ga- " ther their young from leaves and " ſweet herbs. They themſelves " alſo produce their king, and their " ſmall citizens: and repair their " palaces and waxen realms. Often " alſo, whilſt they wander over the " hard rocks, have they battered " their wings, and voluntarily yield- " ed up their lives under their bur- " thens: ſo great is their love of " flowers: ſuch their glory in mak- " ing honey. Therefore, though " their age has but a narrow bound, " for they do not live above ſeven " years, yet does the ſtock remain " immortal, and the fortune of their " family ſubſiſts for many years, and " they can number grandfathers of " grandfathers.

This account of the generation of Bees is by no means conſiſtent with the doctrine of the modern Philoſophers, who aſſert, with great probability, that no animal, nor even plant, is produced without a concurrence of the two ſexes. However, the doctrine of equivocal generation was ſo generally admitted by the Ancients, that it is no wonder the Poet ſhould aſſent to it. We find this opinion related by Ariſtotle, in his fifth book of the Hiſtory of Animals. " There " are various opinions," ſays the Philoſopher, " concerning the gene- " ration of Bees. For ſome deny " that they either copulate or bring " forth their young, thinking that " they gather their produce. Nor " are theſe agreed about the flower " from which they gather them: " but ſome will have it to be from " the honey-wort, ſome from the " reed, and others from the olive; " which laſt, in favour of their opi- " nion, urge that there are more " ſwarms of Bees in proportion, as " the olive trees are fruitful. Some " are of opinion that only the Drones " are produced after this manner; " but that the Bees are produced by " the leaders. . . . . Others will " have it, that they are produced by " copulation, and affirm that the " Drones are the males, and the Bees the females: Περὶ δὲ τὴν γένεσιν τῶν μελιττῶν οὐ τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν. οἱ μὲν γὰρ φάσιν οὐ τίκτειν, οὐ δὲ ὀχεύεσθαι τὰς μέλιττας, ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν ἀπὸ τοῦ ἄνθους τοῦ καλύπτρου, οἱ δὲ ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ ἄνθους τῆς ἐλαίας,

Quod nec concubitu indulgent, nec corpora ſegnes
In venerem ſolvunt, aut fœtus nixibus edunt;
Verum ipſæ e foliis natos et ſuavibus herbis
Ore legunt: ipſæ regem parvoſque Quirites
Sufficiunt, aulaſque et cerea regna refingunt.
Sæpe etiam duris errando in cotibus alas
Attrivere,

ἐλαίας, ᾗ σημεῖον λέγουσιν, ὅτι ἂν ἐλαίαν φορὰ γένηται, τότε ᾗ ἔσμοὶ ἀφρεῖται πλεῖσται· εἰ δὲ φασι τὸν μὲν τῶν κηφήνων φέρειν αὐτὰς γόνον, ἀπό τινος ὕλης τῶν εἰρημένων, τὸν δὲ τῶν μελιττῶν τίκτειν τοὺς ἡγεμόνας. . . . . οἱ δὲ φασὶν ὀχεύεσθαι, ᾗ εἶναι ἄῤῥενας μὲν τοὺς κηφῆνας, θηλείας δὲ τὰς μελίττας. Pliny has almoſt tranſlated the words of Ariſtotle. But he has added, that the Bees certainly ſit like hens, and that the young Bee at its firſt appearance is a worm: "Quod certum eſt, "gallinarum modo incubant. Id "quod excluſum eſt, primum vermi-"culus videtur candidus, jacens tranſ-"verſus, adhærenſque ita ut paſcere "videatur." But the modern Philoſophers have been more happy in diſcovering the nature of theſe wonderful inſects. The labouring Bees do not appear to be of either ſex: the Drones are diſcovered to have the male organs of generation; and the King is found to be of the female ſex. This King, or rather Queen, is wholly employed in the encreaſe of the family, laying ſeveral thouſand eggs every ſummer, from each of which is hatched a ſmall white worm, which in due time changes either to a Bee or a Drone. The Kings, the labouring Bees, and the Drones, are all promiſcuouſly hatched from theſe eggs: and the ſame order of nature has lately been obſerved in the Waſps.

198. *Concubitu.*] *Concubitu* is uſed for *concubitui*, as before *victu* for *victui*.

200. *Verum ipſæ e foliis natos.*] So I read with Heinſius, all the manuſcripts that I have collated, and moſt of the editors. In ſeveral of the oldeſt editions it is *verum ipſæ natos foliis*. Paul Stephens and Schrevelius reads *verum ipſæ foliis natos* without *e*, which reading Pierius alſo admitted; who obſerves, that in ſome manuſcripts it is *ipſæ natos foliis*; and *ipſæ e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipſæ foliis natos*.

By *foliis* perhaps the Poet means the petals or leaves of flowers; for Ariſtotle ſpeaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refigunt*, but this laſt Commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in ſome of the older manuſcripts. It is *refigunt* in the Cambridge, the Bodleian, one of the Arundelian, and in one of Dr. Mead's manuſcripts, which reading is admitted by moſt of the oldeſt editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinſius, Ruæus, Maſvicius, and moſt of the later editions have *refingunt*.

203. *Sæpe etiam duris*, &c.] Theſe three lines ſeem to be miſplaced: for here they interrupt the ſenſe. They ſeem to come in more properly after ver. 196. I am indebted for this obſervation

Attrivere, ultroque animam ſub faſce dedere.
Tantus amor florum, et generandi gloria mellis.
Ergo ipſas quamvis anguſti terminus ævi
Excipiat, neque enim plus ſeptima ducitur æſtas,
At genus immortale manet, multoſque per annos
Stat fortuna domus, et avi numerantur avorum.
Præterea regem non ſic Ægyptus, et ingens
Lydia,

ſervation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Anguſti*] Some read *anguſtus*; but Pierius found *anguſti* in all the manuſcripts that he could procure.

207. *Neque enim plus ſeptima ducitur æſtas*] Ariſtotle ſays that Bees live ſix years, and that ſome laſt ſeven; but if a ſwarm ſubſiſts nine or ten years, it is thought very happy: βίος δὲ τῶν μελιττῶν ἔτη ἕξ· εἶναι δὲ τῶν μελιττῶν καὶ ἑπτὰ ἔτη ζῶσιν. Ἐπὰν δὲ σμῆνος διαμένῃ ἔτη ἐννέα ἢ δέκα, εὖ δοκεῖ διαγεγενῆσθαι. Columella ſays that no ſwarms can be brought to live above ten years: "Du- "rantque, ſi diligenter exultæ ſunt, "in annos decem, nec ullum exa- "men hanc ætatem poteſt excedere, "quamvis in demortuarum locum "quotannis pullos ſubſituant. Nam "fere decimo ab internitione anno, "gens univerſa totius alvei confu- "mitur."

210. *Præterea regem*, &c.] In this paragraph the Poet compares the obedience of the Bees to their King, with that of the moſt ſervile nations; the Egyptians, Lydians, Parthians, and Medes.

"Beſides neither Egypt, nor great "Lydia, nor the people of the Par- "thians, nor the Median Hydaſpes "are ſo obſequious to their King. "Whilſt the King is ſafe, they re- "main united; but when he is dead, "they diſſolve their ſociety, pull "down the fabrick of their honey, "and tear in pieces the ſtructure of "their combs. He is the guard of "their works: him they admire, "and ſurround with frequent ſhout- "ings, and croud about him, and "often carry him on their ſhoulders, "and for his ſake expoſe their bodies "in war, and ſeek a glorious death "by wounds"

This article of the extraordinary obedience of the Bees to their King is taken from Ariſtotle. "The "Kings," ſays the Philoſopher, "never go abroad to feed on any "other occaſion, without being ac- "companied by the whole multi- "tude: and if, when they are "abroad, the King happens to "ſtray, they all ſearch after him "with the utmoſt diligence, till they "find him. We have been informed "alſo, that, when he is unable to "fly, the people carry him, and "that they all depart when he dies: "or if they do tarry, that they make "only combs and not honey: and "that nothing can hinder them all "from departing in a ſhort time:" Οἱ δὲ βασιλεῖς οὐ πέτονται ἔξω. ἐὰν μὲν μετὰ ὅλου τοῦ ἐσμοῦ, οὔτ' ἐπὶ βοσκὴν, οὔτ' ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφεσμὸς, ἀνοχευούσας μεταδεῖν ἕως ἂν εὕρωσι τὸν ἡγεμόνα τῇ ὀσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἐσμοῦ, ὅταν πάσχῃ μὴ δύνηται, καὶ ἐὰν ἀπόλλυται, ἀπόλλυσθαι τὸν ἀφεσμόν· ἐάν δ' ἄρα χρόνον τινὰ διαμείνασι, καὶ κηρία οὐ ποιήσωσι μέλι δὲν ἐγγίνεσθαι, καὶ αὐτὰς ταχὺ ἀπόλλυσθαι. But notwith-

ſtanding

Lydia, nec populi Parthorum, aut Medus Hydaſpes
Obſer-

ſtanding the general opinion concerning the allegiance of theſe inſects, Swammerdam, a Dutch writer, contends that their government is a republic, which ſubſiſts by mutual affection, without any deſpotic or monarchical power: "Non tamen "ſicco pede præterire potuimus "*Rempublicam* Apum, quæ ſolo "amore, ſine ulla poteſtate deſpotica "aut monarchica, continetur." The French Academicians, under the reign of Lewis XIV, remarked with much complaiſance, that among the Bees the privilege of generation belongs only to the royal family; all the ſubjects being condemned to barrenneſs. Many obſervations equally uſeful might be made on the œconomy of theſe inſects. I wonder none of our own writers will contend for a mixt government among them; or be polite enough to ſhew the happineſs of being under a female adminiſtration.

Ægyptus.] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

Ingens Lydia.] Lydia was a region of Aſia minor, famous for their rich King Crœſus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Aſia, bounded on the weſt by Media, on the north by Hyrcania, on the eaſt by Ariana, and on the ſouth by the deſerts of Carmania. Theſe people are reported to have been ſo ſubmiſſive to their King, as to kiſs his foot, and to touch the ground with their mouths, when they approached him.

Medus Hydaſpes.] The Hydaſpes, of which we find ſuch abundant mention among the ancient writers, was a river of India. But here Virgil ſeems to ſpeak of a Median river of the ſame name, which however I do not find mentioned by any of the ancient Geographers. Servius ſays expreſsly it is a river of Media, but on what authority I do not know. La Cerda ſays that the Poet juſtly calls this river Median, becauſe it waſhes Media before it empties itſelf into the Indus. If this were true, it would have been a river of too much conſequence, to be paſſed over in ſilence, as it muſt flow thro' a greater extent of land than the Indus itſelf. But no ſuch river ſeems to be known by any' Geographer, either ancient or modern. Ruæus ſays that Virgil is ſingular in placing this river in Media, which I believe is true. But Catrou, in his note on this paſſage, ſays the Hydaſpes was a river of Perſia, and gives us a caution, not to confound this river with the Indian Hydaſpes: "L' hydaſpe étoit un "fleuve de Perſe, peu éloigné de la "ville de Suſa, l' une des capitales "de la Perſe. Il ne faut pas con"fondre ce fleuve Hydaſpe avec un "autre du même nom, qui fut dans "les Indes, le terme des conquêtes "d' Alexandre." I wiſh this learned Father had favoured us with ſome good authority to ſupport what he ſays. The river meant by him ſeems to be the Choaſpes, which perhaps Virgil might, with a poetical liberty, call the Hydaſpes of the Medes. This river riſing in Media flows thro' Suſiana, near the city Suſa, one of the capitals of the Perſian empire.

The

Obſervant. Rege incolumi mens omnibus una eſt:
Amiſſo rupere fidem; conſtructaque mella
Diripuere ipſæ, et crates ſolvere favorum.
Ille operum cuſtos: illum admirantur, et omnes
Circumſtant fremitu denſo, ſtipantque frequentes;
Et ſæpe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
His quidam ſignis, atque hæc exempla ſecuti,
Eſſe

The water of it was ſo very famous, that according to Plutarch, the Perſian kings would drink of no other. Εἶτα τῶν μὲν Περσῶν βασιλέων καταγελῶμεν, οἳ γε δὴ ἀληθῶς, ὅτι τὸ τοῦ Χοάσπου μόνον ὕδωρ πίνοντες, ἄνυδρον αὐτοῖς τὴν ἄλλην πολοῦσιν οἰκουμένην. The reader may find in Xenophon abundant inſtances of the extraordinary obedience which was paid by the Medes and Perſians to their monarch.

212. *Mens omnibus una eſt.*] *Eſt* is wanting in one of Dr. Mead's manuſcripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuſcript.

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219. *His quidam ſignis*, &c.] The Poet obſerves, that ſome Philoſophers, conſidering the great ſagacity of theſe inſects, have ſuppoſed them to partake of the divine mind; and hence takes occaſion to ſpeak of the Platonic ſyſtem of a ſoul animating the univerſe.

" Some being led by theſe appear-
" ances, and following theſe ex-
" amples, have ſaid that the Bees
" are endow'd with a part of the di-
" vine mind, and with ætherial in-
" fluences. For their opinion is that
" the Deity paſſes through the whole
" earth, the extent of the ſea, and
" the height of heaven. That hence
" the flocks, the herds, men, and
" all ſorts of wild beaſts, nay all
" creatures, at their birth draw in
" their lives. That all of them,
" when diſſolved, are hither return-
" ed: that there is no place for death,
" that they fly alive among the ſtars,
" and riſe up to the high heaven."

At the latter end of the ſecond book our Poet declares himſelf an admirer of Epicurus; and in this place he plainly follows the doctrines of Plato, in which he has been accuſed of inconſiſtency. But let it be obſerved, that he has not ſhewn himſelf attached to the whole Epicurean Philoſophy. The doctrine of that Philoſopher, which Virgil adopts, is, that happineſs conſiſts in a conſtant tranquillity of mind; and that a wiſe man ought to lay aſide the fear of death. He had indeed in his younger days been a more ſtrict follower of Epicurus, as we may gather from the ſixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aſide ſome of thoſe doctrines. The belief of a divine mind governing the univerſe, and of a future ſtate, plainly appears in this Georgic, and in the ſixth Æneid. It may be objected, that he does not here propoſe the Platonic ſyſtem as his own opinion, becauſe he ſays only that *ſome* have advanced this doctrine.

Eſſe apibus partem divinæ mentis, et hauſtus
Ætherios dixere. Deum namque ire per omnes 220
Terraſque,

trine. But then it muſt be conſidered, that he has put the ſame ſentiments in the mouth of Anchiſes, in the Elyſian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the Commentators are almoſt unanimouſly of opinion, that Virgil himſelf declares what he has ſaid of the future ſtate, in the ſixth Æneid to be a fiction, which he plainly expreſſes by the paſſage of Æneas thro' the ivory gate. But it ſeems improbable, that the Poet ſhould beſtow ſo much pains in compoſing that fine account of the infernal regions, ſhould take an opportunity of making ſo delicate a compliment to Auguſtus and the Roman people, and at laſt conclude with giving them to underſtand, that there was no truth in what he had been ſaying. The tranſparent gate of horn was that thro' which the true ſhades were ſent; and the opake gate of ivory ſerved for the paſſage of falſe viſions:

" Sunt geminæ ſomni portæ: quarum altera fertur
" Cornea, qua veris facilis datur exitus umbris:
" Altera candenti perfecta nitens elephanto;
" Sed falſa ad cælum mittunt inſomnia manes."

Two gates of ſleep there are: the one of horn,
Thro' which with eaſe the real fantoms paſs;
With poliſh'd elephant the other ſhines,
Thro' which the Manes ſend falſe dreams to light.

Dr. TRAPP.

Æneas therefore being a ſolid body, and no real ſhade, was not ſent out at the gate appropriated to true viſions, but at that through which falſe viſions, being bodies of a more denſe ſubſtance than the true, were accuſtomed to paſs:

" His ubi tum natum Anchiſes unaque Sibyllam
" Proſequitur dictis, portaque emittit eburna.

Here then the ſire Anchiſes with his ſon,
And his prophetic guide, in ſuch diſcourſe
Confers; and ſends them thro' the iv'ry gate.

Dr. TRAPP.

Had he been left out at the horn gate, the whole muſt have been taken for a *Viſion*, tho' a true one: but Æneas being yet a living body, and no proper inhabitant of thoſe regions, had been admitted, before the ſeparation of his ſoul from his body, to converſe with ſpirits, not in a viſion, but in reality. The opake gate was therefore the moſt proper for the paſſage of a ſoul, whilſt yet encumbered with a terreſtrial body.

220. *Partem divinæ mentis.*] Horace uſes an expreſſion like this, for the human ſoul:

" ——— Quin corpus onuſtum
" Heſternis vitiis *mentem* quoque prægravat una,
" Atque affigit humo *divinæ particulam auræ.*"

221. *Deum namque ire per omnes*, &c.] We are informed by Plutarch, in his ſecond book of the opinions of Philoſophers, that all of them except

Terraſque, tractuſque maris, cælumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque ſibi tenues naſcentem arceſſere vitas.
Scilicet huc reddi deinde ac reſoluta referri
Omnia: nec morti eſſe locum, ſed viva volare
Sideris

cept Democritus, Epicurus, and the reſt, who aſſert the doctrine of a *vacuum* and atoms, held the univerſe to be animated: Οἱ μὲν ἄλλοι πάντες ἔμψυχον τὸν κόσμον καὶ προνοίᾳ διοικούμενον. Δημόκριτος δὲ καὶ Ἐπίκουρος καὶ ὅσοι τὰ ἄτομα εἰσηγοῦνται καὶ τὸ κενὸν, οὔτε ἔμψυχον, οὔτε προνοίᾳ διοικεῖσθαι, φύσει δέ τινι ἀλόγῳ. This opinion of the ſoul of the univerſe is farther inculcated by our Poet, in the ſixth Æneid:

" Principio cælum, ac terras, cam-
" poſque liquentes,
" Lucentemque globum lunæ, Tita-
" niaque aſtra
" *Spiritus* intus alit, totamque infuſa
" per artus
" *Mens* agitat molem, et magno ſe
" corpore miſcet."

Know firſt, that heav'n, and earth's compacted frame,
And flowing waters, and the ſtarry flame,
And both the radiant lights, one common ſoul
Inſpires, and feeds, and animates the whole.
This active mind *infus'd thro' all the ſpace,*
Unites and mingles with the mighty maſs.

DRYDEN.

Thus alſo Æſchylus:

Ζεύς ἐστιν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανὸς,
Ζεύς τοι τὰ πάντα·

and Lucan,

" Jupiter eſt quodcunque vides, quo-
" cunque moveris."

224. *Arceſſere vitas.*] Pierius found *accerſere* in ſome ancient manuſcripts. In one of Dr. Mead's it is *acceſſere.* The King's manuſcript has *vitam* inſtead of *vitas.*

225. *Ac reſoluta.*] In the King's manuſcript it is *ad reſoluta:* in one of Dr. Mead's it is *ære ſoluta.*

226. *Nec morti eſſe locum.*] According to Plutarch, it was the opinion of Pythagoras and Plato, that the ſoul did not die, but that, when it left the body, it returned to the kindred ſoul of the univerſe: the Stoics thought the ſouls of the ignorant periſhed with their bodies; and that thoſe of the wiſe endured till the conflagration. Democritus and Epicurus were of opinion, that the ſoul and body died together: Pythagoras and Plato held, that the irrational part periſhed, but not the rational; the ſoul being (though not God himſelf, yet) the work of the eternal God: Πυθαγόρας, Πλάτων ἄφθαρτον εἶναι τὴν ψυχήν· ἐξιοῦσαν γὰρ εἰς τὸ τοῦ παντὸς ψυχὴν ἀναχωρεῖν πρὸς τὸ ὁμογενές· οἱ Στωϊκοὶ, ἐξιοῦσαν τῶν σωμάτων ὑποφέρεσθαι, τὴν μὲν ἀσθενεστέραν ἅμα τοῖς συγκρίμασι γενέσθαι· (ταύτην δὲ εἶναι τῶν ἀπαιδεύτων) τὴν δὲ ἰσχυροτέραν, οἵα ἐςὶ περὶ τοὺς σοφοὺς, καὶ μέχρι τῆς ἐκπυρώσεως. Δημόκριτος, Ἐπίκουρος, φθαρτὴν, τῷ σώματι συνδιαφθειρομένην. Πυθαγόρας, Πλάτων, τὸ μὲν λογικὸν, ἄφθαρτον, (ἦ γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ' ἔργον τοῦ ἀϊδίου θεοῦ ὑπάρχειν) τὸ δὲ ἄλογον, φθαρτόν.

Sideris in numerum, atque alto ſuccedere cælo.
Si quando ſedem auguſtam, ſervataque mella
Theſauris relines; prius hauſtu ſparſus aquarum
Ora fove, fumoſque manu prætende ſequaces.
Bis gravidos cogunt fœtus, duo tempora meſſis,

Taygete

227. *Succedere.*] Pierius found *ſe condere* in the Roman manuſcript.

228. *Si quando*, &c.] In this paragraph the Poet ſpeaks of the two ſeaſons of taking the honey, and of the paſſionate temper of the Bees.

" If at any time you would open " their auguſt manſion, and the ho- " ney preſerved in their treaſuries, " firſt gargle your mouth with wa- " ter and ſpirt it out, and drive in " perſecuting ſmoak with your hand. " Twice do they compreſs the plen- " teous honey; there are two ſea- " ſons of taking it, one as ſoon as the " Pleiad Taygete has ſhewn her " beauteous face to the earth, and " has ſpurned the deſpiſed waters of " the ocean: or when the ſame ſtar, " flying from the conſtellation of " the watry fiſh, deſcends mourn- " fully into the waters of winter. " They are wrathful above meaſure, " and if they are offended they " breathe venom into their ſtings, " and leave their hidden darts fixt " to the veins, and part with their " lives in the wounds that they in- " flict."

Auguſtam.] Moſt editors read *anguſtum*, as Pierius found it in the Lombard, and in ſome other manuſcripts. It is *anguſtam* alſo in all the manuſcripts which I have collated, except one of Dr. Mead's. But Servius, Grimoaldus, Paul Stephens, Heinſius, Schrevelius, and Maſvicius read *auguſtam*. It is *auguſtam* alſo in the old Nurenberg edition, and in two old editions printed at Venice *in folio*, in 1475 and 1476.

229. *Prius hauſtu ſparſus aquarum ora fove.*] This paſſage is very variouſly read. Servius, Grimoaldus, Heinſius, Ruæus, Maſvicius, and ſome others approve the reading which I have followed. Both Dr. Mead's manuſcripts have *hauſtus* and *ore fove*, which are admitted by the three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius ſays *ſparſus* is uſed for *ſpargens*, one participle for another, which is not unuſual among the Poets. The conſtruction therefore will be *Prius fove ora hauſtu aquarum ſpargens, Firſt gargle your mouth with water ſpirting it.* The ſame Commentator obſerves that ſome read *ore fave*, an expreſſion uſed by the Ancients to command a religious ſilence, as *ore favete omnes* in the fifth Æneid, and *favete linguis* in Horace. According to this interpretation the ſenſe will be, *Firſt ſprinkling them with a draught of water, obſerve ſilence.* In one of the Arundelian manuſcripts it is *ore fare*, which I ſuppoſe was intended for *ore fave.*

230. *Fumoſque manu prætende ſequaces.*] It is a cuſtom to drive Bees with ſmoak. Columella ſpeaks largely on this ſubject.

231. *Fœtus.*] The Commentators agree, that by this word not the young Bees, but the honey is meant.

Duo tempora meſſis.] The Poet ſeems to follow Ariſtotle, who ſays there are two ſeaſons of making honey,

Taygete ſimul os terris oſtendit honeſtum
Pleias, et oceani ſpretos pede reppulit amnes:
Aut eadem ſidus fugiens ubi piſcis aquoſi
Triſtior

ney, in ſpring and in autumn: τῇ δὲ τοῦ μέλιτος ἐργασίᾳ διττοὶ καιροὶ εἰσιν, ἦρος καὶ μετόπωρον. Varro mentions three ſeaſons; the firſt at the riſing of the Pleiades, the ſecond about the latter end of ſummer, before the whole conſtellation Bootes riſes, the third after the ſetting of the Pleiades: "Eximendorum favorum primum "putant eſſe tempus vergiliarum ex-"ortu; ſecundum æſtate acta, ante "quam totus exoriatur arcturus; "tertium poſt vergiliarum occaſum." Columella mentions the twenty-ſecond or twenty-third of April, and the twenty-ninth of June: "Tertio "calendas Julii ventoſa tempeſtas. "His diebus eadem quæ ſupra. Sed "et viciam in pabulum ſecare opor-"tet . . . alvos caſtrare, quas ſub-"inde nono quoque aut decimo die "ad calendas Maias conſiderare et "curare oportet." Pliny ſpeaks of May and July: "Die ſtatus incho-"andi, ut quadam lege naturæ, ſi "ſcire aut obſervare homines velint, "trigeſimus ab educto examine: ſe-"reque Maio mente includitur hæc "vindemia. Alterum genus eſt mel-"lis æſtivi, quod ideo vocatur ho-"ræum, a tempeſtivitate præcipua, "ipſo ſirio explendeſcente poſt ſol-"ſtitium diebus triginta fere." Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one of the Pleiades: ſee the notes on book I. ver. 138, and 221.

The Pleiades riſe with the ſun on the twenty-ſecond of April, according to Columella: "Decimo calendas "Maias Vergiliæ cum ſole oriun-"tur."

I cannot help obſerving in this place, that Addiſon, in his tranſlation, has given warmth and luſtre to the Pleiades:

"Twice in the year their flow'ry
"toils begin,
"And twice they fetch their dewy
"harveſt in;
"Once when the lovely Pleiades
"ariſe,
"And add *freſh luſtre to the ſummer ſkies*;
"And once when haſt'ning from the
"wat'ry ſign
"They quit their ſtation, and for-
"bear to ſhine"

And yet, in his letter from Italy, he repreſents them as a northern conſtellation:

"We envy not the warmer clime,
"that lies
"In ten degrees of more indulgent
"ſkies,
"Nor at the coarſeneſs of our hea-
"ven repine,
"Tho' o'er our heads the *frozen*
"*Pleiads* ſhine."

But the Pleiades do not ſhine over our heads, but over thoſe of the Egyptians and Indians. I believe the Pleiades being called the ſeven ſtars, occaſioned this ingenious author to miſtake them for the ſeven ſtars called Charles's wain, which do indeed ſhine over our heads, and may be called frozen, being ſo near the pole.

233 *Oceani amnes.*] Thus Homer: ῥόος ὠκεανοῖο.

234. *Aut eadem*, &c.] It has been already obſerved, in the note on book I ver. 221, that the morning ſetting of the Pleiades is about the latter end of October, or beginning of November.

Triſtior hybernas cælo deſcendit in undas.
Illis ira modum ſupra eſt, læſæque venenum
Morſibus inſpirant, et ſpicula cæca relinquunt
Adfixæ venis, animaſque in vulnera ponunt.

Sidus fugiens ubi piſcis aquoſi.] The Commentators are greatly divided about the conſtellation, which the Pleiades are here ſaid to avoid. Servius affirms it is the ſouthern fiſh, that receives the water of Aquarius in his mouth, in which he is followed by May:

" *Again when ſhe the ſouthern fiſh*
" *doth fly,*
" *To winter ſeas deſcending heavily.*"

Catrou ſays it is the conſtellation *Piſces:* " fuyant la préſence du ſigne " des poiſſons." He obſerves in his note, that the Pleiades ſet before " the Fiſh ariſe: " Les Pléïades ſe " couchent avant que le ſigne des " Poiſſons ſe leve." La Cerda was of the ſame opinion, but he ſays he will not diſpute with any one, who ſhall ſuppoſe it to be the Dolphin. Ruæus contends that the *Hydra* is meant, which ſeems to follow the Pleiades, and hang over them. Dryden ſays it is the Scorpion:

" Again when their affrighted quire
" ſurveys
" The wat'ry Scorpion mend his
" pace behind,
" With a black train of ſtorms
" and winter wind,
" They plunge into the deep, and
" ſafe protection find."

The ſetting of the Pleiades is confeſſed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day Columella ſays they ſet in the morning, and according to the ſame author, winter begins the next. This agrees very well with their deſcending into the wintery waters. Now we may reaſonably ſuppoſe, that the conſtellation which they avoid, is one that riſes in the morning about the ſame time, or ſoon after they ſet. The Scorpion, according to Columella, riſes on the thirteenth of December: " Idibus Decembris Scorpio totus " mane exoritur." This is in favour of Dryden, only I can ſee no reaſon for calling the Scorpion by the name of *piſcis aquoſus.* The Scorpion is no fiſh, nor is its uſual habitation in the water. The Dolphin riſes on the twenty-ſeventh of December: " Sexto calendas Januarias " Delphinus incipit oriri mane." The ſun does not enter Aquarius till the middle of January, nor Piſces till the middle of February. The Dolphin therefore ſeems to be the conſtellation meant, as it riſes ſooner after the ſetting of the Pleiades, than any other fiſh delineated on the ſphere. As for the Hydra, which Ruæus thinks is the conſtellation intended, I cannot think Virgil would call it a fiſh.

236. *Illis ira modum ſupra eſt.*] He now aſſigns a reaſon for ſpirting water and ſmoaking them: becauſe otherwiſe, being animals of ſtrong reſentment, they would revenge their quarrel on the perſon who ſhould offer to aſſail them.

Pierius found *ſuper* inſtead of *ſupra* in ſome ancient manuſcripts.

238. *Adfixæ venis.*] Pierius found *adfixa venis* in a very ancient manuſcript, and *adnixæ venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuſcripts, and *adfixa in venis* in the other, making *affixa*

Sin duram metues hyemem, parceſque futuro,
Contuſoſque animos, et res miſerabere fractas;
At ſuffire thymo, ceraſque recidere inanes
Quis dubitet? nam ſæpe favos ignotus adedit
Stellio,

affixa to agree with *ſpicula*, which is not amiſs.

Animaſque in vulnera ponunt.] So I read with one of the Arundelian manuſcripts, and Heinſius. Pierius found the ſame in the Roman and other manuſcripts. The common reading is *vulnere*.

It is ſaid to be a vulgar error, that Bees looſe their lives with their ſtings.

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239. *Sin duram metues, &c.*] The Poet now proceeds to ſpeak of the manner in which thoſe hives ſhould be treated, where the honey is not taken, but left to ſupport the Bees in winter, and mentions the plagues that infeſt them.

" But if you are afraid of a hard " winter, and would provide for fu- " turity, and take pity on their broken " ſtrength, and ruined affairs, yet " who would heſitate to fumigate " them with thyme, and cut away " the empty wax? for often the " ſculking lizard has eaten the combs, " and the chambers are full of beetles " that avoid the light, the drone alſo " that ſits without labouring at the " repaſt belonging to another, or the " fierce hornet has engaged them " with unequal arms, or the dread- " ful race of moths, or the ſpider " hated by Minerva hangs her looſe " nets at their doors. The more they " are exhauſted, the more pains will " they take to repair the ruins of " their falling family, and will fill up " their cells, and form their combs " of flowers."

Metues.] Pierius found *metuens* in ſome ancient manuſcripts. It is *metuens* alſo in the King's manuſcript.

240. *Contuſoſque.*] In the King's manuſcript it is *concuſſ ſque*.

Miſerabere.] In the King's manuſcript it is *miſerabile*.

241. *At ſuffire thymo.*] Pierius found *aut* in ſome of the old manuſcripts.

The ſenſe ſeems to be, tho' you think fit not to benefit yourſelf by depriving them of their honey, *yet* it will be worth the while to take ſome pains about preſerving them.

This fumigation is recommended alſo by other authors. Varro ſays it ſhould be twice or thrice in a month, during the ſummer: " Verno " tempore et æſtivo fere ter in menſe " melliarius inſpicere debet fumigans " leviter eas, et a ſpurcitiis purgare " alvum, et vermiculos ejicere."

Ceraſque recidere inanes.] Servius ſeems to underſtand the Poet to mean, that ſome wax ſhould be cut into ſmall pieces, and given the Bees for nouriſhment; in which he is followed by May:

" Give them cut wax."

But he is certainly to be underſtood of taking away the ſuperfluous wax, leſt the empty cells ſhould afford room for noxious animals. Thus Columella: " Higinius quidem in " eo libro, quem de apibus ſcripſit; " Ariſtomachus, inquit, hoc modo " ſuccurrendum laborantibus exiſti- " mat: Primum, ut omnes vitioſi " favi tollantur, et cibus ex integro " recens ponatur: deinde ut fumi- " gentur."

242. *Ignotus ſtellio.*] The *ſtellio* is a ſmall ſpotted lizard, called alſo a *ſwift*.

Stellio, et lucifugis congeſta cubilia blattis,
Immuniſque ſedens aliena ad pabula fucus,
Aut aſper crabro imparibus ſe immiſcuit armis;
Aut dirum tineæ genus, aut inviſa Minervæ
Laxos in foribus ſuſpendit aranea caſſes.
Quo magis exhauſtæ fuerint, hoc acrius omnes
Incumbent generis lapſi ſarcire ruinas,
Complebuntque ſoros, et floribus horrea texent.
Si vero, quoniam caſus apibus quoque noſtros

Vita

ſwift. The Poet calls it *ignotus*, becauſe of its creeping into holes and corners.

Adedit.] Pierius found *adhæſit* in the Roman manuſcript, which he takes to be a corrupt reading.

243. *Et.*] *Et* is left out in ſome editions; but Pierius ſays it is retained in all the ancient manuſcripts.

Lucifugis blattis] The *blatta* is an inſect ſomething like a beetle: ſome take the cock-roch to be the *blatta*. They are called *lucifugæ*, becauſe they do not appear by daylight.

245. *Crabro*] The hornet is an inſect like a waſp, but twice as big.

Imparibus armis] This inſect is too large and ſtrong, for the Bees to encounter with it.

Immiſcuit.] In one of Dr. Mead's manuſcripts it is *miſcuit*.

246. *Dirum tineæ genus.*] Many read *durum:* but Pierius found *dirum* in moſt of the ancient manuſcripts. In the King's, the Bodleian and in one of the Arundelian manuſcripts it is *durum*. But *dirum* is generally received. Either of theſe readings ſeems to be good.

The *tinea* is the moth, that eats garments and many other things.

Inviſa Minervæ aranea] Arachne, a Lydian maid, diſputed with Minerva the preference in weaving tapiſtry. Arachne performed her work to admiration. But as ſhe had repreſented in it the crimes of ſeveral of the Gods, Minerva in a rage deſtroyed it: at which Arachne, being grieved, hanged herſelf. The Goddeſs in compaſſion changed her to a ſpider. This fable is related in the fifth book of Ovid's Metamorphoſes.

Servius and other Grammarians obſerve, that we ought to write *araneus*, in the maſculine gender: but both Virgil and Ovid uſe *aranea*.

248. *Quo magis exhauſtæ, &c.*] It has been obſerved by the writers on Agriculture, that if the bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loſs.

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251. *Si vero, &c.*] He ſpeaks of the diſeaſes of Bees, and the remedies for them, whence he takes occaſion to give a beautiful deſcription of a plant, which he calls *Amellus*.

" But, ſeeing life afflicts Bees alſo
" with our misfortunes, if their bo-
" dies ſhall languiſh with a ſad diſ-
" eaſe, which you may know by
" certain ſigns; immediately the ſick
" change their colour; a horrid
" leanneſs deforms their countenan-
" ces;

Vita tulit, triſti languebunt corpora morbo,
Quod jam non dubiis poteris cognoſcere ſignis;
Continuo eſt ægris alius color: horrida vultum
Deformat macies; tum corpora luce carentum
Exportant tectis, et triſtia funera ducunt.

Aut

" ces; then they carry the bodies of " the dead out of their houſes, and " make mournful proceſſions. Or " elſe they hang at the entrance with " clinging feet, or all of them loiter " within their cloſed up doors, being " faint with hunger, and ſluggiſh " with contracted cold. Then a " deeper ſound is heard, and they " make a drawling hum; as when " a cold ſouth-wind ſometimes ruſtles " in the woods, or the troubled ſea " murmurs at the reflux of the wa- " ters, or as fire roars in a pent up " furnace. In this caſe I would ad- " viſe to burn ſtrong-ſcented galba- " num, and to put in honey thro' " canals of reed, ſoftly perſuading " the weary Bees, and inviting them " to their well-known food. It will " be of ſervice alſo to add the taſte " of pounded galls, and dried roſes, " or wine thickened over the fire, or " raiſins from the Pſythian vine, " and Cecropian thyme, and ſtrong- " ſmelling Centaury. We alſo have " a flower in the meadows, which " the country people call *Amellus*. " The herb is very eaſy to be found, " for the root, which conſiſts of a " great bunch of fibres, ſends forth " a vaſt number of ſtalks. The " flower itſelf is of a golden colour, " ſurrounded with a great number of " leaves, which are purple like vio- " lets The altars of the gods are " often adorned with wreaths of " theſe flowers. It has a bitteriſh " taſte. The ſhepherds gather it in " the open vallies, and near the " winding ſtream of the river Mella. " Boil the roots of this herb in the " beſt flavoured wine, and place " baſkets full of them before the door " of the hive."

According to Pierius, the oblong manuſcript has *ſin* inſtead of *ſi*.

254. *Horrida vultum deformat macies.*] In one of the Arundelian manuſcripts it is *difformat*.

Varro obſerves, that a rough look is a ſign that the Bees are ſick, unleſs it is about the time of their beginning to work; for then they look rough with labour, and grow lean: " Minus valentium ſigna ſi ſunt pi- " loſæ et horridæ, ut pulverulentæ, " niſi opificii eas urget tempus: tum " enim propter laborem aſperantur, " ac maceſcunt."

256. *Triſtia funera ducunt.*] Ariſtotle only ſays the Bees bring out thoſe which die in the hive: Τὰς δ' ἀποθνησκούσας τῶν μελιττῶν ἐκφορεῖν ἔξω. Pliny ſays they accompany the dead bodies after the manner of a funeral proceſſion: " Quin et morbos ſuapte " natura ſentiunt. Index eorum " triſtitia torpens, et cum ante fores " in teporem ſolis promotis aliæ cibos " miniſtrant, cum defunctas pro- " gerunt, funerantiumque more co- " mitantur exequias." Dryden has amplified what the Poet ſays of the funeral proceſſion:

" And crowds of dead, that never
" muſt return
" To their lov'd hives, in decent
" pomp are born:
" Their friends attend the herſe,
" the next relations mourn."

257. *Pe-*

Aut illæ pedibus connexæ ad limina pendent,
Aut intus clauſis cunctantur in ædibus omnes,
Ignavæque fame et contracto frigore pigræ.
Tum ſonus auditur gravior, tractimque ſuſurrant,
Frigidus ut quondam ſylvis immurmurat auſter;
Ut mare ſollicitum ſtridet refluentibus undis,
Æſtuat ut clauſis rapidus fornacibus ignis.
Hic jam galbaneos ſuadebo incendere odores,
Mellaque

257. *Pedibus connexæ.*] "I do not "think that a *cluſter* is meant in this "place, which is afterward mention-"ed as a ſign of joy: it ſeems rather "to be meant of a few Bees, which "being either dead or faint, hang by "their feet about the entrance." Ruæus.

260. *Tractimque.*] In the Bodleian manuſcript it is *tractuque.*

Frigidus ut quondam, &c.] For the epithet *frigidus*, ſee the note on book III. ver. 279. For *quondam*, ſee the note on book III. ver. 99.

Theſe three ſimiles are taken from the fourteenth Iliad:

Οὔτε θαλάσσης κῦμα τόσον βοᾶ ποτὶ χέρσον
Πεντόθεν ὀρνύμενον πνοιῇ βορέω ἀλεγεινῇ,
Οὔτε πυρὸς τόσσ' ὀμὸν γε ποτὶ βρόμον αἰθομένοιο,
Ὄρεος ἐν βήσσῃς ὅτε τ' ὤρετο καίεμεν ὕλην.
Οὔτ' ἀνέμου τόσσ' ὀμὸν γε ποτὶ δρυσὶν ὑψικόμοισιν
Ἠπύει, ὅτε μάλιστα μέγα βρέμεται χαλεπαίνων.

"Not half ſo loud the bellowing
"deeps reſound,
"When ſtormy winds diſcloſe the
"dark profound;
"Leſs loud the winds, that from th'
"Æolian hall
"Roar thro' the woods, and make
"whole foreſts fall;
"Leſs loud the woods, when flames
"in torrents pour,
"Catch the dry mountain, and its
"ſhades devour."

Mr. Pope.

Here, as Mr. Pope obſerves, Virgil has beautifully ſoftened theſe ſimiles, and by a kind of parody, applied them to the buzzing of a Bee-hive.

Sylvis.] Pierius found *ſylvas* in the Lombard manuſcript.

262. *Ut.*] Pierius found *aut* in the Medicean manuſcript. It is *aut* alſo in the King's manuſcript. But *ut* is certainly the true reading.

264. *Hic.*] In the King's, and in one of Dr. Mead's manuſcripts, it is *hinc.*

Galbaneos odores.] See the note on book III. ver. 415.

Columella has mentioned Galbanum and the other medicines here ſpoken of, which he ſeems to borrow from Virgil: "Nec non etiam ille "morbus maxime eſt conſpicuus, "qui horridas contractaſque carpit, "cum frequenter aliæ mortuarum "corpora domiciliis ſuis efferunt, "aliæ intra tecta, ut in publico luc-"tu, mœſto ſilentio torpent. Id "cum accidit, arundineis infuſi cana-"libus offeruntur cibi, maxime de-"cocti mellis, et cum galla vel arida "roſa detriti. Galbanum etiam, ut "ejus odore medicentur, incendi con-"venit, paſſoque et defruto vetere "feſſas ſuſtinere."

After Atticus

Plate 13





B
B
A
B
B

Mellaque arundineis inferre canalibus, ultro
Hortantem, et feſſas ad pabula nota vocantem.
Proderit et tunſum gallæ admiſcere ſaporem,
Arenteſque roſas, aut igni pinguia multo
Defruta, vel pſythia paſſos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Eſt etiam flos in pratis, cui nomen amello

Fecere

265. *Mella.*] We learn from the paſſage juſt now cited from Columella, that the honey ſhould be boiled.

267. *Tunſum.*] It is *tonſum* in the Bodleian, and in one of Dr. Mead's manuſcripts, and in ſeveral of the old editions.

Gallæ] The gall is an excreſcence or neſt of an inſect, formed on the oaks in Italy, after the ſame manner that oak-apples are in England. All parts of the oak, eſpecially the galls, are aſtringent, they are very proper therefore for the purging, to which Bees are ſubject in the ſpring, occaſioned by their feeding greedily upon ſpurge after their winter penury, according to Columella: "Maximus autem annuus earum "labor eſt initio veris, quo tithymalli floret frutex, et quo ſameram "ulmi promunt: namque ſicut novis pomis, ita his primitivis floribus illectæ avide veſcuntur poſt hybernam famem, nil alioquin citra ſatietatem, tali nocente cibo, quo ſe cum affatim repleverint, profluvio alvi, niſi celeriter ſuccurritur, intereunt: nam et tithymallus majorum quoque animalium ventrem ſolvit, et proprie ulmus apium."

Admiſcere] In the King's manuſcript it is *immiſcere*.

268. *Arenteſque.*] In one of Dr. Mead's manuſcripts it is *ardenteſque*, which is manifeſtly wrong.

269. *Pſythiæ paſſos de vite racemos.*] See the note on book II. ver. 93.

270. *Cecropiumque thymum.*] See the notes on ver. 112, and 177.

Grave olentia centaurea.] Lucretius has *triſtia centaurea*. This herb was ſo called from the Centaur Chiron, who was ſaid to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea curatus di "citur Chiron cum Herculis excepti "hoſpitio pertractanti arma, ſagitta "excidiſſet in pedem, quare aliqui "Chironion vocant." There are two ſorts of centaury, the greater and the leſs, which have no other ſimilitude, than in the bitterneſs of their taſte. The greater is cultivated in gardens, the leſs grows wild in England in many places, and is the beſt known.

271. *Eſt etiam flos in pratis,* &c.] I think we may venture to affirm, that the plant here deſcribed is the *After atticus*, or purple Italian Starwort. But let us ſee how Virgil's deſcription agrees with the *After atticus*. Ray ſays it is common in the uncultivated vallies of Italy, Sicily, and Narbonne. "Naſcitur incul-"tis et aſperis convallibus, in Italia, "Sicilia, et Gallia Narbonenſi paſ-"ſim obvius." Therefore it is very eaſy to be found, *facilis quærentibus herba*. The root *conſiſts of a great bunch of fibres*, as I have rendered

Fecere agricolæ, facilis quærentibus herba.
Namque uno ingentem tollit de ceſpite ſylvam,
Aureus ipſe; ſed in foliis, quæ plurima circum
Funduntur,

uno de ceſpite, for I take *ceſpes* in this place not to ſignify the earth, or tuft, but *radix ceſpitoſa*, a root whoſe fibres are thick matted together, ſo as to form a kind of turf. *Non de terra, ſed de radice*, ſays Philargyrius. From this root ariſe a vaſt number of ſtalks, which Virgil poetically calls a great wood, *ingentem ſylvam*. The flower is of that ſort which Botaniſts call a radiated diſcous flower: the diſk is yellow, and the ray purple. To make this plain to thoſe who are not acquainted with Botany, I have added a figure of this plant, printed in its proper colours. A, repreſents the yellow diſk, which Virgil calls the flower itſelf; *aureus ipſe*. B, repreſents the rays or purple leaves which ſurround the flower; *foliis, quæ plurima circumfunduntur violæ ſublucet purpura nigra.*

Cui nomen amello.] He uſes the dative caſe here after the manner of the Greeks; as in other places: "Cui nomen Iulo," and "Cui Re-
"mulo cognomen erat."

272. *Fecere agricolæ.*] The Poet tells us *Amellus* is a ruſtic name, not that by which it was known at Rome, and among the writers of Natural Hiſtory.

273. *Uno.*] It is *imo* in one of Dr. Mead's manuſcripts, and in ſeveral old printed editions, and in moſt manuſcript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipſe, &c.*] Virgil plainly ſpeaks of flower, as being golden or yellow, which Columella miſtook, not being acquainted with this herb himſelf; for he makes it a yellow ſhrub with purple flowers: "Optime tamen facit amelli radix,
"cujus eſt frutex luteus, purpureus
"flos." Ruæus rightly interprets this deſcription of Virgil: "Quippe
"uno e ceſpite erigit magnam co-
"piam caulium: aureus ipſe *eſt, ſed*
"purpura violæ nigricantis ſublucet
"in foliis, quæ multa in orbem am-
"biunt floſcula." But our Tranſlators have greatly erred: for May repreſents the leaves of the ſtalk as being purple:

"For from one root he ſpreads a
"wood of boughs,
"*Whoſe many leaves*, although the
"flower be gold,
"Black violets dim purple colour
"hold."

Addiſon has very much deviated from the ſenſe of his author:

"A mighty ſpring works in it's root,
"and cleaves
"The ſprouting ſtalk, and ſhews it-
"ſelf in leaves:
"The flow'r itſelf is of a golden hue,
"The leaves inclining to a darker
"blue.
"The leaves ſhoot thick about the
"flower, and grow
"Into a buſh, and ſhade the turf
"below."

Dryden took the *folia quæ plurima circumfunduntur* to be the branches of the plant:

"For from one root the riſing ſtem
"beſtows
"A wood of leaves, and *vi'let purple*
"*boughs:*
"The flow'r itſelf is glorious to be-
"hold,
"And ſhines on altars like refulgent
"gold."

Dr.

Funduntur, violæ ſublucet purpura nigræ.
Sæpe deum nexis ornatæ torquibus aræ.
Aſper in ore ſapor. Tonſis in vallibus illum
Paſtores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone caniſtris.
Sed ſi quem proles ſubito defecerit omnis,

Nec,

Dr. Trapp ſuppoſes the ſtem to be golden, and the leaves to be purple:

" For from one turf a mighty grove
" it bears:
" It's *ſtem of golden hue*; but in it's
" *leaves*,
" Which copious round it ſprout, the
" purple teint
" Of deep dy'd violets more gloſſy
" ſhines."

275. *Violæ nigræ.*] The common violet. It is called black, from its dark purple colour. Thus Theocritus: καὶ τὸ ἴον μέλαν ἐσσί.

277. *Tonſis in vallibus.*] Servius interprets this *non ſylvoſis.* " Unde, " *ſays he*, eſt contra intonſi montes." La Cerda takes it to mean *after mowing:* " Cum valles jam ſunt tonſæ, " & demeſſæ ſegetes." Servius's ſenſe agrees beſt with the account which Ray gives of the place where it grows. Ruæus follows La Cerda, rendering this paſſage *in pratis demeſſis.* Dr. Trapp adheres to this interpretation.

" — — — — — the ſwains,
" In new mow'd vales, near Mella's
" winding ſtream
" Gather this herb."

Tho' perhaps it may mean *in vallies where cattle have grazed*; for *tondeo* is uſed for grazing; as " Tondent " dumeta juvenci."

278. *Flumina Mellæ.*] One of the Arundelian manuſcripts and the Cambridge manuſcript have it *Amellæ.* La Cerda reads *Melæ.* There are ſeveral rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone.*] Pierius tells us that it is *expone* in the Roman and ſome other manuſcripts.

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281. *Sed ſi quem proles*, &c.] The Poet having already ſpoken of the ways of driving noxious animals from the Bees, and of the method of curing their diſeaſes, now proceeds to deſcribe the manner after which the total loſs of them may be repaired, which he tells us was practiſed by the Egyptians.

" But if the whole ſtock ſhall fail
" any one on a ſudden, and he ſhall
" not know how to repair his loſs by
" a new family, it will be time to
" unfold the memorable diſcovery
" of the Arcadian maſter, and how
" by ſlaying bullocks bees have of-
" ten been produced from their
" corrupted gore. I ſhall men-
" tion the whole ſtory at large, trac-
" ing it back from its firſt ſource.
" For where the happy nation of
" Pellæan Canopus inhabits the
" banks of the Nile, ſtagnating with
" its overflowing waters, and is car-
" ried round about its own fields in
" painted gallies; and where the
" river that flows down even from
" the ſun-burnt Indians preſſes the
" borders of quivered Perſia, and
" fertilizes

Nec, genus unde novæ ſtirpis revocetur, habebit,
Tempus et Arcadii memoranda inventa magiſtri
Pandere, quoque modo cæſis jam ſæpe juvencis
Inſincerus apes tulerit cruor, altius omnem
Expediam prima repetens ab origine famam.
Nam qua Pellæi gens fortunata Canopi
Accolit

" fertilizes green Egypt with black " ooze, and pouring along divides " it's ſelf into ſeven mouths: all " this country places a ſure expecta- " tion in this art. Firſt they chooſe " out a ſmall place, that is contract- " ed within a narrow compaſs for " this purpoſe: this they ſtreighten " with a narrow roof, and confined " walls: and add four windows re- " ceiving an oblique light from the " four quarters. Then they ſeek a " ſteer of two years that juſt bends " his horns: and whilſt he ſtruggles " mightily they cloſe up both his " noſtrils, and the breath of his " mouth; and when he is bruiſed " to death, his cruſhed bowels pu- " trify, the ſkin remaining entire. " Being thus placed they leave him " ſhut up: and put ſprigs under " him, thyme and freſh caſia. This " is done when the zephyrs firſt be- " gin to ſtir the waters, before the " meadows bluſh with new colours, " before the chattering ſwallow hangs " her neſt upon the rafters. In the " mean time the moiſture growing " warm in his tender bones, fer- " ments; and animals, wonderful to " behold, are formed, at firſt with- " out feet, but in a little while hav- " ing alſo buzzing wings, and con- " tinually more and more try the " thin air: till at laſt they burſt out " like a ſhower pouring from the " ſummer clouds; or like arrows " driven from the impelling ſtring, " when the light Parthians enter into " the battle."

Si quem.] Pierius found *ſiquidem* in the Medicean and other ancient manuſcripts. I find it alſo in the Bodleian, and in one of the Arundelian manuſcripts, and in ſome printed editions.

283. *Arcadii magiſtri.*] The Arcadian maſter is Ariſtæus. See the note on ver. 317.

287. *Nam qua Pellæi, &c.*] Theſe ſeven verſes have greatly exerciſed the ſkill of the Commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three firſt lines, deſcribes Egypt; and in the reſt, Perſia. That the three firſt relate to Egypt, is univerſally agreed: the difficulty conſiſts in ſolving the other. He takes the *amnis devexus ab Indis* to be the Indus, to which Ptolemy has aſſigned ſeven mouths, as well as to the Nile. Now as the Indus does without doubt deſcend from the Indians properly ſo called, as it really preſſes the borders of Perſia, and as it has ſeven mouths, he thinks it agrees better with the Poet's deſcription than the Nile, between which and Perſia all Arabia is interpoſed. As for ver. 291, he gets clear of that by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin alſo underſtands the Poet to ſpeak of the Indus, but retains the verſe which La Cerda rejects. He obſerves that there was an iſland called Praſiane, formed by the mouths of the

Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura faſelis;

Quaque

the Indus, as the Delta was by thoſe of the Nile. He derives the name of Praſiane from πράσιος, *viridis*, and thence imagines, that Virgil meant this iſland by *viridem Ægyptum*. Huet oppoſes his learned countryman, and underſtands the whole paſſage to relate to Egypt. As for the Nile being derived from India, he tells us it was the univerſal opinion of the Ancients, that this river roſe in India, which he confirms by the authority of Alexander, who thought he had found the ſource of the Nile, when he arrived at the Indus. Ruæus alſo rejects the Indus, interpreting the whole paſſage concerning the Nile, deriving it from the Ethiopians, who were called Indians by the Ancients. He interprets

Quaque pharetratæ vicinia Perſidis urget,

"where the countries bordering on "the quivered Perſians touch E-"gypt." Theſe countries, he ſays, are Arabia, Syria, &c. all which are comprehended by the Poet under the name of Perſia, becauſe they were all ſubdued by Cyrus, and his ſon Cambyſes. Catrou propoſes a new ſolution of this difficult paſſage. He ſuppoſes Virgil to mean the whole courſe of the Nile, the lower Egypt in the three firſt verſes, the upper Egypt in the two next, and the ſource of the Nile in the two laſt, concluding with ver. 294, which plainly ſhews that the Poet intended to deſcribe only one country. For my own part, I take Virgil by all that he has here ſaid, to mean only a deſcription of the Delta, or lower Egypt. Canopus is the weſt angle of that triangular region, Peluſium is the eaſt angle, being neareſt to Perſia, and the ſouth angle is the point, where the Nile is divided, to form the Delta. I ſhall endeavour to explain what has been ſaid, in the following notes on the particular expreſſions.

Pellæi Canopi.] Strabo tells us, that this city was ſo called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *ſtadia* diſtant from Alexandria: Κάνωβος δ' ἐστὶ πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας πρὸς ἑσπέραν ἰοῦσιν, ἐπωνυμος Κανώβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος ἐνθάδε. Pella, according to the ſame author was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων τὴν Φιλίππου, καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the moſt conſiderable mouths of the Nile, being the neareſt to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil deſcribes the weſt ſide of the Delta, by calling it the Pellæan Canopus, on account of the neighbourhood of Alexandria.

Gens fortunata.] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuſo ſtagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raiſed by art, which at that time have the appearance of ſo many iſlands:

Ἐν

Quaque pharetratæ vicinia Perſidis urget,
Et viridem Ægyptum nigra fœcundat arena,

Et

Ἐν δὲ ταῖς ἀναβάσεσι τοῦ Νείλου, καλύπτεσθαι πᾶσα, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· ἄνεσαι δ' ἐπὶ λόφων αὐλοφυῶν, ἢ χαμάτων ἕδρυσαι, φύλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὄψιν.

290. *Pharetratæ vicinia Perſidis.*] The Perſians were famous for riding, hunting, and ſhooting arrows. We are not to underſtand the Poet in this place, as ſpeaking of Perſia ſtrictly ſo called, which was bounded on the weſt by Suſiana and Media, on the north by Parthia, on the eaſt by Caramania, and on the ſouth by the Perſian gulph, but of the empire of thoſe people, extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the eaſt by the *mare erythræum*, on the north by the Black-ſea, on the weſt by Cyprus and Egypt, and on the ſouth by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἕω μὲν, ἡ ἐρυθρὰ θάλαττα· πρὸς ἄρκτον δὲ, ὁ Εὔξεινος πόντος· πρὸς ἑσπέραν δὲ, κύπρος καὶ Αἴγυπτος· πρὸς μεσημβρίαν δὲ Αἰθιοπία. Here then we ſee plainly how the Nile may preſs the borders of Perſia, ſince the Perſians had extended their dominion as far as to Egypt. The Poet had before ſpoken of the weſt ſide of the Delta under the name of Canopus: and now he expreſſes the eaſt ſide, or Peluſian mouth of the Nile, as bordering on the empire of the Perſians. Catrou finds ſome colonies of Perſians ſeated on each ſide of the upper Egypt, which he thinks the Poet means in this verſe.

291. *Viridem Ægyptum.*] Hardouin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another obſervation, that Virgil does not uſe to be guilty of ſuch tautology, as to make a double deſcription of the ſame place, he concludes that the Poet muſt ſpeak of two different countries. Then finding mention in Pliny of a triangular iſland at the mouth of the Indus, he ventures to affirm, that Virgil meant this iſland by *viridem Ægyptum*, becauſe it reſembled the lower Egypt or Delta, in its triangular ſhape, and that the epithet *viridis* is only a tranſlation of Praſiane. But *viridis* is by no means a cold epithet for Egypt, being very proper to expreſs the great fertility of that country, when overflowed by the Nile. As for the iſland Praſiane, Pliny does not ſay it is triangular. I do not find any mention of it, except in the twentieth chapter of the ſixth book, where he ſays it is a very large iſland, and that there is another near it named Patale: "Ampliſſimam inſulam efficiens, quæ Praſiane nominatur, et aliam minorem quæ Patale." As for Patale, he ſays in the next chapter, that it is triangular: "Sed ante ſunt aliæ, Patale, quam ſignificavimus, in ipſis faucibus Indi triquetra figura ccxx. M. paſſ. latitudine." But he no where ſays any thing of its greenneſs or fertility. And to me it appears a great violence to make Virgil call two Indian iſlands *green Egypt*, becauſe one of them reſembles it in ſhape, and the other is derived from a Greek word ſignifying *green*; which etymology however is not very certain, ſince the learned Father himſelf confeſſes in another place, that Praſiane is derived from the name of the inhabitants, who were called Praſii:

Et diverſa ruens ſeptem diſcurrit in ora
Uſque coloratis amnis devexus ab Indis:

Omnis

ſii: "Praſiane, a Praſiis, Indi am-
"nis accolis, quorum ditionis fuit,
"nomen invenit." As for the imaginary tautology, it has been obſerved already, that Virgil does not deſcribe the ſame place twice; but only diſtinguiſhes Egypt, by deſcribing the two ſides of the triangle, within which it is contained.

Nigra arena] La Cerda thinks theſe words are a proof, that Virgil did not mean Egypt, becauſe the ſoil of the Nile is ooze, and not ſand. But *arena* is frequently uſed for any ſort of ſoil; and beſides it has been obſerved by travellers of the beſt credit, that the natural ſoil of Egypt is ſand.

292. *Septem diſcurrit in ora.*] The ſeven mouths of the Nile are ſo very famous, and ſo frequently ſpoken of, that it may ſeem unneceſſary to ſay any thing here concerning them. But as the ſenſe of this paſſage very much depends on a right underſtanding of the form of the lower Egypt, I ſhall follow the deſcription given of it by Strabo. This famous Geographer obſerves, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the ſides of the triangle are two channels of the Nile, running down on each ſide of it to the ſea; that on the right hand to Peluſium, and that on the left to Canopus and Heraclium: the baſe is the ſea coaſt between Peluſium and Heraclium. Thus the Iſland is encompaſſed by the ſea and two channels of the Nile; and is called Delta, becauſe it reſembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμόνων, ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους ὁ Νεῖλος, ἕως τοῦ καλουμένου χωρίου Δέλτα. εἶτ' ἐπὶ κορυφὴν σχιζόμενος ὁ Νεῖλος, ὥς φησιν ὁ Πλάτων, ὡς ἂν τριγώνου κορυφὴν ἀπολελεῖ τὸν τόπον τοῦτον· πλευρὰς δὲ τοῦ τριγώνου τὰ σχιζόμενα ἑφ' ἑκάτερα ῥεῖθρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς καλὰ Πηλούσιον· τὸ δ' ἐν ἀριστερᾷ τῆς καλὰ Κάνωβον, καὶ τὸ πλησίον Ἡράκλειον προσαγορευόμενον· βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλουσίου, καὶ τοῦ Ἡρακλείου· Γέγονε δὲ ἡ νῆσος ἔκ τε τῆς θαλάττης, καὶ τῶν ῥευμάτων ἀμφοῖν τοῦ πολαμοῦ. καὶ καλεῖται Δέλτα, διὰ τὴν ὁμοιότητα τοῦ σχήματος. A little afterwards he ſets down the names of the ſeven mouths of this river: Μετὰ δὲ ςόμα τὸ Καναωϊκὸν ἔςι τὸ Βολβίτικόν· εἶτα τὸ Σεβεννύτικὸν καὶ τὸ Φαθνιτικόν. . . . . Τῷ δὲ Φαθνιτικῷ συπάπτει τὸ Μενδήσιον. εἶτα τὸ Τανίτικὸν, καὶ τελευταῖον τὸ Πηλουσιακόν. I wonder none of the Commentators have propoſed the Ganges, as the river here meant; for Virgil himſelf, in the ninth Æneid, deſcribes it as having ſeven mouths like the Nile:

"——— Medio dux agmine Turnus
"Vertitur arma tenens, et toto ver-
"tice ſupra eſt.
"Ceu *ſeptem ſurgens ſedatis amnibus*
"*altus*
"Per tacitum *Ganges*: aut pingui
"flumine Nilus,
"Cum refluit campis, et jam ſe con-
"didit alveo."

293. *Coloratis amnis devexus ab Indis.*] Huet, to ſolve the difficulty of the Nile's being ſaid to flow from the Indians, has diſcovered, that the Ancients imagined the ſource of the Nile to be in India properly

ſo

Omnis in hac certam regio jacit arte ſalutem.
Exiguus primum, atque ipſos contractus ad uſus 295
Eligitur

ſo called, which doctrine he ſupports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himſelf was convinced of his error. When Alexander, ſays he, ſaw crocodiles in the Hydaſpes, and Egyptain beans in the Aceſine, he fancied he had found the ſource of the Nile, and prepared a fleet in order to invade Egypt that way. But he ſoon found it was impoſſible to put it in execution. For there are many rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themſelves, and then there is Ariana, and the Perſian and Arabian gulphs, and all Arabia and Troglodytica: Ἀλέξανδρον δ' ἐν μὲν τῷ Ὑδάσπῃ κροκοδείλους ἰδόντα, ἐν δὲ τῷ Ακεσίνῃ κυάμους Αἰγυπτίους εὑρηκέναι δόξαι τὰς τοῦ Νείλου πηγὰς, καὶ παρασκευάζεσθαι σέλον εἰς τὴν Αἴγυπτον, ἂς τῷ πολεμῷ τούτῳ μέχρι ἐκεῖσε πλευσόμενον· μικρὸν δ' ὕστερον γνῶναι, διότι οὐ δύναιτο ὃ ἤλπισε. Μέσον γὰρ μεγάλοι πόλεμοι, καὶ δεῖνα ῥεῖθρα, Ωκεανὸς μὲν ἄρρητον εἰς ὃν ἐκβολάσιν αἱ Ἰνδικαὶ πᾶσαι ποταμοί. ἔπειτα ἡ Ἀριανὴ, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀράβιος, καὶ αὐτὴ ἡ Αραβία, καὶ ἡ Τρωγλοδυτική. But there is no occaſion to have recourſe to ſo abſurd an opinion, if any did entertain it, ſince it is eaſy to prove that the Ethiopians, from whoſe country the Nile is allowed to deſcend, were frequently called Indians by the Ancients. Thus our Poet himſelf, in the eighth Æneid, mentions Indians among the nations that aſſiſted Anthony and Cleopatra.

" —— Omnis eo terrore Ægyptus
" et *Indus*,
" Omnis Arabs, omnes verterunt
" terga Sabæi."

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any Oriental Indians in that army.

294. *Omnis regio.*] By theſe words the Poet plainly ſhews that he has been ſpeaking only of one country.

295. *Exiguus primum, &c.*] It was the general opinion of antiquity, that Bees were produced from the putrid bodies of cattle. Varro ſays they are called βουγόναι by the Greeks, becauſe they ariſe from putrefied bullocks: " Denique ex hoc
" putrefacto naſci dulciſſimas apes
" mellis matres, a quo eas Græci
" βουγόνας appellant." And in another place he mentions their riſing from theſe putrid animals, and quotes the authority of Archelaus, who ſays Bees proceed from bullocks, and waſps from horſes: " Apes naſcuntur partim
" ex apibus, partim ex bubulo cor-
" pore putrefacto. Itaque Archelaus
" in epigrammate ait eas eſſe
" —— Βοὸς φθινομένης πεπονημένα τέκνα.
" Idem,
" Ἵππων μὲν σφῆκες γενεὰ μόσχων δὲ μέ-
" λισσαι."

Above all, we have the authority of the Holy Scriptures, that Bees will proceed from the putrid carcaſe of an animal. For, as we read in the fourteenth chapter of the book of Judges, " Samſon went down, and his
" father, and his mother to Timnath,
" and

Eligitur locus: hunc anguſtique imbrice tecti
Parietibuſque premunt arctis, et quatuor addunt,
Quatuor a ventis obliqua luce feneſtras.
Tum vitulus, bima curvans jam cornua fronte,
Quæritur: huic geminæ nares, et ſpiritus oris
Multa reluctanti obſtruitur, plagiſque peremptо
Tunſa per integram ſolvuntur viſcera pellem.
Sic poſitum in clauſo linquunt, et ramea coſtis
Subjiciunt fragmenta, thymum, caſiaſque recentes.
Hoc geritur, zephyris primum impellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum ſuſpendat hirundo.
Interea teneris tepefactus in oſſibus humor
Æſtuat, et viſenda modis animalia miris,
Trunca pedum primo, mox et ſtridentia pennis
Miſcentur, tenuemque magis magis aëra carpunt;

Donec,

" and came to the vineyards of Tim-
" nath: and behold a young lion
" roared againſt him. And the ſpi-
" rit of the Lord came mightily up-
" on him, and he rent him as he
" would have rent a kid . . . . and
" after a time . . . . he turned a-
" ſide to ſee the carcaſe of the lion,
" and behold there was a ſwarm of
" Bees, and honey in the carcaſe of
" the lion." It is not however to be imagined, that inſects are generated from putrefaction. The truth is, ſuch carcaſes are a proper receptacle for their young; and therefore the female parent chooſes there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obſtruitur.*] Fulvius Urſinus ſays it is *obſuitur* in the old Colotian manuſcript.

304. *Thymum.*] See the note on ver. 122.

Caſias.] See the note on book II. ver. 213.

205. *Zephyris primum impellentibus undas.*] This wind is ſaid by Pliny to begin to blow about the eighth of February. See the note on book III. ver. 273.

307. *Hirundo.*] The time of the ſwallows coming is ſaid by Columella, to be about the twentieth or twenty-third of February: " Decimo Calendas
" Martii leo deſinit occidere, venti
" ſeptentrionales, qui vocantur orni-
" thiæ, per dies triginta eſſe ſolent,
" tum et hirundo advenit:" and, " Septimo Calendas Martii ventoſa
" tempeſtas, hirundo conſpicitur." Pliny ſays it is on the twenty-ſecond: " Octavo calendas Martii hirundinis
" viſus."

311. *Tenuemque magis magis.*] The King's, the Bodleian, one of Dr. Mead's manuſcripts, and moſt of the old editions have *tenuem magis ac magis.* In the other of Dr. Mead's manuſcripts, it is *tenuemque magis ac magis*, where *que* is redundant.

Carpunt.] Pierius found *captant* in an old manuſcript, which reading is countenanced by *frigus captabis opacum*, and by *captavit naribus auras.*

Donec, ut æſtivus effuſus nubibus imber,
Erupere; aut ut nervo pulſante ſagittæ,
Prima leves ineunt ſi quando prælia Parthi.
Quis deus hanc, Muſæ, quis nobis extudit artem? 315
Unde

312. *Ut.*] It is *et* in one of Dr. Mead's manuſcripts.

313. *Erupere; aut ut.*] Pierius found *eripuere* in ſome ancient manuſcripts, and in others *erupere velut.* The laſt reading he thinks more ſweet, and the former more numerous. In one of the Arundelian manuſcripts it is *velut*, and in one of Dr. Mead's *vel ut.*

314. *Parthi.*] See the note on book III. ver. 31.

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315. *Quis deus*, &c.] The Poet concludes the Georgics with the fable of Ariſtæus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Ariſtæus for the loſs of his Bees, and his mother's permiſſion to him to enter the ſources of the rivers.

" What god, O ye Muſes, who " invented this art for us? whence " did this new experience of men " take it's riſe? The ſhepherd " Ariſtæus flying from Peneian " Tempe, his Bees, as is reported, " being loſt by diſeaſe and famine " ſtood mournful at the ſacred head " of the riſing ſtream, grievouſly " complaining; and thus addreſſed " his parent: O mother, Cyrene, " O mother, who inhabiteſt the bottom of this ſpring, why did you " bear me deteſted by the fates, " and yet ſprung from the glorious race of gods, if, as you pretend, Thymbræan Apollo is indeed " my father? or whither is your " love for me fled? why did you " bid me hope for heaven? See, I " loſe, whilſt you are my mother, " even this glory of mortal life, " which trying all things I had " ſcarce ſtruck out from the diligent " care of fruits and cattle. But proceed, and with your own hand " root up my happy groves: ſet " hoſtile fire to my ſtalls, and deſtroy my harveſts: burn down my " plantations, and exerciſe a ſtrong " bill againſt my vines; if you " have taken ſuch great offence at " my praiſe. But his mother heard " the voice under the bed of the " deep river: the Nymphs were " carding the Mileſian wool, dyed " with a full ſea-green colour, around her; both Drimo and Xantho, and Ligea and Phyllodoce, " having their ſhining hair diffuſed " over their ſnowy necks; Neſæe, " and Spio, and Thalia, and Cymodoce, and Cydippe, and golden " Lycorias, the one a virgin, the " other having juſt experienced the " firſt Labours of Luſina; and " Clio and her ſiſter Beroë, both " daughters of Oceanus; both " begirt with gold, both with " painted ſkins; and Ephyre, " and Opis, and Aſian Deiopeia, " and Arethuſa having at length " laid her ſhafts aſide. Among whom " Clymene was relating the vain " care of Vulcan, and the deceits " of Mars, and his ſweet theſts, " and enumerated the frequent amours of the gods, down from " Chaos. Whilſt the Nymphs were " hearkening to this ſong, as they

" turned

Unde nova ingreſſus hominum experientia cepit?
Paſtor Ariſtæus fugiens Peneïa Tempe,

Amiſſis,

" turned the ſoft work, again the " lamentations of Ariſtæus ſtruck " his mother's ears; and all were " aſtoniſhed in their glaſſy ſeats: " but Arethuſa looking forwards " beyond the other ſiſters, raiſed " her golden head above the top " of the water; and called from a- " far: O ſiſter Cyrene, not in vain " aſtoniſhed at ſo great a wailing; " your own Ariſtæus, your greateſt " care, ſtands grievouſly lamenting, " by the ſpring of your father Pe- " neus, and calls you cruel by name. " Hence the mother having her " mind ſmitten with a new dread, " cries, come bring him, bring him " to us; it is lawful for him to " touch the threſholds of the gods. " At the ſame time ſhe commands " the deep river to open wide, for " the youth to enter: and the wa- " ter ſtood round him heaped up " like a mountain, and received him " into its vaſt boſom, and admitted " him under the river."

Extudit.] In the Bodleian, one of the Arundelian, and in both Dr. Mead's manuſcripts, it is *excudit*.

317. *Paſtor Ariſtæus.*] I have already ſaid ſomething of Ariſtæus, in the notes on ver. 14. of the firſt Georgic; but as the fable of him takes up ſo conſiderable a part of the fourth, I ſhall ſay ſomething more of him in this place.

It is generally agreed, that he was the ſon of Apollo, tho' Cicero in one of his orations againſt Verres, makes him the ſon of Bacchus: " Ariſtæus, qui, ut Græci ferunt, " *Liberi filius*, inventor olei eſſe " dicitur, una cum *Libero patre* a- " pud illos eodem erat in templo " conſecratus." And yet Cicero himſelf in his third book *de Natura Deorum*, allows him to be the ſon of Apollo: " Ariſtæus, qui " olivæ dicitur inventor, Apollinis " filius." He was born in Libya, whither Apollo tranſported his mother, in order to enjoy her, according to Pindar: Νῦν δὲ ἐυρυλείμων πότνιά σοι Λιβύα δέξαι εὐκλέα νύμφαν δώμασιν ἐν χρυσέοις ἀρόφρων . . . . τόθι παῖδα τέξαι . . . . μίγεν ἐν πολυχρύσῳ Λιβύᾳ. He married Autonoë the daughter of Cadmus, by whom he had Acteon. After the death of this ſon, being informed by the oracle of Apollo, that he ſhould receive divine honours in the iſland Cea, he removed thither, where, offering ſacrifice to Jupiter, he obtained the ceaſing of a plague, and was therefore honoured by them as a god after his heath. He is ſaid alſo to have viſited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uſes of oil and honey, and the manner of curdling milk. The ſcene of the fable, as it is here related by Virgil, is placed in Theſſaly.

Peneïa Tempe.] Tempe, as was obſerved in the note on book II. ver. 469, is uſed by the Poets to expreſs any pleaſant plain; but here the epithet *Peneïa* plainly determines, that the real Theſſalian Tempe is meant. The river Peneus riſes in Pindus, a great mountain of Theſſaly, and flows thro' the delightful plains of the Theſſalian Tempe. Thus Ovid:

Amiſſis, ut fama, apibus morboque fameque,
Triſtis ad extremi ſacrum caput adſtitit amnis,
Multa quer ns, atque hac affatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus
Ima tenes, quid me præclara ſtirpe deorum,
Si modo, quem perhibes, pater eſt Thymbræus Apollo,
Inviſum

" Eſt nemus Hæmoniæ, prærupta
" quod undique claudit
" Sylva; vocant Tempe: per quæ
" Penëus ab imo
" Effuſus Pindo ſpumoſis volvitur
" undis;
" Dejectuque gravi tenues agitantia
" fumos
" Nubila conducit, ſummaſque aſper-
" gine ſylvas
" Impluit; et ſonitu plus quam vi-
" cina fatigat."

A pleaſant grove within Æmonia grows,
Call'd Tempe; which high ragged cliffs incloſe,
Thro' this Peneus, pour'd from Pindus, raves,
And from the bottom rowles, with foaming waves,
That by ſteep down-falls tumbling from on high,
Ingender miſts, which ſmoke-like upward flie,
That on the dewy tops of trees diſtill,
And more than neighbouring woods with noiſes fill.

SANDYS.

Theocritus alſo mentions the *beautiful Penean Tempe* and *Pindus* together:

Ἢ κατὰ Πενειῶ καλὰ Τέμπεα, ἢ κατὰ Πίνδω.

319. *Extremi.*] Pierius found *extremum* in ſome ancient manuſcripts.

Caput] Some underſtand this of the mouth of the river; but that was near Tempe, where Ariſtæus was ſuppoſed to dwell. He forſook the plains, and retired to the ſprings of the river, at the mountain Pindus.

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypæus, king of the Lapithæ, ſon of the Naiad Creuſa, by Peneus: Ξυνὸν ἁρμοζοισα θεῷ τε γάμον μιχθεῖσ᾽ τι κουρᾳ. Σ᾽ Υψεος εὐρυσθεὶς· ἐς Λαπιθᾶν ὑπερόπλων τυλάκις ἦν βασιλεὺς, ἐξ Ωκεανοῦ γείτονος ἥρως δεινὸς, ὃν ποθ᾽ ἁ Πίνδου κλεεννᾶις ἐν φιλυχαῖς Ναΐς ἐυφρανθεῖσα Πηνειοῦ λέχει Κρεισσ᾽ ἔτικτε Γαίας Δυσάτηρ. Almoſt the whole ninth Pythian ode is taken up with the account of Cyrene, of which I ſhall give an abſtract. This beautiful young lady was educated by her father, in the vallies of Pindus. Her whole delight was in hunting wild beaſts, which greatly tended to the ſecurity of her father's cattle. Apollo happened to ſee her fighting with a lion, and fell in love with her, in conſequence of which he carried her into Africa, where ſhe was delivered of our Ariſtæus, and gave her name to the famous city Cyrene.

323. *Thymbræus Apollo.*] Apollo had this ſurname from Thymbra, a town of Troas, where he had a famous temple.

328. *Ex-*

Inviſum fatis genuiſti? aut quo tibi noſtri
Pulſus amor? quid me cælum ſperare jubebas?
En etiam hunc ipſum vitæ mortalis honorem
Quem mihi vix frugum et pecudum cuſtodia ſolers
Omnia tentanti extuderat, te matre relinquo.
Quin age, et ipſa manu felices erue ſylvas:
Fer ſtabulis inimicum ignem, atque interfice meſſes:
Ure ſata, et validam in vites molire bipennem;
Tanta meæ ſi te ceperunt tædia laudis.
At mater ſonitum thalamo ſub fluminis alti
Senſit: eam circum Mileſia vellera Nymphæ
Carpebant, hyali ſaturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

Cæſariem

328. *Extuderat.*] In the King's, one of the Arundelian manuſcripts, and in ſome of the old editions, it is *excuderat:* in both Dr. Mead's manuſcripts it is *excuterat.*

331. *Bipennem*] The *bipennis* is a ſort of bill with two edges.

334. *Senſit.*] Pierius found *ſentit* in ſome ancient manuſcripts.

Mileſia vellera] See the note on book III. ver. 306.

335. *Hyali.*] This colour is a ſea-green, or glaſs colour, ὕαλος ſignifying *glaſs.*

336. *Drymoque, &c.*] The Poets ſeem fond of making long catalogues of nymphs; as may be ſeen in Heſiod, Homer, and others.

Ruæus gives the following etymology of their names: Drymo from δρύμος, a wood of oaks; Xantho from ξανθός, yellow or golden; Ligea from λίγεια, canorous; Phyllodoce from φύλλον, a leaf, and δέχομαι, I take; Neſæe from νῆσος, an iſland; Spio from σπεῖον, a den; Thalia from θάλλω, I flouriſh; Cymodoce from κῦμα, a wave, and δέχομαι, I take; Cydippe from κῦδος, glory, and ἵππος, a horſe; Lycorias from λύκος, a wolf; a Clio from κλείω, I praiſe; Ephyre from φύρω, I water; Opis from ὤψ, ὤπος, a countenance; Deïopea from δάϊος, ardent, and ὄψ, ὄπος, a voice. Dryden has added epithets to ſeveral of theſe names, which are not warranted either by the original, or their etymologies:

" Spio with Drymo *brown*, and Xan-
" the *fair*.
" And *ſweet* Phyllodoce.
" Opis the *meek*, and Deiopeia *proud*,
" Niſea *lofty*.
" Thalia *joyous*, Ephyre the *ſad*."

Grimoaldus has given a large paraphraſe on all theſe names, which it may not be amiſs to tranſlate: " In " the firſt place Drymo, ſo called from " a grove of oaks. Then Xantho, " named either from a yellow co- " lour, or from a river of Troy of " the ſame name, which is called al- " ſo Scamander. Afterwards Li- " gea, who had her name from the " ſound of flowing waters, or from a " tree or herb, called by the Greeks " Ligeon. Then Phyllodoce, ſo " called from receiving leaves. And " Neſæa, who had her name either from

Cæſariem effuſæ nitidam per candida colla:
Neſæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores:
Clioque et Beroë ſoror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Aſia Deiopea;
Et tandem poſitis velox Arethuſa ſagittis.
Inter quas curam Clymene narrabat inanem
Vulcani,

" from ſpinning, ſwimming, or " waſhing. Speio alſo, ſo called " from dens and caverns of rivers. " Thalia alſo, named from greenneſs, " joy, and mirth. And Cymodoce, " ſo called from receiving and quiet- " ing waves. Alſo Cydippe, a riding " virgin, who had her name from " the excellency and glory of her " horſes. Alſo Lycorias, who was " married, and had the manners of " a wolf. And Clio, who uſes to " bring praiſe and glory to men. " And her ſiſter Beroë, who retain- " ed the name of an old woman of " Epidaurus, into whom Juno chang- " ed herſelf, to perſuade Semele, to " entreat of Jupiter, that he would " appear to her with his full glory. " Ephyre alſo was preſent, from " whom the city Corinth took its " ancient name. Opis alſo, a nymph " full of care and conſideration. There " was Aſian Deïopeia, alſo a warlike " and ſtrong virago. And laſtly " Arethuſa, a huntreſs, and com- " panion of Diana, who took her " name from a Sicilian fountain, who " throwing away her arrows fled from " Alpheus purſuing her."

336. *Phyllodoce.*] In both the Arundelian, and in one of Dr. Mead's manuſcripts, it is *Phyledoce.* In Dr. Mead's other manuſcript it is *Phillidore.*

338. *Neſæe, &c.*] This verſe is omitted in one of Dr. Mead's manuſcripts; and in ſome others, according to Pierius, and Fulvius Urſinus.

Cymodoce.] In one of the Arundelian manuſcripts it is *Cynodoce.*

339. *Cydippeque et flava Lycorias.*] In the King's, the Cambridge, one of the Arundelian manuſcripts, and in the old Nurenberg edition it is *Cydippe et flava Lycorias.* Pierius found *Cydippeque et flava Lycorias* in the Lombard manuſcript, which he thinks is Virgil's manner. This reading is generally admitted.

343 *Et Aſia Deïopea.*] Paul Stephens and Schrevelius read *atque Aſia Deïopea.* Some read *atque Aſia et Deiopeia*, making Aſia and Deïpea two nymphs. But I believe *Aſia* is an adjective, meaning that ſhe belonged to the *Aſian ſea:* ſee the note on book I. ver. 383.

344. *Tandem poſitis velox Arethuſa ſagittis.*] The nymph Arethuſa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being purſued by the river god Alpheus, ſhe was changed into a fountain by Diana.

345. *Curam Clymene narrabat inanem Vulcani, &c.*] This ſtory of the amour of Mars and Venus, and their being caught in a net by Vulcan, is ſung by Demodocus, in the eighth Odyſſey. The Poet calls Vulcan's

Vulcani, Martiſque dolos, et dulcia furta:
Atque Chao denſos divum numerabat amores.
Carmine quo captæ, dum fuſis mollia penſa
Devolvunt; iterum maternas impulit aures
Luctus Ariſtæi, vitreiſque ſedilibus omnes
Obſtupuere: ſed ante alias Arethuſa ſorores
Proſpiciens, ſumma flavum caput extulit unda,
Et procul: O gemitu non fruſtra exterrita tanto,
Cyrene ſoror: ipſe tibi tua maxima cura
Triſtis Ariſtæus Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit.
Huic percuſſa nova mentem formidine mater,

Duc

can's care *vain*, either becauſe it did not hinder the lovers from enjoyment, or perhaps becauſe, according to the ſong in Homer, the diſcovery of Mars ſeemed to be envied by the gods:

Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων,
Ἑρμεία Διὸς υἱὲ διάκτορε, δῶτορ ἐάων.
Ἦράκεν ἐν δεσμοῖσι θέλοις κραιηροῖσι πιεσθεὶς
Εὐδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;
Τὸν δ' ἠμείβετ' ἔπειτα διάκτορος Ἀργειφόντης,
Αἴ γὰρ τοῦτο γένοιτο ἄναξ ἑκαβόλε Ἀπόλλον.
Δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες, ἀμφὶς ἔχοιεν,
Ὑμεῖς δ' εἰσορόῳτε θεοὶ, πᾶσαι τε θέαιναι,
Αὐτὰρ ἐγὼν εὐδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.
Ὡς ἔφαθ' ἐν δὲ γέλως, ἆρτ' ἀθανάτοισι θεοῖσιν.

" ——— He who gilds the ſkies,
" The gay Apollo thus to Hermes
" cries.
" Would'ſt thou enchain'd like Mars,
" oh Hermes, lie,
" And bear the ſhame like Mars, to
" ſhare the joy?
" O envy'd ſhame! (the ſmiling youth
" rejoin'd)
" Add thrice the chains, and thrice
" more firmly blind;
" Gaze all ye gods, and ev'ry god-
" deſs gaze,
" Yet eager I would bleſs the ſweet
" diſgrace.
" Loud laugh the reſt."

Mr. Pope.

347. *Atque Chao*] According to Heſiod, Chaos was before the other gods; and from him the reſt were generated:

Ἦτοι μὲν πρώτιστα Χάος γένετ'.
. . . . . .
Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο.

Numerabat.] It is *narrabat* in one of Dr. Mead's manuſcripts, and in the old Venice edition of 1476 and 1482.

350. *Vitreiſque ſedilibus.*] In the King's manuſcript it is *vitreis quoque ſedibus.*

352. *Flavum.*] Pierius reads *placidum:* but he is better pleaſed with *flavum*, which he found in moſt of the ancient manuſcripts.

355. *Penei genitoris.*] We have ſeen already, that Peneus, according to Pindar, was the grandfather of Cyrene.

357. *Huic.*] In one of the Arundelian, one of Dr. Mead's manuſcripts,

Duc age, duc ad nos; fas illi limina divum
Tangere, ait: ſimul alta jubet diſcedere late
Flumina, qua juvenis greſſus inferret: at illum
Curvata in montis faciem circumſtetit unda,
Accepitque ſinu vaſto, miſitque ſub amnem.
Jamque domum mirans genetricis, et humida regna,
Speluncique lacus clauſos, lucoſque ſonantes,
Ibat, et ingenti motu ſtupefactus aquarum,
Omnia ſub magna labentia flumina terra
Spectabat

ſcripts, and in ſome old printed editions, it is *hinc*.

359. *Diſcedere*] It is *deſcendere* in one of Dr. Mead's manuſcripts.

361. *Curvata in montis faciem.*] Thus Homer:

Πορφύρεόν δ' ἄρα κῦμα περιστάδὴ οὔρεϊ ἶσον
Κυρτωθέν, κρύψεν τε θέων.

Thus alſo Ovid:

" Cum mare ſurrexit; cumuluſque immanis aquarum
" In montis ſpeciem curvari, et creſcere viſus."

" gilded horns; than which no river ruſhes more violently through the fruitful fields into the ſhining ſea."

Servius obſerves, that what is here ſaid is not by a poetical liberty, but is taken from the ſacred myſteries of the Egyptians. For on certain days ſacred to the Nile, ſome boys, born of holy parents, were delivered to the nymphs by the prieſts, who, when they were grown up and returned back, related that there were groves under the earth, and an immenſe water containing all things, and from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum.*

Homer makes the ocean to be the ſource of all rivers:

——— Βαθυρρείταο μέγα σθένος ὠκεανοῖο,
Ἐξ οὗπερ πάντες πόλαμοὶ καὶ πᾶσα θάλασσα,
Καὶ πᾶσαι κρῆναι καὶ φρείαλα μακρὰ ναουσιν.

Th' eternal ocean, from whoſe fountains flow
The ſeas, the rivers, and the ſprings below.

Mr. POPE.

But Plato, whom Virgil ſeems to follow here, as he did before concerning the ſoul of the world, ſuppoſes all the rivers to riſe from a great cavern, which paſſes through the whole earth, and is called by the Poets *Barathrum,*

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363. *Jamque domum, &c.*] This paragraph contains the entrance of Ariſtæus within the earth, and his aſtoniſhment at the ſight of the ſources of the ſeveral rivers.

" And now admiring the habitation of his mother, and the watery realms, and the lakes ſhut up in dens, and the ſounding groves, he went along, and aſtoniſhed at the vaſt motion of the waters, he ſurveyed all the rivers gliding under the earth in different places, Phaſis and Lycus, and the head whence great Enipeus firſt breaks forth, whence father Tyber, and whence the floods of Anio, and Hypanis ſounding over the rocks, and Myſian Caïcus, and Eridanus having the face of a bull with

Spectabat diverſa locis, Phaſimque, Lycumque,
Et caput, unde altus primum ſe erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxoſumque ſonans Hypanis, Myſuſque Caïcus,
Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.

Poſt-

rathrum, and Tartarus: Ἔν τι τῶν χασμάτων τῆς γῆς, ἄλλως τε μέγιστον συγχάνει ὄν, ᾗ διαμπερὲς τέτρημένον δι' ὅλης τῆς γῆς· τοῦτο ὅπερ Ὁμήρῳ εἶπε, λέγων αὐτό.

Τῆλε μαλ', ἧχι βάθιστον ὑπὸ χθονὸς ἐστι βέρεθρον.

ὅ ᾗ ἄλλοθι ᾗ ἐκεῖνῳ ᾗ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. This opinion of Plato is largely oppoſed by Ariſtotle, in his ſecond book of Meteorology: Τὸ δὲ ἐν φαίδωνι γεγραμμένον περὶ τε τῶν πλαμῶν ᾗ τῆς θαλάττης, ἀδύνατόν ἐστι. The doctrine however of a ſubterraneous abyſs of waters has been of no ſmall uſe to ſome modern Philoſophers, in the conſtruction of their theories.

367. *Phaſimque, Lycumque.*] Theſe rivers, according to Strabo, are two of the moſt famous of Armenia, and fall into the Black-ſea: Ποταμοὶ δὲ πλείους μὲν εἰσιν ἐν τῇ χώρᾳ. γνωριμώταλοι δὲ Φασις μὲν ᾗ Λύκος, εἰς τὴν Ποντικὴν ἐκπίπλοντες θάλατταν. (Ἐρατοσθένης δ' ἀντὶ τοῦ Λύκου τίθησι Θερμώδοντα οὐκ ἔυ.) εἰς τὴν Κασπίαν δὲ Κύρος, ᾗ Ἄραξης, εἰς δὲ τὴν Ἐρυθρὰν ὅ τε Εὐφράτης, ᾗ ὁ Τίγρις.

368. *Primum ſe erumpit Enipeus.*] Pierius found *primum ſe rumpit* in the Roman manuſcript; and *primum e-rumpit* in that oblong one, which Pomponius Lætus uſed to call his darling, alſo in the Medicean it had been altered from the ſame reading. I find *primus erupit* in the King's manuſcript, *primum erupit* in one of Dr. Mead's, and *primum ſe erupit* in the Cambridge manuſcript, and in the old Venice edition of 1475.

Pierius found *Enipheus* in ſome old manuſcripts. It is *Enitheus* in one of Dr. Mead's.

Enipeus is a river of Theſſaly flowing through Pharſalus, and falling into Peneus, according to Strabo: Ὁ δ' Ἐνιπεὺς ἀπὸ τῆς Ὀθρυὸς παρὰ Φαρσάλον ῥεὶς, εἰς τὸν Απιδανὸν παραβάλλει, ὅ δ' εἰς τὸν Πηνειόν.

Homer calls this river the divine Enipeus, and the beautiful ſtreams of Enipeus:

Φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο,
Ἣ πολαμοῦ ἠράσσατ' Ἐνιπῆος θείοιο
Ὡς πολὺ κάλλιος πολαμῶν ἐπὶ γαῖαν ἵησι.
Καὶ ῥ' ἐπ' Ἐνιπῆος παλέσυελο καλὰ ῥεέθρα.

369. *Pater Tiberinus.*] The Tyber, on the banks of which Rome is built.

One of Dr. Mead's manuſcripts has *caput* inſtead of *pater*.

Aniena fluenta.] The Anio is a river of Italy.

370. *Hypanis.*] The Hypanis is a river of Scythia.

Myſuſque Caïcus.] The Caïcus riſes in Myſia.

371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called alſo the Po, is a great and famous river of Italy. It is common with the Poets to repreſent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined

Poſtquam eſt in thalami pendentia pumice tecta

Perven-

the Poet to mean the Red ſea: a monſtrous ſuppoſition, that a river ſhould riſe in Italy, and have its outlet near India. Purple is an epithet frequently given to the ſea by the Ancients. See the note on book III. ver. 359.

Effluit.] I follow Heinſius; tho' *influit* is the common reading. Pierius found *effluit* in the Roman and other moſt ancient manuſcripts.

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374. *Poſtquam eſt*, &c.] This paragraph contains the reception of Ariſtæus by his mother, her inſtructions, and the character of Proteus.

" After he was arrived under the " roof of the chamber hanging " with pumice ſtones, and Cyrene " knew the vain lamentations of her " ſon; her ſiſters in order pour pure " water on his hands, and bring " ſmooth towels: ſome load the ta- " bles with viands, and place full " cups; the altars blaze with Pan- " chæan fires: Then, ſays the mo- " ther, take theſe goblets of Mæo- " nian wine: let us make a libation " to Oceanus. At the ſame time " ſhe prays to Oceanus, the father " of all things, and to the ſiſter " nymphs, of whom a hundred pre- " ſerve the groves, a hundred the " rivers. Thrice ſhe poured liquid " nectar on the burning fire; thrice " the riſing flame ſhone up to " the top of the roof. With which " omen being confirmed, ſhe thus " began: There is a prophet in the " Carpathian gulph of Neptune, " blue Proteus, who meaſures the " great ſea with fiſhes, and with his " chariot drawn by two-legged " horſes. He now reviſits the ports " of Emathia, and his own country " Pallene; him we nymphs reve- " rence, as does alſo aged Nereus; " for the prophet knows every thing, " what is, what was, and what is " to come. For ſo Neptune has " thought fit: whoſe monſtrous " herds, and ugly ſea-calves he feeds " under the gulph. Him, my ſon, " you muſt firſt take in chains, that " he may diſcover the whole cauſe " of the diſeaſe, and give you good " ſucceſs. For without force, he " will not give you any advice, nor " can you win him by prayers: " when you have taken him, uſe " violence and chains: againſt theſe " his tricks will be vain. When the " ſun has ſcorched the middle of the " day, when the herbs wither, and " the ſhade is grateful to the cattle, " then I myſelf will lead you to " the ſenior's retirement, where he " withdraws from the waters; that " you may eaſily attack him whilſt " he is overcome with ſleep. But " when you hold him faſt with your " hands and chains: then will he de- " ceive you with various forms and " appearances of wild beaſts. For " on a ſudden he will become a " briſtly boar, and a fell tyger, and " a ſcaly dragon, and a lion with a " yellow main: or elſe he will make " a roaring like fire, to eſcape the " chains, or glide away in the form " of flowing water. But the more " he varies himſelf into all ſhapes, " do you, my ſon, ſo much the more " ſtraiten the binding chains: till he " ſhall transform his body into the " ſame ſhape that you ſaw him have " when he firſt went to ſleep."

375. *Per-*

Perventum; et nati fletus cognovit inanes
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonſiſque ferunt mantelia villis.
Pars epulis onerat menſas, et plena reponunt
Pocula. Panchæis adoleſcunt ignibus aræ.
Et mater, cape Mæonii carcheſia Bacchi;
Oceano

375. *Perventem et nati fletus.*] In the King's manuſcript it is *Perventum nati flentes*; where *flentes* is manifeſtly a miſtake.

Inanes.] Servius ſays theſe lamentations were *vain*, becauſe they were moved by things eaſy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruæus interprets *inanes*, *immoderatos*; but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expreſſion. Thus our Poet again in the firſt Æneid:

" Dant famuli manibus lymphas,
" Cereremque caniſtris
" Expediunt, tonſiſque ferunt man-
" telia villis."

377. *Tonſiſque ferunt mantelia villis.*] It is commonly ſpelt *mantilia*; but Heinſius and Maſvicius read *mantelia*, which I find alſo in the Bodleian, and in one of Dr. Mead's manuſcripts. Voſſius alſo prefers *mantelia*, and obſerves that this word is written *mantelum*, *mantellum*, and *mantelium*. He alſo quotes a comment of the Servius of Fabricius, for it is not in that of Daniel, which I have by me, wherein Servius obſerves, that Varro called them *mantelia*, as it were *manutenia*, and that Plautus uſed *mantellum*, and Lucilius *mantella*: " Varro appellat mantelia,
" quaſi manutenia. Cæterum Plau-
" tus hujus ſingulare mantellum po-
" ſuit in Captivis:
" Nec his ſycophantiis, nec fucis ul-
" lum mantellum inveniam.
" Lucilius autem mantella dicit:
" — — Mappas, mantella, merum-
" que,
" quæ Græci μάνδυα vocant." Voſſius farther obſerves, that there is probably an error in this note of Servius, and that it ſhould be *manuteria* rather than *manutenia*, becauſe Varro derives it *a tergendo*, and not *a tenendo*; " Mantelium quaſi manu-
" terium, ubi manus terguntur," ſays Varro.

Mantelium certainly ſignifies a *towel*, and it ſeems to have been made of ſome woolly or nappy ſort of cloth, which nice people had ſhorn or clipped, for the greater ſmoothneſs and delicacy. Our *napkins* were probably of the ſame ſort formerly, the word ſeeming to have been derived from *nap*.

379. *Panchæis ignibus.*] Panchæa is a country of Arabia felix, famous for frankincenſe. Thus our Poet in the ſecond Georgic:

" Totaque thuriferis Panchaïa pin-
" guis arenis."

380. *Mæonii carcheſia Bacchi.*] Servius interprets *Mæonii*, *Lydii*. Phylargius adds, that Lydia was anciently called Mæonia, and that the mountain Tmolus, famous for good wine, is in that country. Strabo mentions a country called Catacecaumene, which is otherwiſe called Myſia and Mæonia, and was remarkable for affording no other tree than that ſort of vine from which the Catacecaumenian wine is obtained, which yields to none in elegance:

Oceano libemus, ait, ſimul ipſa precatur
Oceanumque patrem rerum, Nymphaſque ſorores,
Centum quæ ſylvas, centum quæ flumina ſervant.
Ter liquido ardentem perfudit nectare Veſtam;
Ter flamma ad ſummum tecti ſubjecta reluxit
Omine quo firmans animum, ſic incipit ipſa,
Eſt in Carpathio Neptuni gurgite vates,
Cæruleus Proteus, magnum qui piſcibus æquor,
Et juncto bipedum curru metitur equorum.

Hic

Μετὰ δὲ ταῦτ' ἐϛὶν Καλαθεκαυμένη λεγομένη χάρα, μῆκϚ μὲν ϗ πενταθοσίων ϛαδίων, πλάτϚ δὲ τετρακοσίων, εἴτε Μυσίαν χρὴ καλεῖν, εἴτε Μηονίαν· λέγεται γὰρ ἀμφοτέρως· ἄπαντα ἄδενδρϚ, πλὴν ἀμπέλου τῆϛ τὴν Καταθεκαυμενίτην φερούϛης οἶνον, οὐδενὸϛ τῶν ἐλλογίμων ἀρετῇ λειπόμενον.

The *carcheſium* was an oblong ſort of cup, a little flatted about the middle and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum*] This expreſſion is according to the philoſophy of Thales, who was of opinion that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

Ὠκεανόν τε θεῶν γένεϛιν, ϗ μητέρα τηθύν.

384. *Perfudit nectare Veſtam.*] In one of Dr. Mead's manuſcripts it is *perfundit.*

Nectar is here uſed for wine, as in the fifth Eclogue:

" Vina novum fundam calathis Arvi-
" ſia nectar."

The Ancients had two Veſta's, one the mother of Saturn, who is the ſame with the earth; and the other the daughter of the ſame deity, who preſides over hearths. See the note on book I. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an iſland of the Mediterranean, over againſt Egypt, from which the neighbouring ſea was called Carpathian.

388. *Proteus.*] It does not appear certainly from ancient hiſtory, who this Proteus really was. Homer makes him an Egyptian. Herodotus repreſents him as a king of Egypt. Some ſuppoſe him to have been a ſophiſt, others a tumbler, &c. Sir Iſaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a viceroy to Amenophis, and to have governed ſome part of the lower Egypt, in his abſence. The Poets however have made him a ſea-god, and ſervant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyſſey, where Homer repreſents Menelaus conſulting this deity, by the advice and with the aſſiſtance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr. Mead's manuſcripts.

Bipedum equorum.] Theſe fictitious ſea-horſes are ſuppoſed to reſemble horſes in their foreparts with two legs, and to end in a tail like fiſhes. Therefore Virgil calls them both fiſhes and horſes.

390. *Ema-*

Hic nunc Emathiæ portus patriamque reviſit
Pallenen: hunc et nymphæ veneramur, et ipſe
Grandævus Nereus: novit namque omnia vates,
Quæ ſint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno viſum eſt: immania cujus
Armenta, et turpes paſcit ſub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi cauſam, eventuſque ſecundet.
Nam ſine vi non ulla dabit præcepta, neque illum
Orando flectes: vim duram et vincula capto
Tende: doli circum hæc demum frangentur inanes.
Ipſa ego te, medios cum ſol accenderit æſtus,
Cum ſitiunt herbæ, et pecori jam gratior umbra eſt,

In

390. *Emathiæ.*] See the note on book I. ver. 489.

391. *Pallenen.*] Pallene is a peninſula of Macedon. Virgil makes this the native country of Proteus, though, as has been already obſerved, Homer calls him an Egyptian. He might perhaps be born in Macedon, and thence travel into Egypt; for, according to Herodotus, he was an obſcure perſon in that country.

Veneramur.] It is *venerantur* in the King's and in one of the Arundelian manuſcripts, and in the old Paris edition of 1494.

393. *Sint.*] It is *ſunt* in one of Dr. Mead's manuſcripts.

Fuerint.] It is *fuerant* in one of the Arundelian manuſcripts.

Trahantur.] It is *trahuntur* in the King's manuſcript.

394. *Ita Neptuno viſum eſt.*] Homer makes Proteus a ſervant of Neptune:

Ἀθάνατος Πρωτεὺς Αἰγύπτιος ὅς τε θαλάσσης
Πάσης βένθεα οἶδε, Ποσειδάωνος ὑπόδμως.

" Proteus a name tremendous o'er
" the main,
" The delegate of Neptune's watry
" reign."

Mr. Pope.

396. *Vinclis capiendus.*] Homer ſays he muſt be ſeized, in order to make him diſcover what is required of him:

Τὸν δ' ἔπειτα σύ δύναιο λεχησάμενον λελαβέσθαι,
Ὥς κέν τοι εἴπῃσιν ὁδὸν ἠδὲ μέτρα κελεύθου
Νόστον θ' ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.

" Watch with inſidious care his
" known abode;
" There faſt in chains conſtrain the
" various god:
" Who bound, obedient to ſuperior
" force,
" Unerring will preſcribe your deſ-
" tin'd courſe."

Mr. Pope.

399. *Flectes.*] Pierius found *vinces* in the Medicean manuſcript. It is the ſame in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuſcripts.

401. *Medios cum ſol accenderit æſtus.*] It is *accederit* in one of Dr. Mead's manuſcripts.

The heat of the day is mentioned alſo by Homer:

Ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει.

" When

In ſecreta ſenis ducam, quo feſſus ab undis
Se recipit; facile ut ſomno aggrediare jacentem.
Verum ubi correptum manibus, vinclisque tenebis;
Tum variæ eludent ſpecies atque ora ferarum.
Fiet enim ſubito ſus horridus, atraque tigris,
Squamoſuſque draco, et fulva cervice leæna:
Aut acrem flammæ ſonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapſus abibit.
Sed quanto ille magis formas ſe vertet in omnes,
Tanto, nate, magis contende tenacia vincla;
Donec talis erit mutato corpore, qualem
Videris,

" When thro' the zone of heav'n
" the mounted ſun
" Hath journey'd half, and half re-
" mains to run."

Mr. Pope.

403. *Senis.*] Thus Homer:

——— ἑλοφωΐα τοῖο γέροντος.

405. *Verum ubi correptum*, &c.] Theſe changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινόμενον πειρήσεται ὅσσ' ἐπι γαῖαν
Ἕρπετά γίνονται, καὶ ὕδωρ, καὶ θεσπιαδὲς πῦρ.
Ὑμεῖς δ' ἀσσεμφέως ἐχέμεν, μᾶλλόν τε πιέζειν·
Ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσιν,
Τοῖος ἐὼν οἷόν κεκατευνηθέντα ἴδησθε,
Καὶ τότε δὴ σχέσθαι τε βίης, λῦσαι τε γέροντα
Ἧος.

" Inſtant he wears, eluſive of the
" rape,
" The mimic force of every ſavage
" ſhape;
" Or glides with liquid lapſe a mur-
" m'ring ſtream,
" Or wrapt in flame, he glows at
" ev'ry limb.
" Yet ſtill retentive, with redoubled
" might
" Thro' each vain paſſive form con-
" ſtrain his flight.
" But when, his native ſhape re-
" ſum'd, he ſtands
" Patient of conqueſt, and your
" cauſe demands,
" The cauſe that urg'd the bold at-
" tempt declare,
" And ſooth the vanquiſh'd with a
" victor's pray'r.
" The bands relax'd, implore the
" ſeer to ſay
" What Godhead interdicts the wa-
" try way."

Mr. Pope.

406 *Eludent.*] So I read with the Cambridge and one of Dr. Mead's manuſcripts, with moſt of the old editions, and Heinſius and Maſvicius. Pierius found *ludent* in the Roman manuſcript, *eludunt* in the old oblong one, *eludent* in the Lombard, the Medicean, and moſt of the ancient ones. It is *illudent* in both the Arundelian, and in the other manuſcript of Dr. Mead, which is admitted by La Cerda, Schrevelius, and Ruæus. Many read *illudunt*.

407. *Atra.*] *Id eſt ſæva*, ſays Servius.

411. *Vertet.*] It is *vertit* in one of the Arundelian, and in one of Dr. Mead's manuſcripts.

415. *Hæc*

Videris, incepto tegeret cum lumina ſomno.
Hæc ait, et liquidum ambroſiæ diffundit odorem; 415
Quo totum nati corpus perduxit: at illi
Dulcis compoſitis ſpiravit crinibus aura,
Atque habilis membris venit vigor: eſt ſpecus ingens
Exeſi latere in montis, quo plurima vento
Cogitur,

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415. *Hæc ait.*] This paragraph contains the ſeizing of Proteus.

" Having ſaid thus, ſhe poured the " liquid odour of Ambroſia upon " her ſon, anointing his whole body " with it; whence a fragrant gale " breathes from his hair, and ſtrong " vigour is infuſed into his limbs. " There is a great den in the hollow " ſide of a mountain, where much " water is driven in by the wind, " and is divided into many bays, " ſometimes a moſt ſafe ſtation for " mariners in diſtreſs. Within this " place Proteus hides himſelf behind " a vaſt rock. Here the Nymph " places the young man in ambuſh " concealed from the light, and " ſtands herſelf at a diſtance involv- " ed in a cloud. Now rapid Sirius, " ſcorching the thirſty Indians, blaz- " ed in the heavens, and the fiery " ſun had finiſhed half his courſe: " the herbs were parched, and the " rays boiled the hollow rivers to " mud being heated with dry chan- " nels: when Proteus went to his " accuſtomed den from the waves: " the watry race of the vaſt ſea rol- " ling about him ſcattered the bitter " ſpray far about. The ſea-calves " ſpread themſelves aſleep on the " ſhoar. He, like a herdſman on " the mountains, when evening " brings home the calves from feed- " ing, and the lambs ſharpen the " wolves with loud bleatings, ſits in " the midſt on a rock, and reviews " his number. As ſoon as Ariſtæus " had got this opportunity, ſcarce " ſuffering the old deity to compoſe " his wearied members, he ruſhes " upon him with a great ſhout, and " binds him. He on the other ſide, " not forgetful of his wonted art, " transforms himſelf into all ſorts of " wonderful ſhapes, a fire, a dreadful " wild beaſt, and a flowing river. " But when his deceit found no eſ- " cape, being conquered he returned " to his own form, and at length " ſpoke with human voice: who, " O moſt preſumptuous youth, who " commanded you to approach my " habitation? or what do you want " here? ſays he. To which he an- " ſwered, you know, O Proteus, " you know, your ſelf: nor is it in " any one's power to deceive you. " But do you ceaſe to do ſo: I came " by the command of the gods, to " conſult you about my ruined af- " fairs."

Ambroſiæ.] Pierius found *ambroſia*, in the ablative caſe, in ſome manuſcripts.

Diffundit.] Pierius ſays it is *depromit* in the Roman manuſcript. I find *diffudit* in the King's, both Dr. Mead's manuſcripts, and in ſome printed editions.

416. *Perduxit.*] Pierius found *perfudit* in the Roman manuſcript.

417. *Aura.*] It is *auras* in the Roman manuſcript, according to Pierius.

421. *De-*

Cogitur, inque ſinus ſcindit ſeſe unda reductos;
Deprenſis olim ſtatio tutiſſima nautis.
Intus ſe vaſti Proteus tegit objice ſaxi.
Hic juvenem in latebris averſum a lumine Nympha
Collocat: ipſa procul nebulis obſcura reſiſtit.
Jam rapidus, torrens ſitientes Sirius Indos,
Ardebat cælo; et medium ſol igneus orbem
Hauſerat: arebant herbæ, et cava flumina ſiccis
Faucibus ad limum radii tepefacta coquebant.
Cum Proteus conſueta petens a fluctibus antra
Ibat: eum vaſti circum gens humida ponti
Exultans rorem late diſperſit amarum.
Sternunt ſe ſomno diverſæ in littore phocæ.
Ipſe, velut ſtabuli cuſtos in montibus olim,

Veſper

421. *Deprenſis.*] It is *depreſſis* in the Cambridge manuſcript.

422. *Intus.*] In ſome copies it is *inter*.

Vaſti.] In the old Nurenberg edition it is *caſti*.

Objice.] In all the manuſcripts that I have collated, and in many of the printed editions, it is *obice*.

423. *Averſum a lumine.*] In one of Dr. Mead's manuſcripts, it is *averſum lumine* without *a*. Pierius found the ſame reading in moſt of the ancient manuſcripts.

424. *Reſiſtit.*] Some read *receſſit*; but all the ancient manuſcripts, according to Pierius, have *reſiſtit*. It is *reſiſtit* in all the manuſcripts that I have ſeen.

425. *Jam rapidus*, &c.] Here the Poet uſes a beautiful circumlocution, to expreſs the middle of one of the hotteſt days in ſummer. Sirius, a ſtar of the firſt magnitude in the mouth of the dog, riſes about the time of the ſun's entering into Leo, toward the latter end of July, making what we call the dog-days. He ſhews it to be the time of noon, by ſaying the ſun had finiſhed the middle or half of his courſe. All theſe words, *rapidus, torrens, ſitientes, Indos, ardebat, igneus*, are expreſſive of great heat. He enlarges the idea, by repreſenting the graſs burnt up, and the rivers boiled to mud. It was the violent heat that cauſed Proteus to retire into his cave, where he would be the more eaſily ſurprized, being fatigued, and glad to ſleep.

427. *Arebant.*] It is *ardebant* in the King's manuſcript.

431. *Diſperſit.*] It is commonly read *diſpergit*: but Pierius found *diſperſit* in the Medicean and other manuſcripts. I find *diſperſit* in the King's, both the Arundelian, and in both Dr. Mead's manuſcripts. This reading is admitted alſo by Heinſius and Maſvicius.

Amarum.] The ſea water is really bitter as well as ſalt. Homer has uſed the ſame epithet:

Πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.

432. *Diverſæ.*] So Pierius found it in the Roman and other manuſcripts of greater note. In one of the

Veſper ubi e paſtu vitulos ad tecta reducit,
Auditiſque lupos acuunt balatibus agni,
Conſidit ſcopulo medius, numerumque recenſet.
Cujus Ariſtæo quoniam eſt oblata facultas;
Vix defeſſa ſenem paſſus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille ſuæ contra non immemor artis,
Omnia transformat ſeſe in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.

Verum

the Arundelian manuſcripts, in the old Nurenberg edition, and in Schrevelius, it is *diverſo*. But *diverſæ* is received by Heinſius, and moſt of the good Editors.

433. *Ipſe, velut ſtabuli cuſtos*, &c.] This ſimile alſo is in Homer:

Λέξαι ἐν μέσσοισι νημεὶς ὡς πώεσι μήλων.

" —— Repos'd in ſleep profound
" The ſcaly charge their guardian
" god ſurround:
" So with his batt'ning flocks the
" careful ſwain
" Abides, pavilion'd on the graſſy
" plain."

Mr. Pope.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuſcripts.

435. *Auditiſque.*] So Pierius found it in the Roman and Medicean manuſcripts. It is the ſame in the Cambridge manuſcript. All the other copies have *auditique*. Heinſius and moſt of the editors read *auditiſque*.

436. *Conſidit.*] Pierius reads *conſedit*, and mentions *conſidit*, as being only in the Roman manuſcript. It is *conſedit* in both the Arundelian, and in both Dr. Mead's manuſcripts; *conſcendit* in the King's, but *conſidit* in the Bodleian and Cambridge copies; which laſt is admitted by Heinſius, and moſt of the Editors.

439. *Cum clamore ruit magno*, &c.] Thus Menelaus in Homer:

Ἡμεῖς δ' αἶψ' ἰάχοντες ἐπεσσύμεθ' ἀμφὶ δὲ χεῖρας
Βάλλομεν, οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
Ἀλλ' ἤτοι πρώτιστα λέων γένετ' ἠϋγενείων,
Αὐτὰρ ἔπειτα δράκων, ἠδὲ πάρδαλις, ἠδὲ μέγας σῦς.
Γίνετο δ' ὑγρὸν ὕδωρ, καὶ δένδρεον ὑψιπέτηλον.
Ἡμεῖς δ' ἀσεμφέως ἔχομεν τετληότι θυμῷ.
Ἀλλ' ὅτε δὴ ῥ' ἀνιαζ' ὁ γέρων ὁλοφώϊα εἰδὼς,
Καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενον προσέειπεν,
Τίς νύ τοι Ἀτρέος υἱὲ θεῶν συμφράσσατο βουλὰς,
Ὄφρα μ' ἕλοις ἀεκοῦλα λεχησάμενον; τίο σε χρή.

" Ruſhing impetuous forth, we ſtrait
" prepare
" A furious onſet with the ſound of
" war,
" And ſhouting ſeize the god: our
" force t' evade
" His various arts he ſoon reſumes
" in aid:
" A lion now, he curles a ſurgy
" mane:
" Sudden, our bands a ſpotted pard
" reſtrain;

Verum ubi nulla fugam reperit pellacia; victus
In ſeſe redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentiſſime, noſtras
Juſſit adire domos? quidve hinc petis? inquit. At ille:
Scis, Proteu, ſcis ipſe: neque eſt te fallere cuiquam.
Sed tu deſine velle: deum præcepta ſecuti
Venimus hinc lapſis quæſitum oracula rebus.
Tantum effatus; ad hæc vates vi denique multa
Ardentes

" Then arm'd with tuſks, and light-
" ning in his eyes,
" A boar's obſcener ſhape the god
" belies:
" On ſpiry volumes there a dragon
" rides;
" Here from our ſtrict embrace a
" ſtream he glides:
" And laſt, ſublime his ſtately growth
" he rears,
" A tree, and well diſſembled foliage
" wears.
" Vain efforts! with ſuperior pow'r
" compreſs'd
" Me with reluctance thus the ſeer
" addreſs'd;
" Say, ſon of Atreus, ſay what god
" inſpir'd
" This daring fraud, and what the
" boon deſir'd?"

Mr Pope.

Manicisque.] It is *vincliſque* in the King's manuſcript.

443. *Pellacia.*] The common reading is *fallacia.* I have reſtored *pellacia*, on the authority of Heinſius. Pierius alſo found *pellacia* in ſome manuſcripts. In the ſecond Æneid we find

" ——— Invidia poſtquam *pellacis*
" Ulyſſei."

447. *Scis Proteu, ſcis ipſe.*] Thus alſo Menelaus.

Οἶθα γέρον τὶ μὲ ταῦτα παραίφασιν ἐρεείνεις.

Neque eſt te fallere cuiquam.] A Græciſm, for *nec licet cuiquam*; thus in the ſecond Eclogue, *nec ſit mihi credere.* Thus alſo Horace, *quod verſu dicere non eſt.*

449. *Venimus, hinc lapſis.*] This reading was found by Pierius in the Roman and other ancient manuſcripts. It is the ſame in one of the Arundelian, and in both Dr. Mead's manuſcripts. It is admitted alſo by Heinſius, Maſvicius, and ſeveral of the old editors.

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450. *Tantum effatus*, &c.] The Poet now proceeds to the anſwer of Proteus, wherein he tells Ariſtæus the cauſe of his diſaſter was the injury offered by him to Eurydice, the wife of Orpheus. The whole ſtory is told by Virgil, in ſo beautiful a manner, that it does not ſeem unworthy of the mouth of a deity.

" When he had thus ſpoken, the
" Seer, with great violence, rolled
" his eyes flaſhing with blueiſh light;
" and grinding his teeth, thus open-
" ed his mouth to reveal the fates.
" It is not without ſome deity that
" you are puniſhed: you ſuffer for
" a great crime: Orpheus not mi-
" ſerable for any deſert of his, calls
" for theſe puniſhments on you,
" unleſs the fates reſiſt, and griev-
" ouſly rages for his raviſhed wife.
" Whilſt ſhe fled haſtily from you
" along the river's ſide, the dying
" maid did not ſee a cruel water-
" ſnake

Ardentes oculos intorſit lumine glauco,
Et graviter frendens, ſic fatis ora reſolvit:
Non te nullius exercent numinis iræ.
Magna luis commiſſa: tibi has miſerabilis Orpheus

Haud-

" ſnake before her feet, that was " guarding the banks in the high " graſs. But the choir of her ſiſter " Dryads filled the tops of the moun- " tains with their cries: the rocks " of Rhodope wept, and high Pan- " gæa, and the martial land of Rhe- " ſus, and the Getæ, and Hebrus, " and Attic Orithyia. He aſſuag- " ing his love-ſick mind with his " hollow lyre, lamented thee, ſweet " wife, thee on the ſolitary ſhore, " thee when day approached, thee " when it diſappeared. He alſo ap- " proached the jaws of Tænarus, " the lofty gates of Pluto, and en- " tering the grove gloomy with black " horror, he approached the Manes, " and the tremendous king, and the " hearts that know not how to re- " lent at human prayers. But the " thin ſhades being ſtirred up by his " ſong from the loweſt manſions of " Erebus moved along, and ghoſts " deprived of light: innumerable as " birds when they hide themſelves " in the leaves by thouſands, at the " approach of evening, or driven " from the hills by a wintery ſtorm: " mothers and huſbands, and the " departed bodies of magnanimous " heroes, boys and unmarried girls, " and youths laid on funeral piles be- " fore the faces of their parents, whom " the black mud and ſqualid reeds of " Cocytus, and the lake hateful " with ſtagnant water incloſes a- " round, and Styx nine times inter- " fuſed reſtrains. But the very ha- " bitations, and deepeſt dungeons of " death were aſtoniſhed, and the fu- " ries having their locks twiſted with " blue ſnakes, and gaping Cerbe- " rus reſtrained his three mouths, " and the whirling of Ixion's wheel " reſted at his ſinging."

453. *Non te nullius.*] Servius interprets this *non humilis ſed magni*; but the Nymphs, who were offended with Ariſtæus, were not great deities: and as for Orpheus and Eurydice, they were no deities at all.

454. *Magna luis commiſſa.*] La Cerda reads *lues*, and interprets it *nam commiſſa quidem eſt magna lues taurum apum, delectæque omnes ingenti occidione.* But *luis* is generally underſtood to be a verb, which ſeems to be the beſt interpretation.

Orpheus] He was the ſon of Oeagrus, a king, or, according to Servius, a river of Thrace, by the muſe Calliope. Some will have him to be the ſon of Apollo: but I believe Virgil was not of that opinion; becauſe, in the fourth Eclogue, he derives the poetical ſkill of Linus from his father Apollo, and that of Orpheus from his mother Calliope:

" Non me carminibus vincet nec
" Thracius Orpheus,
" Nec Linus: huic mater quamvis,
" atque huic pater adfit,
" Orphei Calliopea, Lino formoſus
" Apollo."

Not Thracian Orpheus' ſelf ſhould me excel,
Nor Linus: tho' his mother him ſhould aid,
His father him; Calliope inſpire
Orpheus, Apollo dictate Linus' verſe.

Dr. TRAPP.

Haudquaquam ob meritum, pœnas, ni fata reſiſtant,
Suſcitat; et rapta graviter pro conjuge ſævit.
Illa quidem, dum te fugerit per flumina præceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.
At chorus æqualis Dryadum clamore ſupremos
Implerunt montes: flerunt Rhodopeiæ arces,
Altaque Pangæa, et Rheſi Mavortia tellus,
Atque Getæ, atque Hebrus, et Actias Orithyia.
Ipſe cava ſolans ægrum teſtudine amorem,
Te, dulcis conjux, te ſolo in littore ſecum,
Te

He is highly celebrated for his extraordinary ſkill in Muſic and Poetry, and was one of the Argonauts.

455. *Haudquaquam ob meritum.*] Some refer theſe words to *pœnas*, in which ſenſe they are underſtood by May:

" ——— To thee this puniſhment
" Though not ſo great as thou de-
" ſerv'ſt is ſent."

Others refer them to *miſerabilis Orpheus.* Thus Dryden:

" For crimes, not his, the lover loſt
" his life:"

and Dr. Trapp:

" Orpheus, unhappy by no guilt of
" his."

461. *Rhodopeiæ arces.*] Rhodope and Pangæa are mountains of Thrace.

462. *Pangæa.*] Some copies have Panchaia, but it is an abſurd reading; for Panchaia belongs to Arabia, whereas Orpheus was confeſſedly a Thracian.

Rheſi Mavortia tellus.] Mars was ſaid to be born in Thrace. Rheſus was the ſon of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getæ.*] The Getæ were a people dwelling in the neighbourhood of Thrace.

Hebrus.] A river of Thrace.

Et Actias Orithyia.] Some read *atque* inſtead of *et*.

Orithyia was the daughter of Erectheus, king of the Athenians. She was raviſhed by Boreas, and carried into Thrace.

464. *Cava teſtudine.*] The Poet calls the lyre *cava teſtudo*, becauſe the ancient lyres were really made of the ſhells of tortoiſes. It was a received ſtory among the Ancients, that Mercury, finding accidentally a dead tortoiſe on the banks of the Nile, made a lyre of it; whence Horace calls him *curvæ lyræ parentem*. To this ſtory the ſame Poet alſo alludes, in the eleventh ode of the third book.

" Tuque, Teſtudo, reſonare ſeptem
" Callida nervis,
" Nec loquax olim, neque grata:

and in the third ode of the fourth book:

" O Teſtudinis aureæ
" Dulcem quæ ſtrepitum, Pieri tem-
" peras!
" O mutis quoque piſcibus
" Donatura cygni, ſi libeat, ſo-
" num!"

See the Philoſophical Tranſactions, numb. 282. pag. 1267. Jones's Abridgment, Vol. IV. pag. 474.

465. *Te, dulcis conjux, &c.*] There

Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta oſtia Ditis,
Et caligantem nigra formidine lucum
Ingreſſus, Manesque adiit, regemque tremendum,
Neſciaque humanis precibus manſueſcere corda.
At cantu commotæ Erebi de ſedibus imis
Umbræ ibant tenues, ſimulachraque luce carentum:
Quam multa in foliis avium ſe millia condunt,
Veſper ubi, aut hybernus agit de montibus imber:
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri, innuptæque puellæ,
Impoſitique rogis juvenes ante ora parentum,
Quos circum limus niger, et deformis arundo
Cocyti, tardaque palus inamabilis unda
Alligat, et novies Styx interfuſa coërcet.
Quin ipſæ ſtupuere domus, atque intima Lethi
Tartara, cæruleoſque implexæ crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii cantu rota conſtitit orbis.

Jam-

There is ſomething wonderfully pleaſing in the repetition of *te* in theſe lines. But Dryden has omitted it in his tranſlation:

" On thee, dear wife, in deſarts all alone,
" He call'd, ſigh'd, ſung, his griefs with day begun,
" Nor were they finiſh'd with the ſetting ſun."

467. *Tænarias fauces.*] Tænarus is a Promontory of Peloponneſus, fabled to be the entrance into the infernal regions.

469 *Manes.*] This word is uſed for departed ſouls, for the places where they dwell, and alſo for the infernal deities.

471. *Erebi.*] Erebus, according to Heſiod, was the ſun of Chaos;

Ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο:

but according to ſome, it is the name of the profoundeſt manſion of hell.

472. *Ibant.*] In the King's manuſcript it is *ſtant.*

473. *Foliis.*] The common reading is *ſylvis*; but Pierius found *foliis* in all the ancient manuſcripts. I find *foliis* in one of the Arundelian, and in one of Dr. Mead's manuſcripts. Heinſius alſo reads *foliis.*

479. *Cocyti.*] Cocytus and Styx are rivers of hell.

480. *Inamabilis.*] Some read *innabilis*, as I find it in the King's and in one of Dr. Mead's manuſcripts. But *inamabilis* ſeems to be the true reading, and is generally received.

481. *Stupuere.*] It is *obſtupuere* in one of Dr. Mead's manuſcripts.

482. *Implexæ.*] Pierius found *amplexæ* in the Lombard and other manuſcripts, and *innexæ* in the Roman. It is *amplexæ* in the King's manuſcript, and in the old Nurenberg edition.

484. *Cantu.*] The uſual reading

is

Jamque pedem referens caſus evaſerat omnes,
Redditaque Eurydice ſuperas veniebat ad auras, 485

Pone

is *vento*, which I do not find any of the Commentators can make tolerable ſenſe. Servius ſays *cum* is underſtood, and therefore the meaning is, that Ixion's wheel ſtood ſtill with its wind, that is, with the cauſe of its volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *adventu*, and ſo the ſenſe will be, the wheel ſtood ſtill at his approach. La Cerda interprets *vento in aëre*, in the air. Ruæus ſtrains it to *flante vento contrario*, a contrary wind blowing. If the reader approves of any of theſe interpretations, he is welcome to reſtore *vento*. For my own part, I find them ſo unſatisfactory, that I have thought it neceſſary to read *cantu*, which Pierius found in ſeveral manuſcripts, and ſeems to approve; only he is weighed down by the authority of Servius, who reads *vento*. But ſurely Servius was not infallible.

The ſtory of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chaſtity of Juno.

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485. *Jamque pedem referens, &c.*] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his ſecond loſs, and the miſerable death of that great Poet, which concludes the ſpeech of Proteus.

" And now returning he had eſ-
" caped all dangers; and his re-
" ſtored Eurydice was coming to the
" upper air following behind; for
" Proſerpina had given thoſe condi-
" tions: when a ſudden madneſs
" ſeized the unwary lover, pardona-
" able however, did the Manes know
" how to pardon. He ſtopped, and
" now, even at the confines of light,
" thoughtleſs alas! and deprived of
" underſtanding, he looked back at
" his Eurydice: there all his labour
" vaniſhed, and the conditions of the
" cruel tyrant were broken, and a
" groan was thrice heard in the A-
" vernian lake. Then ſhe; who is
" it, O Orpheus, that has deſtroyed
" miſerable me, and thee alſo?
" What great madneſs was this?
" Lo, again the cruel Fates call me
" back, and ſleep ſeals up my ſwim-
" ming eyes. And now adieu: I
" am carried away encompaſſed with
" thick darkneſs, and ſtretching out
" my hands to you in vain, alas!
" being no longer yours. She ſaid,
" and fled ſuddenly from his ſight a
" different way, like ſmoak mixing
" with the thin air: nor did ſhe ſee
" him catching in vain at ſhadows,
" and deſiring to ſay a great deal
" more; nor did the ferry-man of
" hell ſuffer him again to paſs over
" the withſtanding lake. What
" ſhould he do? whither ſhould he
" betake himſelf having twice loſt his
" wife? with what complaint ſhould
" he move the Manes, with what ſong
" the deities? ſhe already ſate ſhi-
" vering in the Stygian boat. It is
" ſaid that he lamented ſeven whole
" continued months under a lofty
" rock, by the waters of deſerted
" Strymon, and that he ſung his
" misfortunes under the cold caves,
" appeaſing tygers, and leading oaks
" with his ſong. So the mourning
" nightingale, under a poplar ſhade,
" laments her loſt young, which

" ſome

Pone ſequens ; namque hanc dederat Proſerpina legem :
Cum ſubita incautum dementia cepit amantem,
Ignoſcenda quidem, ſcirent ſi ignoſcere Manes.
Reſtitit, Eurydicenque ſuam jam luce ſub ipſa,
Immemor heu! victuſque animi reſpexit. Ibi omnis
Effuſus labor, atque immitis rupta tyranni
Fœdera, terque fragor ſtagnis auditus Avernis.

Illa,

" ſome hard-hearted plowman ob-
" ſerving, has taken from their neſt
" unfeathered ; but ſhe wails all
" night, and ſitting on a bough con-
" tinues her melancholy ſong, and
" fills the places all around with her
" complaints. No love, no mar-
" riage rites could bend his mind.
" Alone he ſurveys the Hyperborean
" ice, and ſnowy Tanais, and the
" plains never free from Riphæan
" froſts ; lamenting his raviſhed Eu-
" rydice, and the fruitleſs gift of
" Pluto. The Ciconian dames en-
" raged at his neglect of them, tore
" the young man in pieces, even at
" the ſacred rites of the gods, and
" nocturnal orgies of Bacchus, and
" ſcattered over the wide plains his
" limbs. Even then, whilſt Oeagri-
" an Hebrus bore his head, and roll-
" ed it down the middle of the tide,
" his voice and even his cold tongue
" called Eurydice, ah! poor Eury-
" dice, as his life departed, and all
" the rocks repeated Eurydice thro'
" the whole river. Thus ſpake Pro-
" teus; and threw himſelf into the
" deep ſea, and as he went, the wa-
" ter foamed about his head."

487. *Namque hanc dederat Proſerpina legem.*] The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, tho' not directly expreſſed by the poet. Ovid has mentioned it more at large:

" Hanc ſimul et legem Rhodopeïus
" accipit heros,
" Ne flectat retro ſua lumina ; do-
" nec Avernas
" Exierit valles : aut irrita dona fu-
" tura."

Given Orpheus with this law ; till thou be bound
Of pale Avernus paſſe, if back thou caſt
Thy careful eyes, thou loſeſt what thou haſt.

SANDYS.

488. *Subita*] Pierius found *ſubito* in the Roman, and in ſome other manuſcripts.

489. *Ignoſcenda quidem.*] Ovid ſays Eurydice herſelf did not blame him, becauſe his error proceded from love of her.

" Jamque iterum moriens non eſt de
" conjuge quicquam
" Queſta ſuo : quid enim ſeſe que-
" reretur amatam ?"

Nor did ſhe, dying twice, her ſpouſe reprove :
For what could ſhe complain of but his love ?

SANDYS.

493. *Fragor.*] Servius underſtands *fragor* to mean an exultation of the ſhades at the return of Eurydice, and quotes a paſſage of Lucan in confirmation of his opinion :

" ——— Gaudent a luce relictam
" Eurydicen, iterum ſperantes Or-
" phea Manes."

But

Illa, quis et me, inquit, miſeram, et te perdidit Orpheu?
Quis tantus furor? en iterum crudelia retro
Fata vocant, conditque natantia lumina ſomnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidaſque tibi tendens, heu non tua, palmas.
Dixit, et ex oculis ſubito, ceu fumus in auras
Commixtus tenues, fugit diverſa: neque illum
Prenſantem nequicquam umbras, et multa volentem
Dicere præterea, vidit: nec portitor Orci
Amplius objectam paſſus tranſire paludem.
Quid faceret? quo ſe rapta bis conjuge ferret?
Quo fletu Manes, qua numina voce moveret?
Illa quidem Stygia nabat jam frigida cymba.
Septem illum totos perhibent ex ordine menſes
Rupe ſub aëria deſerti ad Strymonis undam
Fleviſſe, et gelidis hæc evolviſſe ſub antris,
Mulcentem tigres, et argentem carmine quercus.
Qualis populea mœrens philomela ſub umbra
Amiſſos

But I think *fragor* is not uſed for a ſound of joy: at leaſt I am ſure Virgil never uſes it in that ſenſe, but for ſome great craſh, or horrid noiſe. I take it in this place to mean a diſmal ſound given by the earth, or perhaps a clap of thunder, to ſignify the greatneſs of the misfortune. Milton has a thought like this, on our firſt parents taſting the forbidden fruit:

" Earth felt the wound, and nature
" from her ſeat
" Sighing through all her works gave
" ſigns of woe
" That all was loſt."

And again,

" Earth trembled from her entrails,
" as again
" In pangs, and nature gave a ſecond
" groan.
" Sky low'r'd, and mutt'ring thunder,
" ſome ſad drops
" Wept at completing of the mortal
" ſin
" Original."

Stagnis auditus Avernis.] Pierius found *ſtagni eſt auditus Averni* in the Roman manuſcript. It is the ſame in one of Dr. Mead's. In the other, and in one of the Arundelian copies it is *ſtagnis auditur Averni*. In the old Paris edition of 1494, and in ſome others, it is *ſtagnis auditus Averni*. In the old Nurenberg Edition it is *ſtagnis auditur Avernis*.

504. *Rapta bis conjuge.*] Pierius ſays it is *bis rapta conjuge*, in ſome of the ancient manuſcripts.

508. *Strymonis.*] Strymon is a river of Macedon, on the borders of Thrace.

509 *Fleviſſe.*] Pierius found *fleſſe ſibi* in the Roman manuſcript.

Antris.] Pierius ſays it is *aſtris* in the Roman and in ſome other manuſcripts.

511. *Qualis populea, &c.*] This ſimile is no leſs juſtly than generally admired, as one of the moſt beautiful that ever came from the mouth of a Poet.

Amiſſos queritur fœtus; quos durus arator
Obſervans, nido implumes detraxit: at illa
Flet noctem, ramoque ſedens, miſerabile carmen
Integrat,

Poet. None that ever attempted to tranſlate it, ſeem to come up to the original. May's is not worth repeating. Dryden's is not contemptible:

" So cloſe in poplar ſhades, her children gone,
" The mother nightingale laments alone:
" Whoſe neſt ſome prying churl had found, and thence
" By ſtealth convey'd th' unfeather'd innocence.
" But ſhe ſupplies the night with mournful ſtrains,
" And melancholy muſic fills the plains."

Dr. Trapp's tranſlation is thus:

" As when complaining in melodious groans,
" Sweet Philomel, beneath a poplar ſhade,
" Mourns her loſt young, which ſome rough village hind
" Obſerving, from their neſt, unfledg'd, has ſtole:
" She weeps all night; and perch'd upon a bough,
" With plaintive notes repeated fills the grove."

Lee alſo has attempted it, in the laſt act of his tragedy of Theodoſius:

" As in ſome poplar ſhade the nightingale
" With piercing moans does her loſt young bewail,
" Which the rough hind, obſerving as they lay
" Warm in their downy neſt, had ſtol'n away;
" But ſhe in mournful ſounds does ſtill complain,
" Sings all the night, tho' all her ſongs are vain,
" And ſtill renews her miſerable ſtrain."

To theſe I ſhall add another tranſlation, which was made by a lady, and has not yet, I believe, appeared in print:

" So Philomel, beneath a poplar ſhade,
" Laments her young by ſome rude hand betray'd.
" All night in mournful notes ſhe ſeeks relief,
" And the wide woods re-eccho to her grief."

Populea.] The poplar is judiciouſly choſen by the Poet, on this occaſion, becauſe the leaves of this tree, trembling with the leaſt breath of air, make a ſort of melancholy ruſtling.

Philomela.] Servius thinks the Poet puts the nightingale here for any bird: but ſurely what the Poet ſays here could not be applied to any other bird.

We have already ſeen the ſtory of Philomela and Procne, in the note on ver. 15. There is a different ſtory of Philomela, which is related by Mr. Pope, in a note on the nineteenth Odyſſey, in the following manner: " Pandareus, ſon of Me-
" rops, had three daughters, Me-
" rope, Cleotbera, and Aëdon:
" Pandareus married his eldeſt
" daughter Aëdon to Zethus, bro-
" ther of Amphion, mentioned in
" the eleventh Odyſſey: ſhe had an

Integrat, et mœſtis late loca queſtibus implet.
Nulla Venus, non ulli animum flexere Hymenæi.
Solus Hyperboreas glacies, Tanaimque nivalem
Arvaque Riphæis nunquam viduata pruinis
Luſtrabat, raptam Eurydicen, atque irrita Ditis
Dona querens: ſpretæ Ciconum quo munere matres,
Inter

" only ſon named Itylus; and be-
" ing envious at the numerous fa-
" mily of her brother-in-law Am-
" phion, ſhe reſolves to murder A-
" maleus, the eldeſt of her nephews;
" her own ſon Itylus was brought up
" with the children of Amphion,
" and lay in the ſame bed with this
" Amaleus. Aëdon directs her ſon
" Itylus to abſent himſelf one night
" from the bed, but he forgets her
" orders; at the time determined
" ſhe conveys herſelf into the apart-
" ment, and murthers her own ſon
" Itylus, by miſtake, inſtead of her
" nephew Amaleus: Upon this, al-
" moſt in diſtraction, ſhe begs the
" gods to remove her from the race
" of human-kind, they grant her
" prayer, and change her into a
" nightingale." Aëdon is the Greek name for a nightingale, and is therefore the ſame with Philomela. It is to this ſtory that Homer alludes in the nineteenth Odyſſey:

Ὡς δ' ὅτι Πανδαρέου κούρη χλωρῇς ἀηδὼν
Καλὸν ἀείδησιν ἔαρος νέον ἱσαμένοιο,
Δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν,
Ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν,
Παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε χαλκῷ
Κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος.

" As when the months are clad in
" flow'ry green,
" Sad Philomel, in bow'ry ſhades
" unſeen,
" To vernal airs attunes her varied
" ſtrains,
" And Itylus ſounds warbling o'er
" the plains:
" Young Itylus, his parent's dar-
" ling joy!
" Whom chance miſ-led the mo-
" ther to deſtroy:
" Now doom'd a wakeful bird to
" wail the beauteous boy."
Mr. Pope.

Virgil ſeems alſo to allude to the ſame ſtory in this place, the grief of the nightingale being for the loſs of her young. According to the other fable, Philomela was not a mother.

514. *Sedens.*] It is *canens* in one of Dr. Mead's manuſcripts.

516. *Non ulli.*] The common reading is *nullique*; but Heinſius and Maſvicius read *non ulli*. Pierius found *non ulli* in the Roman, Medicean, and other ancient manuſcripts.

517. *Hyperboreas glacies.*] See the note on book III. ver. 196.

Tanaïm.] The Tanais or Don is a river of Muſcovy, which empties itſelf into the lake Mæotis, and divides Europe from Aſia.

518. *Riphæis.*] See the notes on book III. 196, 382.

520. *Spretæ Ciconum quo munere matres.*] In the Bodleian manuſcript, and in many printed editions, we read *ſpreto*, which Pierius alſo found in ſome ancient manuſcripts. But the King's, the Cambridge, both the

Arun-

Arundelian, and both Dr. Mead's manuſcripts have *ſpretæ*, which is admitted alſo by moſt of the old editors, and by Paul Stephens, Heinſius, La Cerda, Schrevelius, and Maſvicius.

The Cicones were a People of Thrace, living near the mountain Iſmarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more juſt cauſe of reſentment againſt Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

" — — — Omnemque refugerat
" Orpheus
" Fœmineam Venerem, ſeu quod
" male ceſſerat illi;
" Sive fidem dederat. Multas tamen
" ardor habebat
" Jungere ſe vati: multæ doluere
" repulſæ.
" Ille etiam Thracum populis fuit
" auctor, amorem
" In teneros transferre mares: citraque
" Ætatis breve ver, et primos carpere
" flores."

But it is not probable, that this vice ſhould have its riſe in Thrace, as it is known to be the growth of warmer climates. Nor is ſuch a guilt conſiſtent with the extraordinary paſſion of Orpheus for his Eurydice. Our Poet himſelf has been accuſed of the ſame unnatural inclinations, but, I think, without any good reaſon. The principal argument is taken from the ſecond Eclogue, where the Poet deſcribes the paſſion of Corydon for Alexis. Here he is ſuppoſed to mean himſelf under the name of Corydon, which however, cannot be proved. Nor is it at all to be wondered at, that he ſhould deſcribe his ſhepherds as ſubject to that vice, which is ſtill too common in the country where he lived. A Poet muſt repreſent mankind as they are, given up to various follies, vices, and paſſions. Therefore he makes his ſhepherds ſubject to ſuch paſſions, as he elſewhere ſufficiently ſhews that he does not approve. And at the cloſe of that very Eclogue, Corydon begins to diſcover his folly, and repent of it:

" Ah Corydon, Corydon, quæ te
" dementia cepit!"

Dryden endeavours to vindicate his author from this cenſure, but at the ſame time takes pains to ſhew that he was averſe from the fair ſex, which, if true, would ſtrengthen the accuſation. He adds, that there is hardly the character of one good woman in all his poems. But notwithſtanding theſe conceſſions of his celebrated tranſlator, I ſhall venture to affirm, that Virgil had other thoughts of women. He has indeed repreſented Dido under no very advantageous character. But this was not with any deſign of caſting a ſlur upon the ſex, but on the Carthaginians, the moſt inveterate enemies of the Roman people. And, on the other ſide, Virgil never fails of ſetting conjugal love in a beautiful light. In the paſſage before us, we have a huſband venturing even to the infernal regions, to fetch back his wife, totally inconſolable for the loſs of her, and invoking her with dying lips. His hero the great Æneas, leaves his father and ſon, and ruſhes thro' the flames of Troy, and the victorious enemies, to ſeek his loſt Creüſa, and continues his purſuit of her, till her ghoſt appears, and exhorts him to deſiſt. Thus, tho' our Poet condemns impure and idle paſſions, yet he applauds the love of women, when it does not deviate from virtue: and this, I hope, will not be imputed to

Inter ſacra deum, nocturnique orgia Bacchi,
Diſcerptum latos juvenem ſparcere per agros
Tum quoque marmorea caput a cervice revulſum
Gurgite cum medio portans Oeagrius Hebrus
Volveret, Eurydicen vox, ipſa et frigida lingua,
Ah miſeram Eurydicen anima fugiente vocabat :
Eurydicen

him as a crime. The virgin Camilla is far from a bad character; and the deſcription of Lavinia ſhews, that the Poet was by no means inſenſible of the charms of beauty, when ſupported by modeſty. To conclude this digreſſion, I ſhall beg leave to obſerve, that had our Poet been thought fond of the vice of which he is accuſed by the defaming pens of ſome latter writers; thoſe of his own and the next ſucceeding ages, would never have celebrated him as a pattern of modeſty and virtue. Ovid indeed, who was under the diſpleaſure of Auguſtus Cæſar, on account of the obſcenity of his verſes, excuſes himſelf by the example of Virgil, who deſcribed the flames of Amaryllis, and Phillis, and the unlawful commerce of Æneas and Dido:

" Et tamen ille tuæ felix Æneïdos
" author
" Contulit in Tyrios arma virum-
" que toros.
" Nec legitur pars ulla magis de cor-
" pore toto,
" Quam non legitimo fœdere junc-
" tus amor.
" Phyllidis hic idem, teneræque A-
" maryllidis ignes
" Bucolicis juvenis luſerat ante
" modis."

Had this contemporary Poet known, and he could not but have known it if it had been true, that Virgil deſcribed his own impure thoughts under the fictitious name of a ſhepherd, he would not have failed to mention it on this occaſion. But we find that Ovid had not the leaſt ſuſpicion of any ſuch thing, and therefore charged him only with the mention of ſuch paſſions as are according to nature, however criminal they are in other reſpects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturnaque*, which ſeems to be approved of by Pierius. But he found *nocturnique* in the Medicean and other ancient manuſcripts, which laſt reading is generally received.

The Orgies were a mad ſolemnity ſacred to Bacchus, which was celebrated with a kind of drunken fury. The word is derived from ὀργὴ, *fury*. It was in one of theſe drunken fits it ſeems, that Orpheus was torn in pieces.

524. *Oeagrius Hebrus.*] The Hebrus is called Oeagrian, from Oeagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. *Eurydicen.*] The repetition of the name of Eurydice, in this and the following verſes, is exceedingly beautiful.

The reader will not be diſpleaſed perhaps, if I give him the ſatisfaction of knowing, that Orpheus ſoon after found his Eurydice, in the happy manſions of the other world, where he could gaze on her inceſſantly, without any fear of loſing her, as it is beautifully deſcribed by Ovid:

" Umbra

Eurydicen toto referebant flumine ripæ.
Hæc Proteus, et ſe jactu dedit æquor in altum:
Quaque dedit, ſpumantem undam ſub vertice torſit.
At non Cyrene: namque ultro affata timentem: 530
Nate,

" Umbra ſubit terras: et quæ loca
" viderit ante,
" Cuncta recognoſcit. Quærenſque
" per arva piorum
" Invenit Eurydicen, cupidiſque am-
" plectitur ulnis.
" Hic modo conjunctis ſpatiantur
" paſſibus ambo:
" Nunc præcedentem ſequitur, nunc
" prævius anteit:
" Eurydicenque ſuam jam tuto re-
" ſpicit Orpheus."

His ghoſt retires to under ſhades: once more
He ſees and knows what he had ſeen before.
Then through th' Elyſian fields among the bleſt
Seeks his Eurydice. Now repoſſeſt
With ſtrict embraces, guided by one mind,
They walk together: oft he comes behind,
Oft goes before: now Orpheus ſafely may
His following Eurydice ſurvey.

SANDYS.

529. *Vertice.*] Some read *vortice.*

530. *At non Cyrene*, &c.] Proteus having delivered his oracular anſwer, Cyrene adviſes her ſon to offer ſacrifices to the offended Nymphs, and to appeaſe the Manes of Orpheus and Eurydice. Ariſtæus follows the inſtructions of his mother, and is ſurprized to ſee a ſwarm of bees come out of the carcaſes of the ſacrificed oxen.

" But Cyrene did not plunge into
" the ſea: for ſhe came and ſpoke to
" her trembling ſon, and bid him lay
" aſide his vexatious cares. Hence,
" ſays ſhe, is all the cauſe of your
" diſaſter: hence the Nymphs, with
" whom ſhe was dancing in the thick
" groves, have ſent a miſerable de-
" ſtruction on your Bees. But do
" you in a ſuppliant manner offer
" gifts, and aſk peace, and worſhip
" the favourable wood-Nymphs. For
" prayers will move them to par-
" don, and they will remit their
" anger. But firſt I will tell you in
" order, in what manner they muſt
" be entreated. Pick out four choſen
" bulls of the largeſt ſize, that now
" graze on the ſummit of green Ly-
" cæus, and as many heifers un-
" touched by the yoke. Raiſe four
" altars for them at the high temples
" of the goddeſſes, and let out the
" ſacred blood from their throats,
" and leave the bodies of the cattle
" in the ſhady grove. Afterwards
" when the ninth morning has ap-
" peared riſing, you ſhall offer Le-
" thæan poppies to the manes of
" Orpheus, and worſhip appeaſed
" Eurydice with a ſlain calf, and
" ſacrifice a black ſheep, and reviſit
" the grove. Without delay, he
" immediately obeys his mother's
" commands: He comes to the tem-
" ple, and raiſes the altars as di-
" rected, he leads four choſen bulls
" of the largeſt ſize, and as many
" heifers untouched by the yoke.
" Afterwards as ſoon as the ninth
" morning appeared riſing; he offers
" to the manes of Orpheus, and
" reviſits the grove. And now they
" behold

Nate, licet triſtes animo depellere curas.
Hæc omnis morbi cauſa: hinc miſerabile Nymphæ
Cum quibus illa choros lucis agitabat in altis,
Exitium miſere apibus. Tu munera ſupplex
Tende petens pacem, et faciles venerare Napæas.
Namque dabunt veniam votis, iraſque remittent.
Sed, modus orandi qui ſit, prius ordine dicam.
Quatuor eximios præſtanti corpore tauros,
Qui tibi nunc viridis depaſcunt ſumma Lycæi,
Delige, et intacta totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Conſtitue, et ſacrum jugulis demitte cruorem:
Corporaque ipſa boum frondoſo deſere luco.
Poſt, ubi nona ſuos Aurora oſtenderit ortus;
Inferias Orphei lethæa papavera mittes,
Placatam Eurydicen vitula venerabere cæſa,
Et nigram mactabis ovem, lucumque reviſes.
Haud mora: continuo matris præcepta faceſſit:
Ad delubra venit; monſtratas excitat aras:
Quatuor eximios præſtanti corpore tauros
Ducit,

" behold a ſudden ſight, and won-
" derful to relate; Bees humming in
" the putrid bowels of the victims
" thro' all their bellies, and burſting
" out of their ſides; then forming
" thick clouds; and ſettling on the
" top of a tree, and hanging like a
" cluſter of grapes from the bending
" boughs."

531. *Deponere.*] In one of Dr. Mead's manuſcripts it is *depellere.*

535. *Napæas.*] The *Napææ* have their name from νάπη *a grove*; they they are the ſame with the Dryades.

537. *Qui.*] It is *quis* in one of Dr. Mead's manuſcripts, and in moſt of the old editions.

538. *Eximios præſtanti corpore.*] Pierius found *eximio præſtantes corpore* in the Roman manuſcript.

La Cerda obſerves that *eximios* is no ſuperfluous epithet, being a ſacerdotal word, and derived from *eximere*, to pick or chooſe.

540. *Intacta.*] Pierius found *intactas* in the Roman manuſcript.

543. *Corporaque.*] In the King's manuſcript it is *corpora quæque.*

544. *Oſtenderit.*] In one of the Arundelian manuſcripts it is *induxerit.*

545. *Inferias.*] The *Inferiæ* were ſacrifices offered to the Manes.

Lethæa papavera.] See the note on book I. ver 78.

546, and 547.] Theſe two lines are tranſpoſed in both the Arundelian, both Dr. Mead's manuſcripts, in the old Nurenberg edition, thoſe of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit.*] In one of the Arundelian manuſcripts, it is *at delubra petit.*

551. *In-*

Ducit, et intacta totidem cervice juvencas.
Poſt ubi nona ſuos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque reviſit.
Hic vero ſubitum ac dictu mirabile monſtrum
Aſpiciunt, liquefacta boum per viſcera toto
Stridere apes utero, et ruptis effervere coſtis;
Immenſaſque trahi nubes: jamque arbore ſumma
Confluere, et lentis uvam demittere ramis.
Hæc ſuper arvorum cultu pecorumque canebam,
Et ſuper arboribus: Cæſar dum magnus ad altum
Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, ſtudiis florentem ignobilis oti:
Carmina qui luſi paſtorum, audaxque juventa
Tityre, te patulæ cecini ſub tegmine fagi.

551. *Intacta.*] It is *intactas* in the old Venice edition of 1482.

552. *Induxerat.*] It is *induxerit* in one of the Arundelian, and in one of Dr. Mead's manuſcripts.

356. *Et ruptis.*] It is *eruptis* in the King's, and in the Cambridge manuſcripts.

558. *Uvam.*] See the note on book II. ver. 60.

559. *Hæc ſuper*, &c.] Virgil having now finiſhed this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, aſſerting it to himſelf, that no future plagiary might pretend to ſo great an honour.

" Thus did I ſing of the manage-
" ment of fields, of cattle, and of
" trees: whilſt great Cæſar thunders
" in war at deep Euphrates, and
" being conqueror gives laws thro'
" the willing people, and affects the
" way to heaven. At that time did
" ſweet Parthenope nouriſh me Vir-
" gil, flouriſhing in the ſtudies of ig-
" noble eaſe: who recited the verſes
" of ſhepherds, and, being bold in
" youth, ſung thee Tityrus, under the
" covering of a ſpreading beech.

560. *Cæſar dum magnus*, &c.] Theſe lines are a freſh argument, that Virgil continued the care of his Georgics, as long as he lived, for the time here mentioned is the year before his death. It was then that Auguſtus Cæſar was at the head of the Roman legions in perſon, on the banks of the Euphrates, and compelled Phraates to reſtore the eagles, which the Parthians had taken from Craſſus, and drew the neighbouring nations, and even the Indians to make a voluntary ſubmiſſion to him. See the notes on ver. 27, 30. book III.

563. *Alebat.*] In the King's manuſcript it is *habebat.*

564. *Parthenope.*] This was the name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juventa.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

The End of the Fourth Book.

The following REMARKS were ſent me, after the Publication of the Third Georgic, by the learned EDWARD KING, *Eſq*; in a Letter dated from Bromley in Kent, Nov. 20, 1740.

GEORGIC I. *ver.* 48. It is the cheapeſt and beſt way of improving land in the old huſbandry: but then it muſt be plowed more than four times.

Ver. 97. Mr. B——'s remark is wrong in another particular; for when theſe chinks are thus filled up, and then corn ſowed, there will not be fine mould enough to cover the ſeed. Virgil does not ſpeak of ſowing in this place.

Ver. 208. When Libra has made the day and hours of ſleep equal.

Ver. 357. The limbs of the trees being dry increaſes the friction and noiſe, when they rub againſt each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet; for that would take off the friction.

Ver. 403. Virgil here ſpeaks of the ſigns of fair weather. *Nequicquam* tranſlated *in vain*, and applied to the owl's ſinging, ſuits but ill with Virgil's exactneſs; for that would be making him ſay, that the owl's ſinging, which is a ſign of foul weather, is a vain omen, becauſe it will be fair: it is ſaying that one ſign of foul weather is not a ſign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He ſays before *Nec fratris radiis obnoxia luna:* which, in the familiar Engliſh expreſſion is, *The moon riſes as bright as day.* It ſeems to me therefore, that there ſhould be a ſtop at *nequicquam*, and then the ſenſe will run thus: *The owl from the top of the roof obſerves* (or waits) *the ſetting of the ſun in vain, becauſe the night will be* poetically *as bright as day. Seros cantus* is peculiar to the owl, I know no bird beſides, that ſings only in the night. The nightingales with us ſing in the day-time from about the middle of May, to the time they leave us. This perhaps has not been attended to, becauſe her voice in the day-time is drowned in the neighbouring *chorus*. Thus moſt will readily ſay that bloſſoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the ſame time) in proportion to their full growth, with bloſſoms in reſpect to the fruit that follows them as in the Peach, Nectarine, Almond, *&c.* The glaring appearance of the bloom takes up all the common attention; as the chirping, whiſtling, diſcord notes of various other birds divert the undiſtinguiſhing ear from attending to the ſingle part of the muſical nightingale. We are only apt to conſider her *Solo* part *per amica ſilentia Lunæ*, and with the beſt Poets liſten to her chiefly, when ſhe does *flere noctem*, Virg. *ſing darkling*, Milt.

Ver.

Ver. 416. *By the fate of things a greater prudence*; and this carries on the Epicurean principle.

Ver. 419. Aut *quæ denſa relaxat*: for it is impoſſible that both ſhould happen in the ſame inſtant.

Ver. 462. I never could be reconciled to *quid cogitet humidus Auſter*. I had rather read *cogat et* or *concitet (contra omnes codices)* than *cogitet*.

Georg. II. *ver.* 10. Thoſe that riſe from ſuckers, or from ſcattered ſeeds. There is no occaſion, I think, to reſort to the old opinion of ſpontaneous generation.

Ver. 20. *Hos natura modos primum dedit*, are thoſe which riſe *ſponte ſua*.

Ver. 22. I cannot conſtrue this line without reading *Sunt alii* queis *ipſe* viam *ſibi repperit uſus*. The *alii* (viz. *modi) queis*, &c. anſwers what went before, *His genus omne*.

Ver. 59. This relates to the *ſeminibus jactis*. The apples produced from kernels do not taſte like the apples that produced the kernels.

Ver. 60. So the kernels of a bunch of grapes produce *turpes racemos*. I never ſaw a vine raiſed from a kernel; but a curious friend of mine informed me he had ſeen in Barbadoes vines raiſed from the kernels of raiſins.

Ver. 149. It would ſomewhat abate Virgil's compliment to his own country, if, with Mr. B— we were to attribute the *Ver aſſiduum* only to foreign graſſes.

Ver. 357. *Preſſo vomere* ſignifies deep plowing. Mr. Dryden tranſlates it *looſens it* (the earth) *above*; but that would be by preſſing the handles, not by preſſing the ſhare.

Geor. III. *ver.* 52. I think none of the quotations expound *turpe caput*. But if it is like the bull's, which Virgil recommends, *ver.* 58. it will be *turpe*. The curling of the hair upon the head will retain more duſt and chaff than is lodged upon a ſmooth-headed cow; ſo that the meaning is rather rough or ſhock-headed than large. A cow with a large long neck and a great head would be a monſtrous unproportionable figure.

I take *plurima cervix* to be thick-necked. Virgil ſays *omnia magna*; that is, proportionably ſo.

Ver. 85. But what *ignis* is this? It is either the ſmoak of his noſtrils, or the remarkable flame-colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame-colour appear more red and lively; and this anſwers every part of the verſe, viz. *premens collectum ignem volvit ſub naribus*. This I take to be the *glory of his noſtrils*.

Ver. 87. *Duplex ſpina*, a kind of furrow thrown up on each ſide of the ſpine, by which the ſpine itſelf would not be ſeen, but each furrow would look like a ſpine.

Ver. 106. *Verbere torto* rather deſcribes the manner of laſhing, than the whip or laſh.

Ver. 130. Dryden and B——— have manifeſtly miſtaken this. I ſhall only add to your juſt obſervation upon this line, a repreſentation of this deſire in Proſerpina, *Claud. de Rapt. Proſerp.*

" Jam vicina toro plenis adoleverat " annis
" Virginitas: tenerum jam pronuba " flamma pudorem
" Sollicitat; miſtaque tremit formi- " dine votum."

Ver. 134. The *ſurgens zephyrus*, I believe, means the ſpring, as in G. II. *ver.* 330.

" —— Zephyrique tepentibus auris
" Laxant arva ſinus."

Ver. 147. I ſhould be glad to read
" ——— Ilicibuſque virentem
" Pluribus."
It ſeems forced to make *volitans* a ſubſtantive.

Ver. 219. This line is much below Virgil, is a very bad one, and breaks the context to no purpoſe.

Ver. 471. He ſeems to mean, that the plagues of different cattle were more numerous than the ſtorms before winter; as *ver.* 480.
" Et genus omne neci pecudum de-
" dit, omne ferarum."

Ver. 482. *Nec via mortis erat ſimplex:* I take this to mean that the manner of their death was various; *ver.* 496.
" —— Canibus blandis rabies venit,
" & quatit ægros
" Tuſſis anhela ſues."
Speaking of the horſe, *ver.* 501.
" ——— Aret
" Pellis, et ad tactum tractanti dura
" reſiſtit."
According to your note on this verſe, horſes were differently affected.

Ver. 513. I cannot help thinking *errorem illum* ſignifies ſome miſtake in the practice or application, and do ſomewhat incline to Dryden's interpretation; for if the giving wine was always bad in its conſequence, he would hardly have ſaid *profuit*. But there may be another interpretation, which will favour my opinion, *viz.* That wine, which was of ſervice to ſome of them, (or which was ſometimes of ſervice) encreaſed the diſtemper of others to madneſs (or at other times encreaſed the diſtemper to madneſs). And this comes to what Lucretius ſays in his ſixth book, and is in your note upon *ver.* 549. And the Critics agree, that Virgil had Lucretius in his eye, when he wrote this account of the Murrain. The difficulty was to know when to apply this medicine, and the miſapplication of it is what Virgil deprecates: *Erroremque hoſtibus illum.* Either of theſe interpretations naturally introduces the exclamation of this line: *Let the gods deal better with good men, and let their enemies only ſuffer by ſuch a miſtake.*

Ver. 536. I fancy *contenta* ſignifies *yoaked*, which is a natural ſignification of the word, from the manner of uſing oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we conſider men drawing the waggon, in the place of oxen. *Stridentia plauſtra* I would tranſlate *creaking waggons*; the *ſtridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakneſs of thoſe who drew them, in proportion to the weight they drew.

I had marked ſeveral lines that Mr. B——— had taken notice were an echo to the ſenſe. He ſeemed to me too fond of attributing to the ſound, Virgil's great care of conveying the idea of the thing ſpoken of, by ſtrength of expreſſion. Much of this depends upon fancy; but I will mention an inſtance or two, in which I think Mr. B—— carries this much too far.

Georg. II. *ver.* 153.
" Nec rapit immenſos orbes per hu-
" mum neque tanto
" Squameus in *gyram* tractu ſe colli-
" git anguis."
Here Mr. B—— ſays the beginning and ending of the firſt line are ſnatched up like the motion of that frightful creature; and the *immenſos orbes* betwixt makes the dreadful circle. No doubt of it, Virgil deſigned it ſhould: but leaves this to the ſound, and *immenſos orbes* are full as like a ſquare as a circle.

Ver. 247.

Ver. 247.

" Illic, ut perhibent, aut intempeſta
" ſilet nox
" Semper, et obtenta denſentur nocte
" tenebræ."

Mr. B—— not content with having obſerved and kept to the beauty of the firſt line in his tranſlation, injudiciouſly obſerves a palpable darkneſs in the ſecond; thus it is, ſays he, wove cloſer with thickening letters than any other line in the Latin language that I can recollect. I ſuppoſe he means chiefly the letter *e* (or his obſervation is nothing); and he has uſed one too many in *denſentur*. But to my ear the night would be full as dark, and more ſtill, if four of the *e*'s were not in the verſe; thus

" Et circunfuſa denſantur nocte tene-
" bræ."

Ver. 441. Mr. B—— ſays the ſtorm *roars* thro' the line. To me it ſounds whiſtling. *Quas animoſ' Eur' aſſidue* is ſtrong ſibilation.

I believe Virgil, in ſome inſtances, deſigned the ſound ſhould anſwer the ſenſe; but not in near ſo many as Mr. B—— imagined he did. I ſhall mention no more, as I find you have avoided following him where he is wrong.

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